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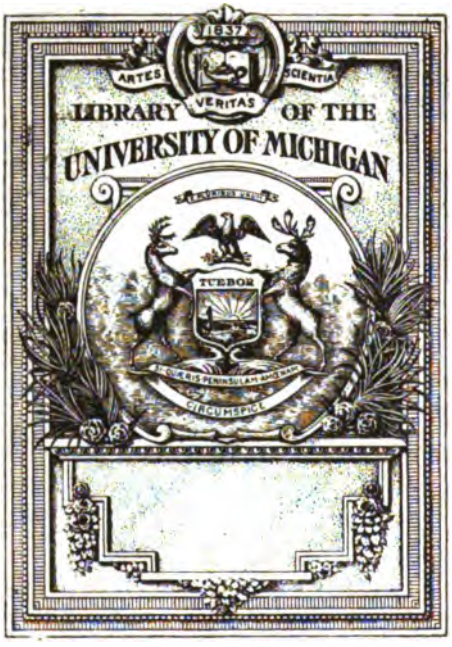

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THE

CHRISTIAN ADVOCATE.

CONDUCTED BY

ASHBEL GREEN, D.D.

VOL. IV.

FOR THE YEAR 1826.

—— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

PHILADELPHIA:

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1826.

PREFACE.

On completing the fourth volume of the *Christian Advocate*, the editor would devoutly acknowledge the goodness of God in enabling him thus far to continue his labours, with the hope that he has not laboured altogether in vain.

This Miscellany may now be considered as having obtained an establishment, which, under proper management, will ensure its permanency. Its patronage indeed must still be regarded as scanty, if compared with the extent and resources of the church to whose service it is specially devoted—whose doctrines it advocates, and whose institutions it aims to defend and promote. Yet the increase of subscribers, in the year which is closing, has been greater than in any preceding year; and the pecuniary avails of the work are now such as to afford its conductor a moderate compensation for his toil. But in his laborious vocation, the editor is chiefly animated by evidence which he thinks he ought not to distrust, that the contents of the Christian Advocate have commended themselves to the decisive approbation of many of the most pious and intelligent of its readers, in more than one denomination of Christians; and that his work has efficiently co-operated with other works of a similar character, in checking error, in diffusing knowledge, in prompting and encouraging Christian effort and enterprise, and in promoting, generally, the interests of evangelical religion, pure morals, and sound literature. It has been gratifying to learn that in some places, and to a considerable extent, this Magazine has been circulated and read, without cost, among the friends of the subscribers—It would be still more gratifying, if such of these gratuitous readers as can well afford it, would become subscribers for themselves. Yet let them, by all means, continue to read without charge, rather than neglect to read at all.

To those who have furnished articles for insertion in the Christian Advocate, and to all who have used their influence and exertions to extend its patronage, the editor returns his cordial thanks; and he respectfully solicits the continuance of

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assistance and favour—for which he hopes never to be found ungrateful. It would give him real pleasure to mention the names of certain individuals, to whom he holds himself particularly indebted. But he is not authorized to do this; and till he is, he will not hazard a trespass on the feelings of others, for the gratification of his own.

Several improvements, which it is believed would add considerable value to the contents of this Miscellany, have been in contemplation. Some of them, it is hoped, will appear in the next volume. But the editor is of the mind that it is better to exhibit improvements made, than to pourtray them in promise.

The completion of a volume of his work, and the close of the year, ought forcibly to admonish the editor, and may not unaptly remind all his readers, that every present engagement, and life itself, is hastening to a close. THEN, let us remember, the solemn inquest, involving the destinies of eternity, will be made, how we have passed our probationary existence; how every year, and day, and hour of time has been employed; by what motives we have been actuated in all we have done; whether, in the course of life, we have been supremely influenced by a regard to the glory of God, and to our own best interest and that of our fellow men; whether we have lived for eternity more than for time; whether we have been laying up treasure in heaven, or only on the earth. These inquiries, therefore, should command our most serious attention, while investigation may be salutary. Seriously pursued, the inquiries cannot fail to bring home the conviction to every conscience, that transgression and neglect have left us no hope of an acquittal by our final Judge, but from a personal interest, secured by unfeigned faith, in the atoning merits and prevalent intercession of the Lord Jesus Christ. To him, therefore, let the eye of faith be constantly directed; from him, as the inexhaustible source of all spiritual supplies, let grace and aid be earnestly sought, to perform with increasing activity and effect every incumbent duty; that at length—justified by his righteousness, sanctified by his Spirit, and formed into his likeness—we may be admitted to the rest and the reward "which remain for the people of God."

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THE

CHRISTIAN ADVOCATE.

JANUARY, 1826.

Religious Communications.

The following discourse was committed to the press, immediately after it was delivered; and a subscription for the copies of a small impression, was opened at the same time. Contrary to expectation, the number of copies subscribed for, was greater than the number printed. Hence, some of the subscribers, as well as some others, who have since expressed a wish to obtain a copy, have been disappointed. These considerations, together with the importance and general interest of the subject discussed, have determined the editor to give the discourse a place in the Christian Advocate. Those of his readers who may already possess copies, will excuse the appropriation of a few pages to the gratification of others, and to the promotion, it is hoped, of a most important charity.

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THE CHRISTIAN DUTY OF CHRISTIAN WOMEN. *A Discourse, delivered in the Church of Princeton, New Jersey, August 23d, 1825, before the Princeton Female Society, for the Support of a Female School in India. By Ashbel Green, D.D. Published at the request of the Society.*

MARK xiv. 8.—First part.

"She hath done what she could—."

These words are found in the narrative of a very interesting incident, in the life of our blessed Redeemer. Six days before the Jewish Passover at which he entered on his last sufferings, a supper, or festival entertainment, was made for him at Bethany; a village in the environs of Jerusalem, frequently mentioned in the evangelical history, and particularly memorable as the residence of Lazarus, whom he raised from the dead. The supper was made at the house of one Simon, a leper; who, it is highly probable, had been cleansed by the miraculous power of Christ. Lazarus was a guest at this entertainment; which some suppose was made, either wholly or in part, at his expense; and his sisters, Martha and Mary, were both present. With her characteristick activity, Martha served at the supper-table; and Mary, with her wonted reverential love to her Lord and Redeemer, and animated no doubt with the liveliest gratitude for the interposition of his almighty power, in calling her beloved brother from the tomb, gave him, on this occasion, a signal expression of her sense of obligation, and of the high estimation in which she wished that others should hold him. She had made preparation for this expression of her gratitude and love, by procuring an alabaster box of the most costly and fragrant ointment; such as was then used about the persons of individuals the most distinguished by birth or office—that with this she might anoint her benefactor, whom

she also knew to be the long expected Messiah, the Prince of peace. His recumbent attitude, then always in use at the supper table, was peculiarly favourable to her design. Approaching him in this reclining posture, she broke the box of liquid Nard, and poured it, first on his head, and afterwards on his body and his feet. And then, while the house was filled with the odour of the ointment, this holy devoted woman kneeled at the feet of Jesus, and wiped them with the flowing tresses of her hair.

Christian sisters, are you tempted to envy your sister Mary?—To envy the opportunity she had to express, in a most striking and affecting manner, her humble, ardent attachment, to your common and adored Redeemer? Envy not—but imitate her. Opportunities still occur, to express love and gratitude to your unseen Saviour, by acts as acceptable to him as that of Mary was; and which he will, ere long, acknowledge and reward, before the assembled universe.

Who would expect that any disciple of Christ *could* disapprove of such a testimonial of reverence and esteem, as that which he received from the sister of Lazarus? Who would not rather expect, that the whole company would witness it with delight, and applaud the happy ingenuity by which it had been devised, and the lovely enthusiasm—shall I not call it—with which the device was executed? But it was not so. Judas was among the guests. He, it has commonly been believed, had been appointed the purse-bearer of the holy family, from his reputed integrity, care and capacity, in the management of pecuniary concerns. His opinion therefore, on a point of economy, especially when that which might be saved was to be given to the poor, would naturally have much weight with his fellow apostles; knowing too, as they well did, that their Master had never affected worldly honours, nor required any extraordinary expenditure for his own gratification. They therefore joined in the murmuring which began with Judas—Not suspecting that he was hypocrite, thief, and traitor, all in one; and that he only wished that the "three hundred pence," (about fifty dollars of our money) for which "the ointment might have been sold," should have been added to the common stock; that he might carry off a richer prize, when he should abscond with the whole; which it appears he had, about this time, determined to do—Not in the least suspecting any thing of all this, the other disciples were influenced by the suggestions of a base and wicked avarice, to join in the murmur, that there had been, on the part of Mary, a profligate waste of property, which might have been applied to a better purpose.

The whole of this murmuring, Christian friends, both in its origin and tendency, was, in my apprehension, exceedingly like the complaints which we have lately heard from certain quarters, that much money is wasted—is wantonly and foolishly thrown away—in professed attempts to honour Christ, by sending his gospel to the heathen and the Jews.

But the Saviour vindicated Mary, and reproved her calumniators. Her views of duty, dictated by her liberal spirit, and her warm and generous heart, were far more correct than their calculating and cold-blooded reasonings on the subject. The Saviour reminded them, that every duty must have its proper time and place. The poor they would always have with them, and would never be without an opportunity to show them kindness; "but me (said he) ye have not always."—His departure from them was now just at hand, and whatever tokens of their regard he was to receive must be speedily bestowed, or the opportunity for bestowing them

would be past forever. It is not probable, indeed, that Mary, any more than the apostles, had foreseen that Christ, before the expiration of that very week, would suffer the death of crucifixion. It was the ardour of her affectionate reverence for her Lord, which prompted her to do what she had done. But she had done what was right in itself; and the overruling providence of God had so ordered it, that this honourable anointing of the sacred person of the Messiah, should take place immediately before he was cut off—"She hath done, (said he) what she could; she is come aforehand to anoint my body to the burying." As if he had said—"Others are about to insult and despise me, and to put me to an infamous and painful death; but she hath done what she could for my gratification, and to show me honour and respect; and let her not be blamed for this—The anointing of the dead is indeed attended with considerable expense. But would you grudge such an expense to my dead body? My enemies would not permit Mary to do what has occasioned this cost, after my decease; and God hath therefore put it into her heart to anoint me aforehand." Nor did the Saviour content himself, with simply justifying this noble and affectionate expression of Mary's attachment and devotedness. He went farther in his commendation of it than he ever went—so far as we are told—in approving any other act of kindness or respect, that was shown to his person. He declared that wherever his Gospel should be preached in the whole world, and to the end of time, this deed of Mary should be told, as an honourable memorial of her. Accordingly we find, in fact, that although the action is apparently not of the greatest importance, in the history of our Lord, and very many of his own acts, as St. John informs us, are not recorded at all, yet this deed of Mary is circumstantially narrated by three of the evangelists. And it is a delightful thought, that after the lapse of near twenty centuries, and at the distance of half the circumference of the globe from the place where the prediction was uttered, I am, at this moment, contributing my mite, to its verification.

Do we not learn from all this, that when, from real and fervent love to Christ, we do what we can to serve and glorify him, he marks it with the most peculiar approbation, and will confer on it the most distinguished reward?

"She hath done what she could"—It seems to be a legitimate inference from these words, a general proposition which they will fairly support, that Christian women ought to do all that they can, to manifest their love to the Saviour, and their desire to do him honour.—For who will say that others ought not to do as Mary did? Few indeed, it is believed, except avowed infidels, will deny the truth of this doctrine, when proposed in the abstract form in which it is here stated. Yet when we come to examine it in detail, and to apply it to practice, we find that opinion is by no means uniform, even among professing Christians.

We propose, therefore, in the sequel of this discourse, *to endeavour to ascertain and state, what Christian women may do; and what they may not do; in manifesting their love to Christ, and their desire to do him honour.*

It may be proper just to remark, in a preliminary way, that genuine love to Christ, and a rational desire to do him honour, will always manifest themselves in earnest endeavours to render the Redeemer precious in the estimation of others.—In using all proper means to propagate the knowledge of his glorious person; of his excellent doctrines; of his great salvation; of the obligations which sinners owe him; and of the absolute necessity of their embracing for themselves his

offered mercy, as the only sure ground of their hope for eternity. It is by thus doing that we comply with our Lord's own directions on this subject. "Herein (said he) is my Father glorified that ye bear much fruit, so shall ye be my disciples—If ye love me, keep my commandments—Feed my sheep, feed my lambs—Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." Let it be remembered then, that our Saviour is identified with his religion; and that to love, to promote, or to adorn the religion of Christ, is to express love to himself, and to honour him before the world. Our representations and language, in the discussion before us, will be in conformity with this remark.

In prosecuting our purpose, as already stated, we may find it advantageous to consider—

I. The negative part of our subject; namely, what Christian women may not do, in manifesting their love to their Saviour, and their desire to do him honour.

It is plainly intimated in the text, that Mary's efforts to honour her Redeemer, were limited. When it is said, "she hath done what she could," the implication is obvious, that she would have done more, if more had been in her power—if propriety would have permitted, or if means and opportunity had not been wanting. By what circumstances and considerations, then, were her efforts limited? *In the first place*, I answer—by the bounds prescribed to her by her sex itself. Happy is that woman who always finds that she *cannot* do, what it is improper for her to do *as a woman;* whose whole mind and feelings are so set against whatever misbecomes her, that she experiences a fortunate incapacity to attempt it. The Saviour, to whom Christian women are to manifest their attachment, is their Creator and Lord. He framed them with that shrinking delicacy of temperament and feeling, which is one of their best distinctions, which renders them amiable, and which, while it unfits them for command, and subjects them, in a degree, to the rougher sex, gives them, at the same time, an appropriate and very powerful influence. It was therefore not to be expected, that he who formed them with this natural and retiring modesty, and under a qualified subjection to man, would ever require, or even permit them, to do any thing in violation of his own order; and least of all that he would permit this, in his own immediate service. Hence I apprehend it is, that we find in the New Testament, such texts as the following—1 Tim. ii. 11—14. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." Again, 1 Cor. xiv. 34, 35. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church."

The same apostle, who, under the unerring guidance of Divine inspiration, delivered these plain and positive injunctions, has also said—1 Cor. xi. 5. "Every woman that prayeth, or prophesieth, with her head uncovered, dishonoureth her head; for that is even all one as if she were shaven." Here, unquestionably, is a direction how women ought to appear and act, when speaking in a publick Christian assembly; for the connexion of the passage shows clearly, that it is of such an assembly that the apostle is here treating. This latter direction, therefore, has the appearance of militating pointedly with the

texts before recited; and as we know that inspired truth can never contradict, or be inconsistent with itself, it becomes a serious question—how is this apparent inconsistency to be cleared up? We answer, that in our apprehension it can be done in one way only; but in that way, easily and perfectly. Let it be carefully observed then, that during the period of miraculous endowments, under the Gospel dispensation, as well as under that of Moses, the gift of supernatural inspiration was sometimes conferred on women, as well as on men. We are told expressly, that Philip the Evangelist "had four daughters, virgins, that did prophesy." Now, in the last quoted passage, the apostle is plainly speaking of women under supernatural inspiration; but in the other passages, of women under no such inspiration. It appears, therefore, that by a miraculous gift, the great Head and lawgiver of the church, took the case of the women on whom he bestowed that gift out of the general rule; and authorized them to utter, even in publick assemblies, what his own Spirit dictated at the time. But on all other and ordinary occasions—to which our first quotations refer—they are absolutely required not to speak, but to keep silence in the churches. It is also worthy of special remark, that even when divinely authorized to speak, they were still commanded to be covered; as indicative of a delicate reserve, and as recognising a state of subjection. The explanation here given, as it seems indispensable to the reconciling of one part of Holy Writ with another, so it will be found to be countenanced and warranted, by the context of the passages we have recited. But as we assuredly believe, that miraculous inspiration has long since ceased in the Christian church, no such excepted cases as those we have mentioned, can any longer occur. The general rule, therefore, laid down by the Spirit of Christ, speaking by the mouth of St. Paul, is now in force, without an exception. Women are, in no case, to be publick preachers and teachers, in assemblies promiscuously composed of the two sexes. —This is explicitly and pointedly prohibited. Here, then, is one thing that Christian women may *not* do, in their endeavours to promote and extend the religion of Christ. And I am well assured, that in making the statement you have just heard, all that I have said, accords as fully with the views, wishes and feelings of that Society at whose request, and in whose behalf, I now speak, as it does with the spirit and injunctions of Sacred Scripture.

2. The endeavours of Christian women to promote and extend the religion of Christ, must be limited by a due regard to the means they may have at command, and the opportunities which may offer for the purpose. This indeed is a rule of duty which, taken at large, is as applicable to men as to women.—The efforts of all to do good, must be bounded by their means and opportunities. But there is a *special* application of the rule to the female sex, which ought to be distinctly noticed and carefully regarded. Their means of contributing both to publick and private charities, must frequently be derived from the other sex. What they give must often come from the purses of their husbands, fathers, brothers, or other near kindred, or particular friends; and they certainly, in all such cases, ought to be consulted, and to determine on the amount of charity which, in any given instance, it is proper to bestow—unless indeed a general discretion has been previously allowed.

Sometimes, we know, the case is otherwise. In a number of instances, women have property of their own, entirely free from any foreign control; and then their duty, as to charitable donations, is clearly under no other restriction, than that which

is common to them with men; and this seems to have been the case with her to whom our text refers. We are not, indeed, expressly told that such was the fact. But the circumstances which are narrated appear to indicate, that what she did was unlooked for by the whole company, except by Him who knew all things—that neither Lazarus nor Martha was acquainted with their sister's design, till it was executed. If this were so, the expensive purchase which Mary had made, was probably made from her separate and independent part of the family estate; or from her own earnings. Be this as it might, it is an obvious duty for every Christian woman to submit to her relatives, implicitly, the disposition of their own property; after laying before them, as she lawfully may, the considerations and motives which influence her own mind in favour of a contemplated charity.

I cannot, however, forbear to mention here, that it is a noble expression of Christian benevolence, which is now witnessed in various parts of our country, where pious and publick spirited females cheerfully sacrifice superfluous expense in dress or equipage; and others as cheerfully labour with their own hands, in forming garments, or in making for sale to the rich, certain articles of taste or ornament; and both classes put the proceeds of the whole into the treasury of the Lord; —to extend, in various ways, the inestimable blessings of his precious Gospel. These sacrifices and labours, when kept within any moderate bounds, are by no means to be considered as violations of female duty;—and those who endeavour harshly to restrain them, or to discourage them by ridicule and banter, act a part, to which we give only its proper character, when we say that it is, at once, unmanly, base and wicked.

On the circumstance, that the opportunities which women have to do good are more circumscribed than those of men, we only remark in general, that as we can easily see that the propriety of what was done by her to whom the text relates, depended much, not only on the known character of the Saviour, but on what she did being done at the house of a friend, and in the presence of her own family and of many other witnesses; so Christian women now, ought to be sensible, that they can seldom be required to expose their persons to insult, or their characters to unfavourable imputations, by any enterprises or errands of benevolence; or by any exertions to propagate the Gospel. I will not indeed say, that there may not be some extraordinary occasions, on which it may be their duty to put both safety and reputation at considerable risk. But all such cases must be clearly and strongly marked. Duty, in general, will consist, in submitting to the allotments of God's providence, in all the circumstances of our character and state; and not in disregarding his order, by an indiscreet attempt to render services, beyond the limits which he has prescribed.

Let us now consider, more directly,

II. What Christian women may properly do, as a manifestation of their love to their Saviour, or for the promotion or extension of his religion.

Here we might say, summarily and at once, that women may and ought to do, in the service of their Saviour, whatever is not prohibited in the exceptions and restrictions that have been specified—That, with these exceptions and restrictions, their moral and religious duties, are, in all respects, the same as those of men: and this is unquestionably the general truth, in regard to this subject, which ought to be remembered and acted on. But questions sometimes arise, as to the particular acts that ought, or that ought not, to be considered as

exceptions and restrictions: and it may also be of use a little to explain and inculcate, as well as to enumerate, female duties. We therefore proceed to state,

First, that Christian women should be very sensible that the religion of their Saviour is greatly adorned, and sometimes directly promoted, by an exemplary discharge of all the customary duties of life; and by sustaining all its relations in the most praiseworthy manner. It is creditable, in a very high degree, to evangelical piety, when the world itself is constrained to confess, that its professors are more exact and active in fulfilling all social and relative obligations, and are more amiable and exemplary in their whole deportment, than those who are destitute of religion. Perhaps it belongs to women to prove the truth of this observation, more frequently and strikingly than can be done by men. The apostle Peter says—"If any obey not the word, they may, without the word, be won by the conversation of the wives, when they behold your chaste conversation, coupled with fear." It should, therefore, never be forgotten, that Christian women ought practically to demonstrate, that the influence of their religion has rendered them better wives, better mothers, better daughters, better sisters, better neighbours, and better friends, than they would otherwise be; and more active, punctual, conscientious, and persevering, in the discharge of all the ordinary duties of life—That although they cannot sacrifice their allegiance to their Saviour to any worldly consideration whatsoever, yet only allow them to maintain that allegiance unimpaired, and you shall find them ready to make any other sacrifice to which they may be called.

2. It is one of the peculiar and most important duties of Christian women, to instruct and pray with children, and to endeavour to form their tender minds to piety, intelligence, and virtue. Here is a wide and fertile field for their appropriate labours, in the service and for the honour of their Redeemer. The earliest years of children are usually and necessarily past, almost wholly, under female care; and it is much earlier than is commonly supposed, that their minds and moral feelings take a cast, which is often as lasting as life. Of what inconceivable importance is it then, that this first moulding of the mind and heart should be favourably made; and that mothers should know and remember that if *so* made, it must commonly be made by them. They have the capacity of mingling, as it were, their own souls with the souls of their children—of breathing into them, with a maternal tenderness and sympathy for which there can be no substitute, those sentiments of filial reverence for their Creator and Redeemer, and of veneration for all that is holy and lovely in the religion of the Gospel, which, under the Divine blessing, may become, and do often in fact become, the germs of early and vital godliness.

By pious mothers, chiefly, must children be taught to use, and to use properly, those little forms of devotion, in which they may lisp their petitions and thanksgivings to God; and those hymns and spiritual songs, by which "out of the mouths of babes and sucklings," the Saviour's praise is "perfected;" and to become familiar with those Scripture narratives, with which nearly the whole of sacred story is connected; and by which the fundamental doctrines of revealed truth may be taught and inculcated. By the prayers of pious mothers, must their dear offspring be commended to the providential care and effectual grace of God, with that frequency and fervour, to which the most favourable answer may reasonably be expected; and to which such an answer has often been most remarkably returned.

But I cannot pretend to detail all that pious and intelligent mothers may do—and that pious sisters, who will act a mother's part, may sometimes do—to train the infant mind to heavenly aspirings, and to the love of virtuous action. Point me to an instance of very early and eminent piety, which might not be clearly traced to this source, and you will show me such an instance as my reading and observation hitherto, have never furnished.

Nor does maternal influence, in favour of piety and virtue, terminate with the infant, or early years of children. A mother's influence is of the utmost consequence—very often it is greater than any other influence—through the whole of youth, and even to a more advanced age. The young man, or young woman, on whom the counsels, prayers, and tears of a pious mother have lost their commanding effect, has indeed reached the threshold of hopeless perdition.

I have spoken of early religion, but in reading the history of the church, both by inspired and uninspired penmen, it is worthy of remark, how often the matured and eminent religion of the most distinguished men, and all their extensive usefulness, has been plainly, and sometimes confessedly, the fruit and product of a mother's goodness and care, early begun and long continued. Nor is this wonderful. Roman virtue and ambition, was often traceable to the same powerfully operative cause; and its effects in the production of modern sages and heroes, has sometimes been equally conspicuous. To the *nursery*, Christian friends—to the nursery, both the Church and the State must look, for their best support; for those who are destined to become their firmest pillars, and their brightest ornaments.

Allow the speaker to say, before leaving this part of his subject, that the leading ideas which have just been thrown out, were those which induced him to take the early and zealous part which he has taken, in recommending the institution of such Societies, as that at whose instance he now addresses you.

The influence of the sex is, and ought to be, great, in ways almost innumerable. But their agency, in first forming the minds and habits of children and youth, is, and must be, nearly exclusive. Till the women of India, therefore, are raised from that state of ignorance and degradation, in which they have been sunk for ages past, the diffusion of Christianity in that country cannot be general and lasting. To produce this effect, we must—at least till the time shall arrive when "a nation shall be born in a day"—look for a generation to arise, which well instructed Christian mothers shall have helped to form, and on which well informed Christian women, shall exert all their natural and incalculable influence.

3. Christian women may show their love to the Saviour, and promote his cause, in a variety of instances of a private nature, at which we can do little more than glance. They may devise, and suggest, and recommend schemes of benevolence and piety, the execution of which must chiefly be left to men.—Having as deep an interest as the other sex, in the proper choice, settlement, and support of a minister of the gospel, and in all the concerns of a Christian church and congregation, it is reasonable, that on these subjects their opinions and wishes should be regarded, and that, with modesty and discretion, they should be made known to those, on whom the active ordering of such concerns must ultimately depend.—There seems to be no reasonable doubt, that it was the office of the deaconnesses—for such a description of females there certainly was—in the primitive church, to distribute Christian charities, in a discreet and beneficial manner; to visit, instruct, and console the poor, the

sick, and the afflicted; to converse in private with all who might seek their counsel on the concerns of their souls; and especially with persons of their own sex, in cases in which a community of sex might invite to an increased freedom of communication. There is no evidence that these deaconnesses were ever formally or officially appointed. Their services seem to have been perfectly voluntary at first, and afterwards, when found to be useful, to have received the encouragement and approbation of the apostles, and other ministers of the church. In all these ways, then, the door of duty is as fully open to the Christian women of this age, as to those in the days of the apostles. And as there are some with us who are willing to enter upon, and to perform to a considerable extent, the services that have been specified, so would to God, that their number were increased a hundredfold.

Here too we must mention those kind and gratifying attentions, and some most substantial services, which Christian women may privately render to Missionaries, and to the Ministers of Christ in general. Holy women "ministered of their substance" to their Saviour, in the days of his flesh. Our text itself, is but the record of one such illustrious instance. And the apostle Paul had been deeply indebted, for personal kindnesses and services, to another Mary. "Greet Mary (said he) who bestowed much labour on us." The Missionaries of the present day, owe a large part of their comforts to their Christian sisters. And the settled pastors in nearly all our churches, would, I am confident, be ready to testify, that the kind services and attentions which they and their families receive, from the pious women of their several charges, are among the greatest and most grateful alleviations of the anxious cares, and laborious exertions, of their arduous office—endearing their people to them exceedingly, and rendering them doubly willing to spend and be spent in their service. These things are good and acceptable to God; and in these, let women, who love their Saviour, be careful to abound.

4. Christian women, who are engaged in the teaching of children and youth, may express their love to their Saviour, and manifest a commendable zeal in his service, by the instruction of those committed to their care, in the elementary principles of revealed truth; by endeavouring to impress that truth on the hearts and consciences of their tender charge; and by constantly imploring for them, in earnest prayer, the special blessing of God their Heavenly Father. That these are duties proper for female teachers, is as clear as that it is right for them to be teachers at all. For no instruction is so important as that which relates to our eternal well-being; and which therefore ought never to be omitted, by those to whom the education of youth is entrusted. The schools of female teachers, moreover, are wholly composed, either of youth of their own sex, or of those of the other who are but little advanced beyond the age of infancy. Blessed be God, the duty here contemplated, has, we have reason to believe, been more frequently and carefully performed of late, than at some former periods. Schools under female instruction, have been opened and closed with prayer; and in them religious knowledge has been acquired, and religious duty inculcated, in the whole course of a useful and ornamental education.

But what shall we say of Sabbath Schools? We say, without reserve, that they appear to be among the happiest devices of Christian ingenuity, in an age of Christian enterprise, for carrying instruction and piety into the families of the poor, the ignorant and the vicious; and of

thus extending the blessings of the Gospel to a very large portion of every community, which had before, even in Christian lands, been almost entirely neglected. In the instruction of these schools, pious and benevolent females, without any other earthly reward than that which they find in doing good, have taken a most active and efficient part. In some regular Christian congregations, as well as in other places, they are the only instructers of these schools; and in every place, so far as my knowledge extends, their exertions have kept full pace with those of their fellow labourers, of the other sex; and in certain places, have far outgone them. God has remarkably smiled on those concerned in this blessed work. Numbers of them have been visited with his special grace, and been added to his church on earth—with numbers of those in whose conversion their labours have been instrumental: and doubtless it will be with peculiar delight, that the teachers and the taught will meet, and rejoice together, in the church triumphant above. Let every Christian woman be, as far as she can, the patroness and promoter of Sabbath Schools.

5. Christian women may manifest their love to their Saviour, to his cause, and to communion with himself, by associations for prayer among themselves; and by keeping up the worship of God in their households, in the absence of a male head of the family. We have not time for extended argument, on the propriety of what is here stated as female duty. We only remark, that it interferes in no respect, with what has been shown to be divinely prohibited. The supposition is, that in female prayer meetings, women *only* meet with women. In the devotional exercises carried on in such circumstances, there is surely no ground for the charge of arrogant assumption, or of any trespass on female decorum. Why then should any object to this sacred communion of sisterhood, in which devout women mingle their prayers and their praises—their prayers for each other, for their husbands, for their children, and for the church of God? Verily, we believe that these female offerings come up as sweet incense, before the throne of a prayer-hearing God; and that often, in the most signal manner, he returns to the offerers answers of peace.

In the absence of a husband, the wife becomes the head of the family, and ought to maintain family prayer. Let her do it without a form, if she can do it thus, with freedom; but let her not scruple to use a form, rather than to omit the duty.—Spirit of my sainted mother! If I shall be so happy as to join thee in thy celestial abode, shall I not thank thee there, for the family prayers which in my early years, and in the absence of a praying father, I heard from thy hallowed lips! Well may I recommend what I know to be practicable—what I know to be profitable.—The obligation to pray with their households is statedly incumbent on widows, unless a pious son, or other inmate, will assume the service.

Christian women too, especially if they have prayerless husbands, ought frequently to pray with their children, by themselves apart. That husband must be without feeling, as well as without religion, who would not rather rejoice at this, than regard it with displeasure.

6. Christian women may testify their love to their Saviour, and their desire to extend the benefits of his redemption, by taking part, in a variety of ways, in missionary concerns. "Have we not power (says St. Paul) to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas." Here, we believe, is a complete scriptural warrant, for missionaries to be attended by their wives. Some of the apostles—the

original and inspired missionaries—were plainly so attended. Nor, when missionaries go forth by families, or companies, is there any transgression of female delicacy or decorum, if unmarried women accompany them. Often they are still under the guardianship of fathers, or brothers, and always under the protection of men of the fairest and purest character. The services of unmarried women may be, as they have often been, of the very highest importance, in missionary operations.

At home, Christian women may, with entire propriety, not only contribute to missionary funds, when founded by others, but form associations of their own, for raising funds, to be appropriated by themselves, to such objects as they may find themselves most disposed to favour. To deny them this privilege, would be to manifest such injustice as requires no words to expose.

Even Female Missionary Societies have been formed in our country, and conducted with unimpeachable propriety and undeniable utility. While *so* conducted, who will censure them? Who will not rather countenance them, and bid them God speed? By the intervention and aid of ministers of the Gospel, and of pious and discreet laymen, their missionaries may be selected, and missionary services may be assigned and inspected, without any trespass on the rights of men, or the delicacy of women.

7. Bible Societies, Tract Societies, Education Societies, Jews Societies, Charity Schools, Orphan Asylums, Widows' Asylums, and all institutions of a similar character to these, present to Christian women objects and opportunities for manifesting their love to their Saviour and his cause, which they may seize and improve, with the greatest freedom and advantage. And truly they have, in our day, seized and improved them, with an activity, and to an extent, which are worthy of the highest praise. In several instances, within the knowledge of the speaker, the energy, perseverance, and success of Christian women, in cultivating these fields of pious usefulness, have reproved the more sluggish efforts of men. It was reserved for the age in which we live, and it is among the indications, as we hope, of a better age approaching, that female agency should be called on, to take part in almost every plan and effort for extending the Gospel, or for abating the sufferings, or meliorating the condition of mankind. The effect has been wonderful; and it seems scarcely less wonderful, that such efficient aid was never brought into action before.

But among all the benevolent associations that have been mentioned, and to which it seems as if every one who loves either God or man, must cordially wish success, there is not one, that is, in my view, more worthy of the special attention of Christian women—not one that more appropriately belongs to them—than such societies, as that whose anniversary we this day celebrate. Consider its object. It is to deliver one half of the human species, in the most populous region of the earth, from a state of the deepest and most complete abjection.—From a state which exhibits them as mere animals; not worthy to be considered as reasonable and immortal beings; not the fit subjects of intellectual improvement, and of religious happiness and hope; not the companions of men, on the footing of intelligence, or of any approximation to equality; but only as his slaves, and the instruments—but I cannot proceed in the description of their state. It is not of a nature to be described before this audience; nor even to be thought on by one's self, but at the expense of every species of painful and sickening emotions. I solemnly ask then, if there can be a louder

call for humane, for benevolent, for Christian exertion, from every one in whose bosom the feelings of humanity, benevolence, and Christian compassion, are not "twice dead, plucked up by the roots"—than that which is here made, to lend a helping hand, in lifting up these millions on millions of the human family, from this state of absolute bestial ignorance, degradation and servility, to a state of rationality, intelligence, happiness, dignity, and the hope of heaven? And if this may be asked of every man, who has the soul of a man, what shall be said to women, to Christian women, in behalf of their own sex; whose feelings they must best know, and in whose wretchedness and sorrows they can best sympathize? Do they occupy themselves in other works of kindness and charity? And can they neglect this? Ought not this to be their peculiar, their favourite object? Ought not the women of the whole civilized world, to make common cause, in rescuing more than one half of their common nature, from the condition of brutes? Ought not all *Christian* women to do this? Yes, they ought—and bear with me, if you cannot think and feel as I do, when I say that I have wondered, and do wonder, that the known condition of women in India, and in other regions where Heathenism and Mahomedanism prevail, has not operated with an electrick force, on the whole enlightened part—and especially on the Christian part—of the sex, to rouse them to the most vigorous action, and to unite them in a concentration of effort, to bring out female nature from this horrible abyss of reproach and infamy; and to raise it to the standing for which it was formed and intended by the Great Author of our being. Heathens and Mahomedans all together, male as well as female, are, we know, in a state of awful ignorance and wretchedness: but there is a *speciality* in the case of women among them; and it is of this I am now speaking—Women are debased far below their lords and masters, who are themselves debased. They are, of wretched and degraded tyrants, the more wretched and degraded slaves and drudges; or the mere instruments of their base sensuality. In the *deep* of Heathen and Mahomedan abominations, there is "a lower deep;" and there it is, that the whole female sex with them is found. Thanks to God, that those who are trying to bring them relief, have some encouraging indications of success. A considerable number of the poor natives of India, have surrendered their female children for education, to the thrice blessed missionaries; to the heavenly minded men and women who began, and who are still engaged in this Godlike work, of restoring them to the rights of human nature, and the prospect of eternal felicity. To have made this good beginning, is to have done much. Let but the happy effects of female education be once visible, although it be on a small scale—let but a few well educated females, from among the lower casts in India, go forth into life, and make their superiority to degraded men, as well as to degraded women, to be seen and felt—the certain consequence will be, that the desire of female education will become general and ardent; and the great object in view, will be in a train to be reached, as speedily as the nature of the case will permit. To furnish these specimens of well educated women—and we hope they will be Christian women too—in the various parts of India, will indeed require funds and exertions, a thousand times greater than any of which at present we have the knowledge. But still, the work has been commenced, and is in progress; and we believe it to be God's work, and that, under his smiles and benediction, it will go on and prosper.

Thus, my respected female friends, I have endeavoured to perform, in the best manner I could, the service to which you have called me on this occasion. It is a time at which, as has been said, women are taking part in almost all that is done, in the holy cause of religion and humanity. For this, you suffer unsparing censure from some of my sex, and from some of your own. By this censure, some among you have been intimidated; and others, I question not, have been made honestly to doubt, in what manner they ought to act. Instead, therefore, of confining myself, in this service, to a single point, or of indulging in general declamation, I have rather chosen to show, as far as my limits and my ability would permit, what Christian women may do, and what they may not do, in expressing their love to the Saviour, and manifesting their desire to promote his religion. The sneer of the infidel we look for, and are prepared to disregard it; but *what is Christian duty*, is for us a most serious inquiry. In pursuing this inquiry, I have taken the word of God for my guide—In its letter, where I found its letter explicit; and in its spirit, as far as I could ascertain that spirit, in all that I have said.

As to the special purpose for which your association has been formed, I shall add but little, to what you have already heard. It is your high praise, that while too many have been, and still are, negligent of their duty, and as it seems to me, sealed up in apathy and stupor, in regard to the great object of your society—you, like Mary, have done what you could. Go on, Christian sisters. "Be not weary in well doing, for in due time you shall reap, if you faint not." Often think of the number of immortal souls, that are every day and every hour passing into eternity, from the multitudinous population of India—vicious, polluted throughout, and totally ignorant of that Saviour, whose blood alone "cleanseth from all sin." Often think on your special obligations to "God who hath called you unto his kingdom and glory." Often think on the distinguishing and merciful allotment of his providence, in giving you birth and education, in a Christian, instead of a heathen or Mahomedan land. And while you perceive, as you cannot fail to perceive, that women have a peculiar interest in the propagation of revealed truth—since the influence of that alone has ever raised them to their proper rank in society, and sustained them in it—feel that you are under peculiar obligations to extend the knowledge of that truth, by all the means in your power; to extend it for the benefit of all, but especially for the benefit, both temporal and eternal, of your own sex. Never was there greater encouragement to proceed with animation and energy in a good work, than that which you have already received. The cheering intelligence has reached you, within the year past, that on the schools of Ceylon, the very schools to which you afford your aid, God has most remarkably poured out his Holy Spirit. Under his sacred influence, those schools have become Bochims and Bethels—places of weeping and houses of prayer; houses in which daughters, as well as sons, have, we trust, been born to God and glory. In this most joyous event, remember that your prayers, and your alms, have had a happy instrumentality. Go on, then, to pray earnestly and to give cheerfully, for God is with you: and before the throne of God and of the Lamb, many of the female children of India, shall yet meet you, and bless you, and rejoice with you, through eternal ages.

Men and brethren, who hear me on this occasion. Be reminded that there is a divine injunction laid on

us, in relation to the subject which has now been discussed. The apostle Paul, speaking as he was moved by the Holy Ghost, has said—"Help those women that laboured with me in the Gospel." Yes, it is the sacred duty of us all, to help these female gospel labourers; to help them with our countenance and encouragement; with our prayers and our purses; with every aid and every facility which we can afford them, in their benevolent exertions. For whom do they labour? Not more for themselves than for us. Nay, in many of these pious labours, they are directly helping us; they are taking a part of that burden on themselves, which used to be borne by us alone.—They are doing for us, generously and nobly, a part of our special business. And shall there be a creature in the form of a man, so much without the spirit of a man, as to hinder, and not help them, while thus employed—to mock them with laughter or ridicule, or even to treat them with a cold and discouraging neglect? Such a being, I trust there is not in this assembly. Ah! my brethren, the hour is not far distant, when to have helped the cause of God and Christ, in this dark and perishing world,—to have helped this sacred cause but in a feeble, if it has been in an upright manner—will avail us infinitely more, than to have received the proudest distinctions which the world can confer.

And now—hearers of all descriptions—I call on you to help these women, on the present occasion, by a liberal contribution to their funds. But think not that I am going to address you, for this purpose, in the language and tone of a mendicant. I read no such address, no such language, in my Bible. Paul indeed, sometimes appealed earnestly to the liberality of the primitive churches, and sometimes warmly commended them for it. But he never presented himself before them in the character and style of a beggar. No. But he directed Timothy to "charge them that are rich in this world—to be rich in good works, ready to distribute, willing to communicate." And a greater than Paul, commended the two mites of a poor widow, cast into the treasury of the Lord, beyond all the offerings of the rich.—Therefore, men and brethren, it is in the name of the Lord, unworthy as I am, that I come to you; and I deliver to you his *charge*, and not my own, that, for his sake, and for your own sakes, you help these women who labour in the gospel. I tell you in his name, that the day is coming that will call you to account before Him, as the Judge of quick and dead, for the manner in which you shall have disposed of all your property.—The day when what you shall now give, if you give it from right motives, will afford you more pleasure, than all that you ever spent in luxury and show, and superfluous personal gratification. Give then from a pure, a noble, a truly benevolent desire to do good. Give thus, I repeat it, for your own sakes, and for the sake of your Saviour's precious cause, and as you will wish to have done, when he shall say to those on his right hand—O! may you and I be there —"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: Naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me—Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me —Enter ye into the joy of your Lord."—Amen.

THE VOICE OF THE NEW YEAR.

We think the following extract from the expository works of Archbishop Leighton, may, with peculiar propriety, receive the title we have placed at the head of this article.

—

1 PETER, iv. 3.

"For the time past of our life may suffice us, to have wrought the will of the Gentiles."

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The past may suffice; there is a figure in that,* meaning much more than the words express: It is *enough*, Oh! *too much*, to have lived, so long, so miserable a life.

Now, says the Christian, "Oh! corrupt lusts and deluding world! look for no more, I have served you *too long*. The rest, whatsoever it is, must be to my Lord; to live to him by whom I live; and ashamed and grieved I am, I was so long in beginning. So much past,—it may be the most of my short race past,—before I took notice of God, or looked towards him. Oh! how have I lost, and worse than lost, all my by-past days? Now, had I the advantages and abilities of many men, and were I to live many ages, all should be to live to my God and honour him. And what strength I have, and what time I shall have, through his grace, shall be wholly his." And when any Christian hath thus resolved, his intended life being so imperfect, and the time so short, the poorness of the offer would break his heart, were there not an eternity before him, wherein he shall live to his God, and in him, without blemish and without end.

Spiritual things being once discerned by a spiritual light, the whole soul is carried after them; and the ways of holiness are never truly sweet till they be thoroughly embraced, with a full renunciation of all that is contrary to them.

All his former ways of wandering from God are very hateful to a Christian, who is indeed returned and brought home; and those most of all hateful, wherein he hath most wandered and most delighted. A sight of Christ gains the heart, makes it break from all entanglements of its own lusts, and of the profane world about it. And these are the two things the apostle here aims at, exhorting Christians to the study of newness of life, and showing the necessity of it. He intimates that they cannot be Christians without it; he opposes their new estate and engagement, to the old customs of their former condition, and to the continuing custom and conceit of the ungodly world; that against both they may maintain that rank and dignity to which now they are called, and, in a holy disdain of both, walk as the redeemed of the Lord. Their own former custom he speaks to, ver. ii. iii. and to the custom and opinion of the world, ver. iv. and both these will set strong upon a man, especially while he is yet weak, and newly entered into that new estate.

1. His old acquaintance, his wonted lusts, will not fail to bestir themselves, to accost him in their most obliging familiar way, and represent their long continued friendship. But the Christian, following the principles of his new being, will not entertain any long discourse with them, but cut them short; tell them that the change he hath made he avows, and finds it so happy, that these former delights may put off hopes of regaining him. No, though they dress themselves in their best array, and put on all their ornaments, and say, in the known word of a certain courtesan, *I am the same I was*, the Christian will answer, as she was answered, *but I am not the same I was.* And not only thus will he turn off the plea of former acquaintance that sin makes, but turn it back upon it, as, in his present thoughts, making much against it. "The longer I was so deluded, the more reason now that I be wiser; the more time so misspent, the more pressing necessity of redeeming it. Oh! I have too long lived in that vile slavery. All was but husks I fed on; *I was laying out my money for that which was no bread, and my labour for that which satisfied not*, Isa. lv. ii. Now I am on the pursuit of a good that I am sure will satisfy, will fill the largest desires of my soul; and shall I be sparing and slack, or shall any thing call me off from it? Let it not be. I that took so much pains, early and late, to *serve* and *sacrifice* to so base a god; shall I not now *live* more to my new *Lord*, the *living God*, and sacrifice my time and strength, and my whole self, to him?"

And this is still the regret of the sensible Christian, that he cannot attain to that unwearied diligence, and that strong bent of affection, in seeking communion with God, and living to him, that sometimes he had for the service of sin; he wonders that it should be thus with him, not to equal that which it were so reasonable that he should so far exceed.

It is, beyond expression, a thing to be lamented, that so small a number of men regard God, the author of their being, that so few *live to Him in whom they live;* returning that being and life they have, and all their enjoyments, as is due, to him from whom they all flow. And then,

* Called in the schools, *Litotes.*

how pitiful is it, that the small number that is thus minded, minds it so remissly and coldly, and is so far outstripped by the *children of this world*, that they follow painted follies and lies with more eagerness and industry, than the *children of wisdom* do that certain and solid blessedness that they seek after.* Strange! that men should do so much violence one to another, and to themselves in body and mind, for trifles and chaff! and that there is so little to be found of that allowed and commanded *violence, for a kingdom*, and *such a kingdom that cannot be moved*, Heb. xii. 28; a word too high for all the monarchies under the sun.

And, should not our diligence and violence in this so worthy a design be so much the greater, the later we begin to pursue it? They tell it of Cæsar, that when he passed into Spain, meeting there with Alexander's statue, it occasioned him to weep, considering that he was up so much more early, having performed so many conquests in those years, wherein he thought he himself had done nothing, and was but yet beginning. Truly it will be a sad thought, to a really renewed mind, to look back on the flower of youth and strength as lost in vanity; if not in gross profaneness, yet in self-serving and self-pleasing, and in ignorance and neglect of God. And perceiving their few years so far spent ere they set out, they will account days precious, and make the more haste, and desire, with holy David, *enlarged hearts to run the way of God's commandments*, Psal. cxix. 32. They will study to live much in a little time; and, having lived all the past time to no purpose, will be sensible they have none now to spare upon the lusts and ways of the flesh, and vain societies and visits: Yea, they will be redeeming all they can even from their necessary affairs, for that which is more necessary than all other necessities, *that one thing needful*, to learn the will of our God, and live to it; this is our business, our *high calling*, the main and most excellent of all our employments.

Not that we are to cast off our particular callings, or omit due diligence in them; for that will prove a snare, and involve a person in things more opposite to godliness. But certainly this *living to God* requires, 1. A fit measuring of thy own ability for affairs, and, as far as thou canst choose, fitting thy load to thy shoulders, not surcharging thyself with it. An excessive burden of businesses, either by the greatness or multitude of them, will not fail to entangle thee, and depress thy mind; and will hold it so down, that thou shalt not find it possible to walk upright and look upwards, with that freedom and frequency that becomes heirs of heaven.

2. The measure of thy affairs being adapted, look to thy affection in them, that it be regulated too. Thy heart may be engaged in thy little business as much, if thou watch it not, as in many and great affairs. A man may drown in a little brook or pool, as well as in a great river, if he be down and plunge himself into it, and put his head under water. Some care thou must have, that thou mayest not care; these things are thorns indeed; thou must make a hedge of them, to keep out those temptations that accompany sloth, and extreme want there waits on it: But let them be the hedge; suffer them not to grow within the garden: *Though they increase, set not thy heart on them*, nor set them in thy heart. That place is due to another, is made to be the garden of thy beloved Lord; made for the best plants and flowers; and there they ought to grow, the love of God, and faith, and meekness, and the other fragrant graces of the Spirit. And know that this is no common nor easy matter, to keep the heart disengaged in the midst of affairs, that still it be reserved for Him whose right it is.

3. Not only labour to keep thy mind spiritual in itself, but by it put a spiritual stamp even upon thy temporal employments; and so thou shalt live to God, not only without prejudice of thy calling, but even in it, and shalt converse with him in thy shop, or in the field, or in thy journey, doing all in obedience to him, and offering all, and thyself withal, as a sacrifice to him: Thou still with him, and he still with thee, in all. This is to live to the will of God indeed, to follow his direction, and intend his glory in all. Thus the wife, in the very oversight of her house, and the husband, in his affairs abroad, may be living to God, raising their low employments to a high quality this way, "Lord, even this mean work I do for thee, complying with thy will, who hast put me in this station, and given me this task; *thy will be done.* Lord, I offer up even this work to thee, accept of me, and of my desire to obey thee in all." And as in their work, so in their refreshments and rest, such Christians pursue all for him, *whether they eat or drink*, doing all for this reason, because it is his will; and for this end, that he may have *glory;* bending the use of all their strength, and all his mercies, that way; setting this mark on all their designs and ways, *this for the glory of my God, and this further for his glory*, 1 Cor. x. 31, so from one

* Plus illi ad vanitatem, quàm nos ad veritatem.

thing to another throughout their whole life. This is the art of keeping the heart spiritual in all affairs, yea, of spiritualizing the affairs themselves in their use, that in themselves are earthly. This is the *elixir* that turns lower metal into gold, the mean actions of this life, in a Christian's hands, into obedience and holy offerings unto God.

And, were we acquainted with the way of intermixing holy thoughts, ejaculatory eyeings of God, in our ordinary ways, it would keep the heart in a sweet temper all the day long, and have an excellent influence into all our ordinary actions and holy performances, at those times when we apply ourselves solemnly to them. Our hearts would be near them, not so far off to seek and call in, as usually they are, through the neglect of this. This were to *walk with God* indeed; to go all the day long as in our Father's hand; whereas, without this, our praying morning and evening looks but as a formal visit, not delighting in that constant converse which yet is our happiness and honour, and makes all estates sweet. This would refresh us in the hardest labour; as they that carry the spices from Arabia are refreshed with the smell of them in their journey; and some observe, that it keeps their strength, and frees them from fainting.

If you would then live to God indeed, be not satisfied without the constant regard of him; and whosoever hath attained most of it, study it yet more to *set the Lord always before you*, as David professeth, Psal. xvi. 8, and then shall you have that comfort that he adds, *He shall be still at your right hand, that you shall not be moved.*

And you that are yet to begin to do this, think what his patience is, that, after you have slighted so many calls, you may yet begin to seek him, and live to him; and then, consider, if you still despise all this goodness, how soon it may be otherwise; you may be past the reach of this call, and may not begin, but cut off forever from the hopes of it. Oh, how sad an estate! and the more, by the remembrance of these slighted offers and invitations! Will you then yet return, you that would share in Christ? Let go these lusts to which you have hitherto lived, and embrace him, and in him there is spirit and life for you. He shall enable you to live this heavenly life to the will of God, *his God and your God, and his Father and your Father*, John xx. 17. Oh! delay no longer this happy change; how soon may that puff of breath that is in thy nostrils, who hearest this, be extinguished! and art thou willing to die in thy sins, rather than that they die before thee? Thinkest thou it a pain to live to the will of God? Sure it will be more pain to lie under his eternal wrath. Oh! thou knowest not how sweet they find it that have tried it! Or thinkest thou, I will afterwards? Who can make thee sure either of that afterwards, or of that will, if but afterwards? Why not now presently, without further debate? Hast thou not served sin long enough? may not the time past in that service suffice, yea, is it not too much? Wouldst thou only live unto God as little time as may be, and think the dregs of thy life good enough for him? What ingratitude and gross folly is this! Yea, though thou wert sure of coming unto him, and being accepted; yet, if thou knowest him in any measure, thou wouldst not think it a privilege to defer it, but willingly choose to be free from the world and thy lusts, to be immediately his, and wouldst, with David, *make haste, and not delay to keep his righteous judgments:* all the time thou livest without him, what a filthy wretched life is it, if that can be called life that is without him? To live to sin, is to live still in a dungeon; but to live to the will of God, is to walk in liberty and light; to walk by light unto light, by the beginnings of it to the fulness of it, that is in his presence.

FOR THE CHRISTIAN ADVOCATE.

CHRIST'S REPROOF AND CALL TO HIS DISCIPLES.

"Sleep on now and take your rest!—Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners!—Rise! let us be going: behold he is at hand that doth betray me!"

Hark! hark! from heav'n the Saviour's voice
To slumb'ring saints address'd—
Rise! rise! nor make the ignoble choice,
Whilst sin abounds, to rest.

How dang'rous to indulge repose
Whilst satan ranges wide;
Rise! rise! and meet your Saviour's foes;
Behold his wounded side!

Why should the blasting powers of hell
In triumph sinners claim!
Rise! rise! ye saints, and joyful tell
The pow'r of Jesus' name.

Let heart meet heart, and hand to hand
United, strive in love;
Rise! rise! ye heav'n-aspiring band,
Your holy ardour prove.

Let not that treach'rous foe, the world,
Beguile you of your crown;
Rise! rise! the banner is unfurl'd,
A banner of renown.

Jesus your Saviour's call obey,
His ensign beams with love;
Rise! rise! the service of a day,
Insures a crown above.

Yes, Jesus, we obey thy call,
To thy dear cross we come;
We rise! we rise and give thee all,
And thou shalt lead us home.

Thou hast redeem'd us, we are thine,
For us thy life was given;
We rise! we'll rise! and rising shine
Thy trophies bright in heav'n.

Nov. 28, 1825. ALICIAN.

Miscellaneous.

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

(*Continued from vol.* iii. *p.* 547.)

LETTER III.

A——, August 20, 1821.

You write, my dear Mary, that your little Charles attends the village school. His time has now become valuable, and must be regulated by system. A child of common capacity should be taught his letters ere he is four years old; and should be able to read intelligently at five. This should be an invariable rule, in every family where there are children to be educated. We are deplorably mistaken, if we suppose the *time* of children at this age of no value. How many parents, under this impression, leave their children untaught, till the age of seven or eight years? Then, when they might be employed to good advantage in other studies, they must acquire the very elements of reading: and what is perhaps worse than all, habits of vice and of idleness are formed, which may never be laid aside.

Time is never more precious than at this early age—Experience has taught me to assert, that a child can never be taught to read as easily at any other age. The *vacant* soil is more easily cultivated, than that which is overgrown with thorns and thistles. The active mind will not remain vacant. Therefore, dear Mary, let not that of your Charles be now filled with what must be eradicated, or with what will interfere with the rapid growth of useful knowledge. Let his school hours be punctually observed; and let not a fragment of time be lost. Even at this early age he cannot

require more time for exercise and recreation than the intermissions of his school will afford; and these hours of recreation will be far more enjoyed, if the rest of his time is busily employed, than if all were at his own disposal. Observe how dull and dissatisfied a child becomes before night, who has devoted his whole day to amusement. Not so,

"The playful children just let loose from school."

Mark the rapture with which your boy hastens to receive your embrace; and the glee with which he pursues his pleasures. For they return *anew* to him; and he is not *satiated* with unbought delights.

Let all his recreations and amusements be under your own inspection. Let him never be in company with, you know not whom; or absent, you know not where. But no longer confine him to your own room; or exclusively to your own society; for he is no longer "Ma's babe." He resigns this place and privilege to his successor; and as an equivalent, he must have other pleasures. To prevent his becoming dull and effeminate, choose him two or three companions, with whom he may freely associate; with whom he may roll the hoop, fly the kite, or toss the ball. Let wisdom direct you in the choice of his associates; know whether they have been educated by a faithful mother—whether, in all probability, they will be suitable for friends in the years of manhood. And beware now, that he contract no intimacies which may not with advantage be continued, down to the last days of his life. Above all, be assured that they are *religiously* educated; and that they will probably remain forever ignorant of those way-worn paths of vice, which lead down to the chambers of death; and whither, if vicious, they might also conduct your Charles!

When you have found proper associates, let them frequently interchange visits, or walk, or play together. But never let yours, without liberty from you, go even into the streets. Beware that they mix not with the clubs of children, ever to be found in the highways of towns and villages, and generally composed of the idle and ungoverned of every condition—rich and poor, black and white. Did you never while passing these groups, hear their boisterous, vulgar and profane conversation? Oh, let not a child of yours, through your carelessness, become one of these——

You should learn to become familiar with the noise, and not to fret at the disorder, which the little ones may occasionally create around your dwelling. You can restore order there, much easier than you can correct the vitiated taste and minds of your children, when they are under the influence of bad company. Neither must you make your sprightly boy mope by the fireside, nor seclude him from society; if you do, he will be likely to imbibe contracted notions, and habits of locality, which may render him peculiar in his mode of thinking; as well as awkward in his whole deportment. Perhaps you will ask, if all your time and attention must be engrossed by your children? I would also ask, what object is of equal importance? Form no plans, engage in no business, which may be inconsistent with the duties you owe to them. Still you *may* connect other objects of pursuit with these; and you *must*, if you would discharge your duties to all around you. Let your children be nearest to you; but extend your cares still farther; like the circles widening on the smooth lake, after the fallen sinking stone. That mind is contracted indeed, which cannot extend its benevolence, beyond its own self and children.—Every child of Adam has a claim on your benevolence, but not a claim which *can* interfere with

the duty you owe to the immortals placed under your own immediate charge. The stranger has a claim on your hospitality.—But oh! let no unemployed votaries of fashion, be in the habit of spending their idle hours at your house, to interfere with your proper business. Your time is too precious to be squandered away thus, and your charge too important to be neglected. If such persons must be entertained, let them have recourse to those whose taste and views are similar to their own. The claims which these idlers have, are on your pity, your reproofs, and your prayers; not on your time and your countenance—rob not your husband and your children thus. Incivility towards any is doubtless unjustifiable—but candour and "godly sincerity" will save both your time and your feelings; and certainly render you more respected. Never give an insincere invitation, or an insincere welcome. This is in itself sinful, and carries with it its own punishment—How unwise is she,

"Who invites her dear five hundred friends,
"Contemns them all, and hates them coming"——

I have much to say on this subject: perhaps it may be the theme of another letter. In the mean time, practise much on the lesson of "simplicity, and godly sincerity," of which an apostle has spoken. And let not your own beloved friends have any just reason to suspect your sincerity towards them, because they see you lavish the same attentions, and same professions of friendship, on every one.

There is another class of intruders, which it is equally wrong to countenance. These are the idle and gossipping of the poor, who would engross a seat at your kitchen fire, if not at your dining room hearth. These often introduce themselves as objects of charity; and will sit with gazing eyes and folded hands, wasting those hours, which *you* can by no means afford to lose. They often will too, if you allow them, slander those who are better than themselves: and would persuade you, that none of the poor around you are really objects of charity. You ought to reprove such, and warn them of their wickedness, and their danger, as enemies to God, while they injure both their neighbours and themselves—The greatest benevolence you can exercise toward them, is to teach them to improve well all their time—to be industrious and economical in their own families. Give them work, if you please, to employ them at home, and pay them for it: but encourage not their idleness by *giving* them food and raiment, while they might *earn* these by their honest industry—In giving out work to them, or in their returning it, afford them no excuse for sitting, and wasting their hours in idleness, or in tattling.

Both the above classes will probably labour hard to ingratiate themselves by flattery; but I cannot think you need warning of the danger of being thus duped. They may not dare directly to flatter yourself; but if they understand human nature, as they often do, they know that parents are easily gained through their children; and they may tell you that yours are superior, in beauty and intellect, to any others—*You* indeed may not be fool enough to believe this, but your *children*, it cannot be expected, will have discernment to discover the artifice. And the unhappy influence which this may have on their minds, if not counteracted, may be exceedingly great, by exciting their vanity, and weakening their motives for attaining knowledge—Rather teach yours, to esteem others better than themselves. Discover to them how ignorant they are of many things which they might know, and point them to those whose at-

tainments exceed theirs, as the mark at which they ought to aim.

Some have supposed that the evil of esteeming one's self too highly, is not so great as that of setting too low an estimate on one's abilities; for there are enough, it is said, in the world to pull down the proud, and few to raise the humble. This however is not altogether correct as to the fact; and besides, the sentiment is inconsistent with the word of God. We may make a low estimate of ourselves, and yet be confident, that by exertion and perseverance we may make great attainments.

I know that diffidence is very often the occasion of most painful sensations; but it is also attended with much good: and it always goes far, in recommending the possessor to the wise and candid, and in atoning for many casual mistakes. Are we not disposed to pay more attention to such, than to the bold and assuming? Let not your dear Charles and Ellen become those, whom their friends, for their good, will seek to humble by frequent neglect and reproof, and perhaps by severe mortification. Leave them not thus, to learn lessons of modesty and humility, which their own mother ought more kindly to have taught them. Above all, labour earnestly to teach them *Christian humility*; which differs widely from pusillanimity, and wider still from slovenliness in manners and appearance. It is a grace which must have its seat in the heart; and will be best cultivated, by instilling into their minds the great and fundamental truths of Christianity. Inspire them with a sense of the holy character of God; and of their own lost and sinful condition, by nature and by practice. Teach them the absolute necessity of the Holy Spirit, to renew and sanctify them—of the mediation and atonement of the Son of God—in short, of the whole plan of redemption. We are not as wise or as faithful in teaching our children these things, as we should be. We do not sufficiently bring our ideas on these subjects, down to their apprehension; nor illustrate them, as might be done, by objects familiar to their minds. We often tell them they must be good; but do not discover to them the insufficiency of their own works to merit any favour from God; nor do we always, in language which they understand, teach them repentance toward God, and faith in the Lord Jesus Christ.

(*To be continued.*)

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from vol.* iii. *p.* 552.)

Montpelier, May 25, 1820.

My dear Friend,—My last from this place, gave you the result of my superficial observations, during the few days I acted the part of a looker on, in the great city of Marseilles. I took passage in the Diligence, the 25th of last month, for this place; the pleasantness of whose situation, unitedly with the supposed salubrity of the atmosphere, has made it, for ages, the resort of invalids, in pursuit of health. My travel here, which occupied a day and a half, including a night, produced little that is worth reciting. The country through which I passed, gives evidence of dense population, by its thickly planted houses, with large villages, at short distances. But its husbandry appeared to me to be, generally speaking, far from good. I saw much land that gave signs of great exhaustion; while the buildings and improvements, evidently indicated a poor and unimproving people.

The principal place through which I passed was Nismes: and it indeed is a great place, beautifully

situated, near the foot of a range of high rocky hills, in a fine and fertile plain. Its vicinity shows some very luxuriant vegetation. The stage stopped here early in the afternoon, and remained over night, which gave me some opportunity of looking at the place. Had I possessed the curiosity of health, instead of the languor and debility of disease, I should certainly have tarried a week; as there is much at Nismes, well worth the traveller's attention. There still exists here an amphitheatre, built by the ancient Romans, when they possessed the country, which is in surprising preservation. These kind of buildings, you know, were erected without cover, for the accommodation of the publick sports. This one at Nismes, is circular, built of massy stone, and covers a space of some acres—speaking by guess. You may form a correct idea of it, by conceiving of a huge bowl, whose bottom encloses a wide space, in which the shows and sports were exhibited; and whose sides within are lined with circular seats, rising one above the other, to the height of sixty or seventy feet. In two places, the depredations of time have made rents in its sides, from the top to the bottom. It is surrounded with an iron paling; and is no doubt a relick of antiquity of sufficient value, from the resort of strangers which it helps to attract to the city, to merit the expense of such a measure for its preservation. I viewed it with deep interest; and who could have done otherwise?—having his thoughts carried back to the remote ages, when this stupendous fabrick was erected, for the pastime of the mighty masters of the world. And in what pastimes did they delight! how cruel! how savage! How immense the benefits of the gospel!—if only in this respect, that it has rescued Christendom from a taste for the murderous sports of fighting gladiators, and other demoralizing shows, such as were here exhibited.

At no great distance from the amphitheatre, stands a temple of "The great goddess Diana"—probably not less ancient, and as a relick of heathenism, not less interesting. In size it resembles a small church, one story high. It is built altogether of marble, which from age has assumed a very sombre hue. It is without windows, or any avenue that I could discover, to admit the light. Having little time on hand, and in truth, feeling then a more than ordinary depression of spirits, which is always a sufficient damper to curiosity, I contented myself with viewing its exterior, without seeking admission within.

I have learned from the Protestant minister of this place, that Nismes contains a large Protestant population. There are three or four congregations, who have five pastors, settled over them. None of them however are considered entirely evangelical in their doctrines. One of them, is counted a man of some distinction, in point of talents. He conducts a monthly magazine, devoted to moral and literary subjects, with some mixture of religion.

I left Nismes early in the morning, and arrived at Montpelier by noon of the same day. Here I have concluded to make some stay, and try the benefit of this climate. I find constant travelling in the stage is too expensive, and too fatiguing. My first sally from the hotel, where the stage stopped, was to the house of Mons. Lasignot, the Protestant minister, to whom I had a letter of introduction. I found him sick in bed, not however very ill. He received me with much kindness, and I have since found in him a friend of much value. I have taken private lodgings, and ride on horseback almost daily. I have now been here four weeks, during which

I have seen much of the place, with its environs, and shall think my time not entirely lost, if, in communicating a little of what I have seen and heard, I am able to minister something to the gratification of your curiosity.

I would like, in the first place, to give you some idea of the city of Montpelier; as it appears to me a very odd place, quite different from every town I have yet seen in France, or any where else. As its name indicates, it occupies a hill of considerable height; or rather it is built on three sides of a hill, which rises in the midst of a plain, like a sugar-loaf—The very top of the hill, and one side of it, being the site of a publick square, and of a reservoir, which supplies the town with an abundance of fresh water. The ancient city is surrounded with a high and strong wall; but a considerable town has grown up on the outside of this wall. The streets, with the exception of two or three, are very narrow and very crooked; paved with round stones, without any foot-ways. There are no yards, either front or back of the houses. Every thing looks old and gloomy, and the style of building, though substantial, is very plain, and in many of the houses very ugly. The interior of the houses, of the middle class, differs in arrangement from any thing I have seen. You enter a passage on the ground floor, at the extremity of which you find a spiral staircase, usually of stone, with narrow steps, and without light, except what it receives at the bottom. By this you mount up, going round and round, as on the threads of a screw, and hold a rope in your hand, which hangs down loose from the top; and which is really necessary, to enable you to preserve your balance, as you ascend and descend. At each story, you find doors opening into the chambers, on all sides. It would seem as if the inhabitants, in constructing their houses, wanted nothing so much as room. Rows of houses are crowded on one another, so as hardly to allow a street between them, of sufficient width for a comfortable passage; and chambers are packed on chambers, without space for a comfortable stair-case to pass from one to another: as if the Almighty Artificer of the great globe of the earth, had constructed it of too limited dimensions, to allow its multiplied inhabitants to dwell together in comfort. But alas! it is man, himself, who, by his mischievous propensities, has marred his own enjoyment. His cities must be surrounded with walls, for safety from the attacks of his fellow man; and of course, the space within the protecting bulwark, must be husbanded, with an economy that puts comfort at defiance. Without the walls of this city there are considerable suburbs. A very handsome street, wide and planted with trees, passes nearly round the whole of Montpelier.

The publick walk, or square, that occupies the crown of the hill, on the three sides of which the city stands, is by far the greatest curiosity of the kind I have ever seen—the construction of which might have cost an expenditure, little short of what would be sufficient to build a small town. The top of the hill is reduced to a perfect level, making a surface of eight or ten acres, laid out in walks, and planted with trees. On the edge next the valley, farthest from the city, stands a stone temple, which covers a reservoir of water, for the supply of the city. This reservoir is replenished continually from an aqueduct of stone, which is carried high up in the air, over the valley, a distance of more than a quarter of a mile—commencing from the side of an opposite hill. Ranges of stone pillars, which, at the deepest place of the valley, cannot be less than from sixty to an hundred feet high, support this immense aqueduct, in

its course to the reservoir, where it makes its discharge. Standing on the verge of the hill top, and looking down, you see another publick walk, a great depth below you, about midway between the top and bottom of the hill. The sides of the hill have been dug down perpendicular, and a stone wall built up, to support the earth; and by levelling the earth so dug down, a terrace walk, more than twenty rods wide, perfectly level and planted with trees, has been made to surround the end of the hill, next to the valley; and it reaches along its sides, until it connects with the street outside of the walls of the city. The tops of the trees in this lower walk, are all nicely trimmed to one height; and this height corresponds with the level of the hill top, so that the spectator above, suffers no interruption of his view from the forest below; but looks over the level surface of the tree tops, to the beautiful prospects, which on every hand stretch as far as his eye can carry its vision, from the elevated station which he occupies. A most beautiful prospect indeed, is here to be enjoyed. On a clear day, the spectator who stands on the Peyron, (so they call the promenade on the hill top of Montpelier,) can look over the whole breadth of France; just discerning in the blue horizon on the north, the range of the Alps which separates France from Italy; and the nearly equidistant range of the Pyrenees, which divide it from Spain, on the south. On the east, he has a full view of the Mediterranean, a few miles distant; over which he can usually discern a few scattered sails, appearing like white specks, here and there, on the blue surface of the waters. It is my uniform practice, to spend an hour before breakfast on this delightful spot, where the sublime elevation, the never cloying beauty of the prospect, united with the general serenity and balminess of the morning air in the month of May, seem to promise the happiest effects on the animal system; at least so far as the animal system can be operated upon by such causes. Being also usually alone, at so early an hour, the best opportunity is enjoyed for meditation and morning devotion—were my dull spirit only sufficiently excited, to seek its Maker and Redeemer, in this paradise of man's making, where art and taste have done so much. Here it has occurred to me, what a powerful auxiliary the wandering invalid might derive, towards the restoration of his health, from the full exercise of that faith which is "the evidence of things not seen, and the substance of things hoped for." The peace, the hope, the joy, thence resulting, and mingling with highly agreeable emotions—the elevation of animal spirits, produced by exhibitions, such as those referred to above—would certainly, at least double their effect, in giving health to the emaciated body. I do verily believe, if I had more faith, and could derive more refreshment from the exercises of devotion, that I should stand a much fairer chance for restoration—as I should certainly find an increased pleasure, in all those objects in which rational pleasure is found.

[The remainder of this interesting letter, we are obliged to defer till our next number.]

FOR THE CHRISTIAN ADVOCATE.

No. IV.

TRANSATLANTICK RECOLLECTIONS.

"Forsan et hæc olim meminisse juvabit."

It was in the close of autumn, when in my journeying through Scotland I arrived at its famed and interesting capital. Edinburgh has been so often described, and is so very familiar to the "mind's eye" of most of your readers, that I shall wave any minute delineation of it, and content myself with simply re-

cording a few of my recollections of it, which are at present most vivid. Every one who has ever visited Edinburgh, will distinctly recollect the noble eminence overhanging the old city, called, "Arthur's Seat;" because from its summit, there is not only a view of the old and new towns, but of Leith, together with its picturesque harbour. Just beneath this celebrated eminence, as we descend to the palace of Holyrood House, are the ruins of a Catholic chapel, which was dilapidated by the followers of John Knox; and its consecrated Well affords to this day a refreshing draught to the weary traveller—at least it did so to me. On my way to the city, I visited the celebrated habitation of the ancient sovereigns of Scotland, rendered peculiarly romantic, by being the residence of the lovely but unfortunate Mary. After passing through a spacious court yard, and along the gallery of paintings, we reached the council chamber; and passing through this, we were ushered into the chamber of Queen Mary, which is still kept in the identical manner in which she left it—not only her bed decorated with the same curtains and covered with the same clothes which she used, but her dressing-box, and work-box, and some of her work, lying on the tables.

Immediately beyond this chamber is the little supper-room, in which Rizzio was discovered with the queen, when her jealous and infuriated husband dragged him out, and passing with him through her chamber, slew him at the remotest part of the council hall. Many are the recollections associated with those rooms and that hall, where Scotland's kings and nobles lived in princely pomp. Yet one anecdote of John Knox, concerning a meeting which he had with Mary in this room, riveted my feelings more closely to it, and brings it more clearly to my memory this day, than all the tales of kingly pageantry which I heard. The pure, heart-searching doctrines, which were preached by the Scotch apostle, were then, as they are now, offensive to the carnal heart; and hence he was commanded by the voluptuous court of Mary to desist. Knox, who knew no master, and obeyed no mandate, that was in opposition to his God and his Bible, paid no more attention to the command of the palace, than "Arthur's Seat" did, to the unhallowed noise of their licentious revelry, which was borne to it on every midnight breeze. Hearing immediately from the enemies of the cross, who were then, as I fear they are at present, the favourites and friends of the palace, that her orders were disobeyed; the haughty Mary summoned the Scottish reformer into her presence. When Knox arrived, he was ushered into this very room; in which were also the queen and her attendant lords. On being questioned concerning his contumacy, he answered plainly, that he preached nothing but the truth, and that he dared not preach less. "But (answered one of the lords,) our commands must be obeyed, on pain of death—silence or the gallows, is the alternative." The spirit of Knox was roused by the dastardly insinuation, that any human punishment could make him desert the banner of his Saviour: and with that fearful, indescribable courage, which disdains the pomp of language or of action, he firmly replied—"My lords, you are mistaken if you think you can intimidate me to do by threats, what conscience and my God tell me I never shall do: for be it known unto you, that it is a matter of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven, or rot in the bosom of the earth." Knox having retired, one of the lords said to the queen, "We may let him alone, for we cannot punish that man." Well there-

fore might it be said by a nobleman, at the grave of John Knox, "here lies one who never feared the face of man." Alas! poor unfortunate Mary, had she been counselled by Knox, her end had not been so disastrous; but the fear of God was not before her eyes; she walked in the ways of her own heart; and they terminated just as the sacred oracle says they ever shall do, "in shame and contempt."

"——— Dearly pays the soul
For lodging ill; too dearly rents her clay—"

Could I infuse into my writing some part of those feelings which pervaded me, as I walked through the grass-market of Edinburgh, from which so many of the Scottish martyrs ascended to their thrones in glory, I would give an interest to these lines which seldom belongs to a narration of facts. In meditating, as I past lingeringly through this market, on the blood of the saints by which it was once drenched, and the blaze of the martyrs by which it was illuminated, I felt as if in the company of those mentioned in the Revelation, who were "arrayed in white robes," who "came out of great tribulation," having "washed their robes and made them white in the blood of the Lamb"—I felt somewhat like Jacob when he said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

From this let us pass to the little resting place of the philosopher Hume; but alas! his was "philosophy falsely so called!" It is true the contrast is great, to go from the place from whence martyrs took their flight to glory, to the tomb of the infidel; but I love strong and striking contrasts, especially when looking back upon the *despised* and the *caressed* of their several days; and when, viewing them at this distance, through a medium obscured neither by prejudice or passion, we can see the distinguished pre-eminence which the men of God have gained, over the polished, and captivating, and philosophic infidel: For I do verily believe there is not a man of reflection, at present, whether he be vicious or virtuous, who would not rather say with Balaam "Let me die the death of the righteous and let my last end be like his," than to enjoy all the learning and the bad pre-eminence of a Hume, and then go into eternity, unjustified and unsanctified —for "Wo unto the wicked, it shall be ill with him." The tomb of the materialist is a plain circular marble mausoleum, inscribed simply, but I think elegantly, with the words, DAVID HUME. I was told that a little before my visit to Edinburgh, one of the students wrote upon it the following impromptu—

"Beneath this circular *idea*,
Vulgarly called tomb,
Impressions and *ideas* rest
Which constituted Hume."

On visiting the supreme courts, I was astonished to see, in the square of the old parliament-house, an equestrian statue of Charles the Second—as if he deserved a statue from the Scotch, or that it was very consistent for them to give it. Taking it all in all, it might be said with truth—"Nihil tam dispar sibi."

The lawyers make a singular appearance; all dressed in monstrous wigs, and large black gowns; and had it not been that I saw Jeffries, and Scott, and Cranston, and others like them, in similar habiliments—men whose talents and fame would give grace, to any monstrous, or deforming, or gothic vesture—I should undoubtedly have come away with the impression, that those *civilized* civilians, were not a little *barbarous* in their costume. In one of those courts, I beheld at the same time, perhaps the brightest assemblage of talents that any space of the same dimensions, in the world, could display.

On the bench, sat some of the most celebrated law lords which Scotland could produce: immediately beneath them sat Sir Walter Scott, and the venerable author of the "Man of Feeling"—reminding me of the last leaf of autumn, or rather of a leaf which had withstood the frosts and the storms of winter, and was surrounded by the foliage of another spring. Among the gentlemen of the bar, was the distinguished editor of the Edinburgh Review; together with a crowd of others, renowned for their legal research, their black-letter profundity, or their forensic eloquence.

The college, though I mention it last, was the first object of my curiosity. It is a noble building. Though unfinished, it promises to be worthy of the metropolis of such a learned and philosophick people. It was here that I first saw and heard, the celebrated successor of the celebrated Dugald Stewart. And truly Dr. Brown was every thing, and *more* than every thing, that even my awakened curiosity expected to find him. In appearance, a gentleman—in manner, an orator. With the profundity of the author of "Cause and Effect," and the imagination of the author of the "Paradise of Coquettes," he made an impression upon my mind, in the first lecture which I heard him deliver, far beyond any thing which my exorbitant expectations required. He has since paid the debt of nature, and I am told is succeeded by Mr. Wilson, the author of the "Isle of Palms" and the "Lights and Shadows of Scottish Life," &c. There was another professor there, at that time, who stood very high as a philosopher, while he was strongly suspected of being an infidel. Poor man, with all his talents and acquirements, he was the object of my pity; for he was an old white-headed man, just trembling on the brink of the grave, who had once been a minister of the everlasting gospel; but who despised himself so much on account of it, and detested the vocation so much, that it was reported he could not bear, with any patience, to hear of it. Oh! if such be the purchase of metaphysical philosophy, who would wish to buy it at its price! An immortal soul in exchange for philosophy, is too much! When I looked upon this great natural philosopher, surrounded by his numerous class, into whose minds he was pouring the bright flood of learning, I thought, in the midst of my admiration, of what the poet says,—

"As wise as Socrates, might justly stand
The definition of a modern fool."

On the first Sabbath morning of my residence in Edinburgh, I went to hear the lecture of the author of the "Life of Knox"—as he was much more celebrated for his peculiar tact of lecturing, than for his style of preaching. It is a practice in the Presbyterian churches of Scotland, to lecture on the Sabbath morning, and to preach in the afternoon. As Dr. M'Crie had become so justly and universally celebrated, and as Edinburgh is a church going place, I was desirous to reach the church early, lest I should not find room: but in this I was greatly deceived, as his little church was but moderately filled. This was not occasioned either by his deficiency of piety or talents, or by a lack of labour; but solely, I presume, from the unpopularity of that branch of Presbyterianism to which he adhered—He belonged to the sect then known by the name Antiburgher. Though he was not an orator, either in language or in manner, yet there was a marrow and fatness in what he said, combined with a *naivete*, which made him, to me at least, a most interesting instructor. I was told by a friend of his, that immediately after the publication of the Life of Knox, the University conferred on him the diploma of D. D., which he very respectfully declined, as an

honour too distinguished for a man of his standing. After the degree was thus returned, the faculty had a meeting, at which they appointed a deputation of their most celebrated men, to wait upon him personally, and press his acceptance of the degree. This will appear still more remarkable, when I tell you that the University of Edinburgh, seldom, if ever before, conferred such a degree upon a DISSENTER. It is a pity that he even then accepted their diploma; for his elevation was such that it could add nothing to his fame, though it might detract something from it. There are two descriptions of men to whom such a thing is of no real value—great men, and little men: for the former cannot be exalted, and to the other, exaltation would only be the gibbet of their fame.

"Pigmies are pigmies still, though perched on Alps,
And pyramids are pyramids in vales."

[On the last sentences of this paper the editor will remark, that when a literary degree has been conferred without the solicitation or previous knowledge of him who receives it, there may possibly be at least as much modesty and humility, in silently letting the thing stand for what it is worth—and none but a weak head will think it is worth much—as in obstinately refusing to accept it.]

TO THE EDITOR OF THE CHRISTIAN ADVOCATE.

Dear Sir,—You are aware that I have annexed to the Minutes of the General Assembly a Register of the *names*, together with the *address* of every minister of the Presbyterian Church in the United States, *so far as I could obtain the same*. Few of the Presbyteries had transmitted to the Assembly, or its stated clerk, the addresses of their members, before that document was prepared; and being dependent on such sources of information as I had, perfect accuracy was not to be expected. My principal authority was the book of addresses, kept by the Assembly's agent for the distribution of the minutes; in which some member of each Presbytery had inserted the names and places of residence of his co-presbyters. The errors and defects which may be found in my register, will, I hope, induce the several Presbyteries to send up to me, (postage paid,) as Stated Clerk of the Assembly, complete statements of all their ministers; designating *pastors*, *stated supplies*, and those *without charge*, together with the *post-office* address of each. The Synod of the Western Reserve lately took order on this subject; and they respectfully request you, Sir, to publish in *The Christian Advocate*, which they justly consider as the depository of authentick information in regard to the Presbyterian church, the following corrected Register of the

Presbytery of Huron.

Rev. Simeon Woodruff, P. Strongsville, Cayahoga Co. Ohio.—Rev. Alvan Coe, W. C.—Rev. Israel Shailer, P. Richfield, Medina Co. Ohio.—Rev. Alfred H. Betts, P. Brownhelm, Loraine Co. Ohio.—Rev. John M'Rea, P. Dover, Cayahoga Co. Ohio.—Rev. Lot B. Sullivan, S. S. Canfield, Trumbull Co. Ohio.—Rev. Stephen J. Bradstreet, S. S. Cleaveland, Cayahoga Co. Ohio.—Rev. Enoch Conger, S. S. Greenfield, Huron Co. Ohio.—Rev. Daniel W. Lathrop, P. Elyria, Loraine Co. Ohio.

In the foregoing list, as in the register, P. stands for *Pastor*; S. S. for *Stated Supply*, and W. C. for *Without Charge*.

With my earnest wish that the *Christian Advocate* may be universally patronized by the Presbyterian Church, and specially devoted to its dearest interests, I remain yours, with great esteem.

E. S. ELY, Stated Clerk of the General Assembly.

Philada. Dec. 3, 1825.

REMARKS ON ROBERT OWEN'S ADDRESS TO THE CITIZENS OF THE UNITED STATES.

We can no longer be silent, in regard to the project and the publications of the renowned Robert Owen, who has lately returned to this country; and who is now forming a settlement at Harmony, in the state of Indiana, with a view to exhibit in practice, the effect of his extraordinary scheme for meliorating the condition of mankind. We have not space in our present number, to combat in detail, what we consider his erroneous and pernicious principles.—This we hope to do, if spared till the coming month. In the mean time, we feel constrained to bear our unequivocal testimony against the infidel, and, as they appear to us, atheistical tenets, which he has openly avowed, in his "Address to the citizens of the United States," dated—"At sea, New York Packet, October, 1825."

Mr. Owen certainly deserves credit, for the frank and undisguised avowal of his opinions, views and purposes; as exhibited in the address to which we have referred, and also, as we are informed, in all his communications, both of a publick and private kind, which he has had occasion or opportunity to make. We are likewise willing to believe, that he really has confidence in the practicability of his plan; and in the great influence that it would have, if generally adopted, in promoting human happiness—There are hardly any bounds to which a projector, who has been dwelling for years on a favourite theory of his own devising, will set to the beneficial effects, which, as he believes, his fond device is calculated to produce. We rejoice too, that in our free and happy country, Mr. Owen will not meet with any other obstruction to the full execution of his plan, than that which shall arise from the conviction that it is delusive and pernicious. As such we certainly regard it, and as such we shall endeavour to convince all our readers, that they ought to regard it. In doing this, we hope there will be no cry of persecution; because we surely have as good a right to advocate our opinions, as he has to plead for the correctness and importance of his: And we certainly claim to have as sincere and tender a regard, as any that he can entertain, for the happiness of our fellow men.

We can do little more, at present, than make a fair exhibition of Mr. Owen's leading notions, as they affect the all important subjects of morals and religion—that our readers may have a distinct view of his principles and aims; and thus be led to reflect seriously for themselves, whether his system is one which they can approve and favour; or whether it is not one on which they will feel themselves constrained to frown, and to discountenance, in the most decisive manner.

In Mr. Owen's printed address, he says—"You cannot enjoy to their full extent the benefits to which I refer, until these errors of the old world shall have been removed. The greatest and most lamentable of these are the notions, that human nature has been so formed as to be able to believe and disbelieve, and to love and hate, at pleasure, and that there can be merit or demerit in believing or disbelieving, and in loving and hating. These false notions are the origin of evil, and the real cause of all sin and misery among mankind; yet they are received and continued, in direct opposition to every fact known to the human race." We are not going to argue with Mr. O., at present, on the justice of the positions which he here lays down, nor on the bold assertion with which he closes them.—This, as already intimated, we hope to do hereafter. We only now remark, that the ideas which he here communicates

are not new. They have been broached long since by infidel and atheistical writers; and time after time, they have been triumphantly confuted. They go directly to represent mankind as not acting freely or spontaneously, in any thing they do; and thus to take away all moral responsibility from every human being, and to establish a system of absolute fatalism. Mankind, according to this system, are the mere creatures of circumstances, over which they have no control, and for the influence of which they, of course, are in no degree accountable—have neither merit nor demerit, are neither to be praised nor blamed, for any of their conduct. And that this is really the system of Mr. O., is fully apparent in the sequel of his address. As to the divine authority of the Bible, he openly and unequivocally denied it, after his publick address to the citizens of Philadelphia, when questioned on that topick by one of the audience.

Now, let our readers think for themselves, whether they are prepared to show favour to such notions as these—to a system of which they are the radical principles, and on which a whole course of education, from infancy to manhood, is to be conducted. Yes, we solemnly ask of every one who peruses our pages, to reflect seriously, whether he can regard even with indifference, a proposed experiment which involves the rejection of the divine authority of the Bible, and the denial of all moral responsibility? We also solemnly ask, whether it is to be expected, that the representatives of a Christian people, will entertain with any favour, a proposition for making such an experiment as we here contemplate?—We ask this, because Mr. O. has avowed his determination, to lay his plan before the Congress of the United States; manifestly with some hope of its receiving national patronage.

We have given Mr. O. credit for his frankness, and for the truth of his professions; and we are not disposed to recal or weaken our concession. We must, notwithstanding, express our utter astonishment, that he should expect—for he does seem to expect—that the sober and reflecting part of our countrymen, will give up principles which they hold most sacred, and conclusions which they believe are demonstrably true, and embrace a theory which, in the sixth thousand year of the world, professes to correct radical errors which have hitherto universally prevailed, relative to the whole training of the human mind, and to the whole fabrick of human society; and to renovate the world by means of a recent discovery, in consequence of which man is to be treated, as man was never treated before. Were it not, in our apprehension, attended by consequences, of which we cannot for a moment think without horror, we should wish the experiment to be fully and fairly tried; confident, as we are, that it would prove completely abortive. But when we recollect that this experiment, if made at all, must be made at the expense, as we verily believe, of the eternal well being of a large number of our fellow creatures, we do and must deprecate it, as among the most appalling in import, that ever entered the mind of an overweening and deluded projector and enthusiast.—EDITOR.

FOR THE CHRISTIAN ADVOCATE.

Rev. Editor,—Will you do the favour, to admit the following questions to a place in your important publication?

1. Are there not 2,000,000 of slaves in the republick of the United States?

2. Are not almost the whole of them denied the word of God?

3. Are not ninety-nine hundredths of them incapable of reading the Scriptures?

4. Are they not immortal beings, who need the salvation of Christ?

5. Are they not within the full view of the American Church, and yet in a great measure overlooked by this Church?

6. Is their lot remembered in the prayers of the Church, or in the monthly concerts?

7. Is there any good reason why they should be disregarded, especially while Greeks are remembered, and distant heathen commiserated?

It would doubtless be a work of mercy and relief to many, who may have a conscience not justly enlightened, to furnish such fair and true answers to these questions, as would take away any groundless apprehension that "all is not right," in our own church and country. Would some one of your correspondents do this, it would be very gratefully received by several whom I know; and certainly by your humble servant.

L.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p. 558. vol.* iii.)

Thursday, 29th. Yesterday Captains Ebbetts and Grimes and Mr. Bruce and Mr. Halsey, of New York, called and took tea with us: and this afternoon we had the pleasure of entertaining Capt. Wilds and son, Mr. Crocker the consul, and Capt. Rogers of the ship Parthian.

Saturday, 1st of May. At 2 o'clock this afternoon, I accompanied our dear friends Mr. and Mrs. Bingham and their children, to the beach, where they embarked on board the whale ship Washington, Capt. Gardner, for Tanai.

Monday, 3d. By preaching to the English congregation yesterday morning, I commenced the discharge of the regular duties which will devolve on me during my residence here. These duties will be, the preaching of the English sermon every Sabbath morning, and the conducting of a native service in the afternoon of the same day, at Waititi, three miles from Honoruru: another service at Waititi every Wednesday afternoon; and the instruction of about thirty young men in reading and singing three times a week—on Monday, Thursday, and Saturday afternoons. There is also a native conference meeting, every Monday evening, which I attend with Mr. Ellis: and we both make it a matter of duty to spend some part of every day in visiting the chiefs, and in superintending some one of the various schools now in operation, under native teachers in the village.

The native monthly prayer meeting was well attended and interesting this afternoon—as was the conference also. This was opened by a very spirited address, to about an hundred persons present, from the powerful chief Kaahumani: he was followed in much the same manner by Karaimoku, after which the whole company entered into a free and promiscuous inquiry, on the subject of the three regular sermons, that had been preached in the Chapel since the preceding Monday. It is indeed, my dear M. encouraging and delightful, to see the deep and tender interest with which so large a company, from the very highest to the most obscure of this people, entered on the discussion, and listened to enlargements on the things that concern their everlasting peace. To be the guides of such from the darkness and death of paganism, to the light and glory of the religion of the Cross, is a privilege doubly worth any sacrifice we have made to secure it.—Yes, worth even the sacrifice of all personal intercourse hereafter, with those precious friends whose remembrance daily steals on us with a melting power, and of whom you,

my beloved sister, are one of the very foremost. The Missionary has privations, cares and sorrows, that no one can know, but by experience, and such as often prostrate him in the very dust; but when successful he has also a consolation and a joy, and, if perseveringly humble, faithful, and devoted, will doubtless meet a reward, which might make even an angel covet his office.

To see, as I have but lately seen, an interesting, intelligent, and youthful chief, who but a year ago was a drunken and debauched idolater, but who now gives good evidence of an entire change of character and of heart, come, and with an expression of benignity and tenderness exclaim, "aroha—aroha nio—aroha nui roa," (love to you—great—very great love to you,) while the starting tears and faltering voice interrupted further utterance;—and to have the full conviction, that this declaration of his affection arose simply from an overpowering sense of gratitude to the man, who had made him acquainted with the words, and brought him to the light of eternal life, would be sufficient, I do not hesitate to believe, to make the coldest Christian that ever felt an emotion of genuine piety, the supporter and advocate of missions, and the warm and zealous friend of the heathen.

(*To be continued.*)

Review.

DISCUSSION OF UNIVERSALISM.

(*Continued from p. 563. vol.* iii.)

The fifth argument of Mr. M'Calla, he denominates *affirmation*, and he divides it into two parts. In the first part he considers the view which the scriptures present of the *state* of the damned; and in the second, what they teach of the *duration* of their punishment.

In the first branch of this argument, he investigates the meaning of those important words, *Sheol*, *Hades*, *Gehenna*, and *Tartarus*, which has been so much disputed.

We were truly sorry to observe the severe animadversions which our author has passed, on the literary conduct of Dr. George Campbell, of Aberdeen. We think we are tolerably well acquainted, both with the writings, and the character of Dr. Campbell: and although we do not agree with him in some of his opinions, nor in some of his new translations of terms and passages of sacred scripture, yet we believe that he was both an honest and a truly independent man; and as a writer, we regard him as eminently learned, sagacious, instructive and useful. No piece of controversy that we have ever perused, has appeared to us more masterly and conclusive, than that which he produced in reply to Hume, on the subject of miracles. We have carefully read over the second part of his sixth preliminary dissertation to his translation of the gospels, in which he enters on a critical inquiry into the true import of the Greek words ᾅδης and γέεννα. He differs from Mr. M'C. as to the first of these terms, and as to the import of the Hebrew term of which it is the translation in the version of the Seventy; but he assigns his reasons with great moderation and candour. In regard however to the meaning of the other term, (γέεννα) which he says is found in the New Testament exactly twelve times, he perfectly agrees with our author; and thus gives the full sanction of his authority to the sense for which Mr. M'C. contends; and from

which the force of his argument, in this part of his work, is mainly, and we think conclusively derived.

On the particular train of Mr. M'Calla's reasoning in regard to the four words mentioned above, it would occupy too much room to expatiate. Suffice it to say, that, by a fair induction of particular passages in which they occur, he has conclusively proved, that they denote a place of future existence and punishment; and from the terms connected with them, that the punishment of the finally impenitent will be eternal. The corrupt glosses put on these words by his antagonists, he exposes with great force, and sometimes overwhelms them with keen ridicule. The absurd interpretation given by Universalists of the parable of the rich man, the author exhibits by paraphrasing it according to their views:

"This method of exposing error is used with reverence to God, and love to your souls: for consequences, let the corrupters of Revelation be answerable. The Universalist paraphrase is as follows, viz. 'There was a certain rich man [the Aaronic High Priest,] which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, [the Gentiles,] which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table, [the High Priest's table.] Moreover the dogs, [the Apostles] came and licked his sores. And it came to pass, that the beggar, [the Gentiles] died, [became converted] and was carried by the angels [the personifications, or non-entities, or these dogs, the Apostles,] into Abraham's bosom, [the Gospel dispensation.] The rich man [the Aaronic High Priest,] also died, [was excommunicated] and was buried, [alive] and in *hell* [in this life,] he lifted up his eyes [to an exact level,] being in torments [of conviction,] and seeth Abraham, [the gospel] afar off, [very near in the same place,] and Lazarus, [the Gentiles] in his bosom, [its dispensation.] And he cried, and said, Father Abraham, [gospel!] have mercy on me; and send Lazarus [the Gentiles] that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham, [the gospel] said, son, [Jews] remember, that thou in thy lifetime [and thou hast never died,] receivedst thy good things, and likewise Lazarus [the Gentiles,] evil things: but now he is comforted, and thou art tormented. And besides all this, between us, [the Gentiles,] and you [the Jews,] there is a great gulf fixed; [in the room of that middle wall of partition which is broken down,] so that they which would pass from hence to you, cannot; neither can they pass to us that would come from thence. Then he, [the High Priest] said, I pray thee therefore, Father, [gospel,] that thou wouldst send him, [the Gentiles] to my Father's house, [the Jews;] for I have five brethren, [the five books of Moses, or the five foolish Virgins,] that he may testify unto them, lest they also come into this place of torment. Abraham, [the gospel,] saith unto him, [the High Priest,] they [the five books of Moses, or the five foolish Virgins] have Moses and the Prophets; let them hear them. And he said, nay, Father Abraham: but if one went unto them from the dead, [before he dies,] they will repent. And he said unto him, if they [the five books or Virgins] hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead [before he dies.']*

"But if it be true that God is not to be mocked with impunity;—if it be true, that after the death and burial of the body, the soul must go with good angels to Abraham's bosom, or with evil angels to the place of torment;—and if it be true, that that Divine Redeemer, whose blood removed the wall of partition from between Jews and Gentiles, has given his word, that none shall ever pass that gulf which lies between Heaven and Hell;—then let those who reject or trifle with the word of God, repent or tremble. Pp. 243, 244.

The *second* branch of the *fifth* argument treats of the duration of punishment. In making out this point the author collects together a number of texts, both from the Old and the New Testaments, which affirm that the punishment of the wicked will be *perpetual, eternal, everlasting, forever*, and *forever and ever*. Knowing that the import of the original terms, נצח *Netzach*, or *Nejeh* as he writes it, עד *Od*, עולם *Olam*, αἰων *Aion*, εἰς αἰωνα, *Eis Aiona*, αἰωνιος *Aionios*, is disputed, he enters into a laborious investigation of their true scriptural signification; and proves, in a clear and able manner, that, in connexion

* Luke xvi. 19—31.

with the punishment of impenitent sinners, they denote what is strictly called *eternal duration*, just as they do when used in connexion with the future happiness of saints, with the being and perfections of God, and with the glory of Christ's kingdom.

In the elucidation of these important *Hebrew* and *Greek terms*, Mr. M'Calla has shown much patient research, and diligent investigation, and displayed a discriminating and judicious mind. We regret that we have not space to make extracts from this part of his work; but can do no more than recommend it, and we do earnestly recommend it, to the careful perusal of those who have doubts or difficulties in regard to the meaning of these terms, on which so much of this controversy hinges.

Mr. Kneeland, the opponent of Mr. M'Calla, is an errorist of the *very worst* stamp. He denies the divinity of our Lord Jesus Christ; he denies not only a limited punishment, but all punishment whatever, in a future state; and he carries his system of error and impiety still farther. In a publication, styled "Presbyterianism versus Presbyterianism," he says, p. 18, "No man is able, *theocratically* speaking," (that is *really*; for this is his meaning,) "to do what he does not; because some power is wanting, and as long as any power is wanting, his power is not sufficient." From this definition of power it will follow, if a man cheat his neighbour, he has at the time, power to *cheat*, but not power to act *honestly*. If a man tell a lie, he has at the time, power to lie, but not power to tell the *truth*.

But this is not all; this man has the hardihood to destroy the very *nature of sin*, and to represent mankind as *mere instruments*, who are no more accountable for their actions, than the *saw* or the *axe*, when used by a human being. Quoting from an essay in which he is commenting on these words, "man is an accountable being," he observes, p. 18, "This is true, but it is true only in a *popular* sense. In a *theocratical* sense, man is only an instrument in the hand of God in doing whatever is done by him: and in this sense he is no more accountable, than the axe is accountable to the man who uses it, or the saw to the hand that shaketh it. Man, considered as an instrument in the hand of God, is altogether *passive*; his intellectual and moral faculties notwithstanding." Now by turning to pages 14 and 15, we shall find what he means by a *popular* sense, and what by a *theocratical* sense. There he explains the signification which he attributes to these terms. "All this contradiction of language, and confusion of ideas, have arisen in consequence of not noticing a certain fact, which is true in all science, and will apply to *theology*, as well as the laws of nature; viz. the distinction there is, and ever ought to be made, between the *popular* and the *philosophical* or *theocratical* language. This distinction is obvious in nature, and should ever be preserved in our language; otherwise we shall confuse, rather than instruct our readers. Common people are not aware, perhaps, how much of our language is accommodated to the *fallacy* of our senses; which, whilst it answers all the purposes for which it is intended, conveys to the understanding only *apparent* rather than *real* facts. Thus we say, the sun rises in the east, and sets in the west; we speak in the popular language; what we mean is true, and we are understood: but after all, it is a *fallacy* of the senses, and ONLY *apparently* true."

Here we have this heretick's scheme discovered in all its enormity. Man is an accountable being in a *popular* sense, but not in a *theocratical* sense; that is, he is not *really* accountable to God for his conduct, but a mere instrument in

his hand. There is such a thing as *sin* in a *popular* sense; but there is *no sin* in a *theocratical* sense. While man *apparently* disobeys the will of God, he *really* does not disobey; for in fact he is a mere instrument in his hand, and does nothing but what he causes him to do. Such a scheme goes to subvert, not only all religion, but all law, and justice and order among mankind. Acting under the influence of such abominable sentiments, what crime may not a man perpetrate? What can restrain him from lying and false swearing, deceiving and stealing, and every other act of iniquity, but a regard to public opinion, and the dread of being punished by human laws. Would it be surprising if a merchant, holding such detestable opinions, were to defraud the revenue of his country, by presenting a false invoice accompanied by a false oath? Should the deception be discovered, and reported to his disadvantage, he might, to save his sinking reputation, prosecute the reporter for slander. Other people indeed might regard such a prosecution as an additional crime; but, as it would tend to beguile the publick, especially as he might take care to keep back the suit, lest the *truth* should come out, it would in his eyes, be a very honourable measure. It is the fashion with people of elastic consciences, in order to secure rapid gains, to make assignments of their property, to persons of the same *virtuous* feelings, and then to take the benefit of the act, which was designed to relieve unfortunate but honest debtors; and afterwards, under pretence of inability, to leave the payment of their notes to their friends, who were so kind as to endorse them: and we can see no reason, except what has been referred to, why a man, adopting the system of Mr. Kneeland, should not, although he were a clergyman, take this expeditious and easy road to large profits in business.

"I was never called a murderer before!" exclaimed a legitimate disciple of Mr. K., when a gentleman of this city said, that, on his principles, it would be an act of kindness were he to destroy at once all the wretched inhabitants of our hospital and poor house, and send them without delay to heaven. "I have not called you a *murderer*, Mr. M.; I am only showing the tendency of your system." And should Mr. K. exclaim, I was never called a defaulter and a cheat before! we should reply, Mr. K., we have not called you a defaulter and a cheat; we are showing the pernicious tendency of your system; and we must say that we should not be surprised to hear, that any publick advocate of such impiety was convicted of these and greater offences.

In conclusion, we think Mr. M'Calla has done a real service, at least to the citizens of Philadelphia, by his publick debate with Mr. K.; for, beside the beneficial results already noticed in a former part of this review, he has, we verily believe, been principally instrumental, in sending the champion of Universalism and impiety from this city. His book, we hope, will be read by multitudes. It is an able performance. His arguments are powerful; his satire keen; and his style perspicuous, lively and forcible.

Literary and Philosophical Intelligence, etc.

A monument is being erected in Glasgow, to the memory of John Knox. It is to be a Doric column, sixty feet in height. He is to be represented as preaching, leaning a little forward, his left leg advanced, and holding in his right hand a small pocket Bible. In the energy of speaking he has grasped and raised up

the left side of the Geneva cloak, and is pointing with the forefinger of his left hand to the Bible in his right.

If the inhabitants of the world amount to 800,000,000, its Christian population will be 200 millions, namely, the Greek and Eastern Churches, 30 millions; the Papists, 100 millions: and the Protestants, 70 millions. The pagans are estimated at 461 millions; the Mahomedans at 130 millions; and the Jews at nine millions.

A French journal has furnished an estimate of the number of children in the several countries of Europe, who are educated at publick schools, compared with the whole population. According to this table, the pupils of the publick schools in the circle of Gratz, is one in nine of the whole population—in Bohemia, one in eleven—in Moravia and Silesia, one in twelve—in Austria, one in thirteen—in Prussia, one in eighteen—in Scotland, one in ten—in England, one in sixteen—in Ireland, one in eighteen—in France, one in thirty—in Poland, one in seventy-eight—in Portugal, one in eighty—and in Russia, one in nine hundred and fifty-four.

The Pope has lately pronounced the beatification of a Spanish Franciscan, named Jubein. Among the numberless miracles attributed to this monk, is one of having resuscitated several couple of half-roasted fowls, which at his command took wing from the spit and flew away, with miraculous velocity. This ignorant and wretched country teems with pretended miracles at the present moment.

A sugar manufactory has been established at Otaheite, where sugar is made from the native cane; and a building designed for a cotton manufactory has been erected at Eimeo; the machinery for spinning and weaving has been imported from England, and is to be put in motion by water power. Cotton grows spontaneously in great abundance.—*Christian Observer.*

Expedition across the Rocky Mountains.—*Monday, Dec.* 19. The following resolution offered by Mr. Sawyer, was taken up for consideration: *Resolved,* That the Secretary of War be directed to lay before this House an estimate of the expense of an expedition under the conduct of an officer of Engineers, from Pembina on the Red River of Lake Winnipeg, along the 49th degree of N. latitude; to the West, across the Rocky Mountains to the Pacific Ocean; from thence along the shores of the coast to the south, as far as the 42d degree of North latitude; and along the Spanish boundary to the Mississippi River, or any other more eligible route across our unexplored territory, to any place on that or the Ohio River; with a view to geological and other examinations, which might be considered useful or interesting.—Rejected.

Canal across the Isthmus of Florida.—Mr. Webster, of Massachusetts, offered the following: *Resolved,* That it is expedient to provide by law for the examination and survey of the Peninsula of Florida, for the purpose of ascertaining whether it be practicable to unite the Atlantic Ocean and the Gulf of Mexico by a Ship Canal, to run from the neighbourhood of St. Augustine, or the mouth of St. John's River, on the Atlantic coast, to the neighbourhood of the mouth of the Suwanny River, in the Gulf of Mexico.

Communication between the Atlantic and the Pacific, across the Isthmus of Panama.—On motion of Mr. Reed, of Massachusetts, it was *Resolved,* That the Committee on Naval Affairs be instructed to inquire into the expediency of establishing a line of communication between the Atlantic and Pacific oceans, through the Isthmus of Panama.

Mr. Reed observed, on introducing this resolution, that the object it had in view was important, as a means of obtaining information from those distant seas. Successive nations on the Southern Continent were now becoming free; our government had entered into treaties with them; and our commerce in that quarter of the globe was continually increasing. There were, besides, many of our whale ships constantly in those seas, on voyages of three years duration. A more direct means of communication with those seas was very desirable, not only for the satisfaction of many anxious families, but in case of accident or disaster. The most important end, however, which he proposed by the resolution, was to provide means of more promptly conveying orders and intelligence, between the Executive and that part of our navy which was stationed in the Pacific. No one could be ignorant of the delay and danger attending a voyage around Cape Horn, especially in the inclement season of the year. The communication he sought to have established, might be accomplished at a very small expense, and the objects which it would attain, were of the highest importance.

The religious as well as the political world will rejoice, if the plan of a communication between the Atlantic and Pacific, mentioned in the above congressional resolutions, should go into operation. We should then have an easy and expeditious method of communicating with our Missionaries in the South Sea islands.

Weather.—Three or four days during the last month, have been excessively

cold, throughout the United States. In some places the thermometer has been 8° or 10° below Zero.

Dr. Siebold, physician to the Dutch establishment in Japan, has been acquiring a knowledge of the language and literature of that country, which he means to employ for the instruction and gratification of the learned world of Europe. —He has already made some interesting communications to the British Asiatic Society. In like manner, Mr. Korous, a Hungarian traveller and philologist, has enjoyed favourable opportunities of insight into the language and literature of *Thibet*. He has completed a grammar and vocabulary of the language.

The erudite Dr. Carey has completed his Dictionary of the *Bengalee* language, consisting of 2160 closely printed quarto pages. He was employed upon it for a period of ten years.—*National Gazette.*

Curiosity.—Mr. Samuel F. Baker, of Andover, Massachusetts, being employed with others, in making a stone bridge, in the North Parish of Andover, they discovered, on taking up a large flat stone, (about three feet by five,) a great body of living snakes, which had probably taken shelter there for the winter. They were cold and stiff at first, from the cold, but exhibited various signs of life when exposed to the sun. On being counted, there were found to be *one hundred and sixteen*; and, what renders the circumstance more singular, there were various species, viz. black, striped, and green snakes, and house and brown adders—numbers of each. They were of different sizes, varying from six inches to two feet. —*Salem Gazette.*

Exploration of the North West Coast.—*Friday, Dec.* 16. The following resolution, offered by Mr. Baylies, was adopted: *Resolved*, That the Secretary of the Navy be requested to inform this House whether the sloop of war Boston, about to be commissioned, might not be employed in exploring the Northwest coast of America, its rivers and inlets, between the parallels of latitude 42 and 49 north, without detriment to the naval service of the United States; and whether the expense incurred in such service would exceed the ordinary expenses of such vessels while cruising. And also whether it would be practicable to transmit more cannon, and more of the munitions of war in such vessel, than would be necessary for the use of the vessel.

The New Jersey Legislature have passed an act changing the name of *Queen's College*, to that of *Rutger's College.*

Religious Intelligence.

SANDWICH ISLANDS.

Within a few days past, we have received a letter from the Rev. Mr. Stewart, missionary at these islands, of the date, March 24th, 1825. A continuation of his private Journal, up to the time at which he wrote, accompanied his letter. We shall continue the publication of this Journal as fast as our space will permit; and we can assure our readers that it will be found not less, but rather more interesting, than the part they have already seen—We regret that we could not publish a larger portion in our present number.

It appears that the mission to the Sandwich islands has been, from the very first to the period of the last accounts, remarkably prosperous. A number of hopeful conversions, or of instances in which revealed truth has made a deep and practical impression on the minds of the natives, have already occurred; and these instances have been witnessed, for the most part, among the highest chiefs of the Hawiean nation. It appears in a word, that the governmental influence of the islands is now decidedly in favour of the instructions and institutions of the gospel; and that this, under the Divine blessing, is the result of full and calm inquiry, producing a decisive and settled conviction of the importance and value of Christian piety—in reference both to the temporal and eternal interests of the inhabitants of these islands. Schools are established, as extensively as teachers can be found to

instruct them; many of the people of all ranks, are assiduously employed in learning to read, and in acquiring a knowledge of the arts and manufactures of civilized life; and the usages of such a life are becoming fashionable. Publick worship is well attended; the Sabbath, in many parts of the islands, is regarded; and there is every reason to hope—and by this hope the missionaries are greatly animated—that the period may not be far distant, when in these islands, there will be a renewal of those scenes, so cheering to every Christian mind, which have recently been witnessed at Otaheite, and in almost the whole group of the Society Islands.

We perceive that it is stated in a letter from Mr. Whitney, of the 24th of June, (exactly three months later than ours from Mr. Stewart,) published in the Missionary Herald of the last month, that "with the exception of Mrs. Stewart, all the members of the mission were in comfortable health three weeks ago. It was then feared, that she was in danger of a decline." This information will doubtless create anxiety in behalf of the very interesting individual to whom it relates, among her numerous and attached friends in this country. In our letter, Mr. Stewart says—"As to domestick news, we are all comfortable; though Mrs. Stewart does not regain her strength as rapidly in this, as in her former confinement. The mother and daughter, however, both promise to do well." As Mr. Whitney wrote from information, and the period to which he refers is but little more than two and a half months later than the date of Mr. Stewart's letter, and the "danger of a decline" is spoken of, only as what was "feared," we cannot but hope that her indisposition is not such as to threaten her valuable life; and that it will be removed by the short voyage, which it appears she was about to take for that purpose.

THE STATE OF THE JEWS.

It appears from "Jowett's researches in Syria and the Holy Land," a most interesting work recently published; from the statements contained in "The Jewish Expositor and Friend of Israel," a monthly miscellany published in London; from the communications of that wonderful Jewish missionary Wolf; from the letters and journals of the American missionaries in Palestine; and from "Israel's Advocate," published in this country, by "The American Society for meliorating the condition of the Jews"—from the concurrent testimony of all these varied sources of information, which we mention because they are so various, it appears that there is a great and unusually excited attention of the Jews throughout the world, in regard to the subject of the Messiah's advent; and that, in various places, there is a disposition, perhaps never witnessed before since the apostolick age, to hear the representations of Christians in behalf of our Divine Saviour, and to listen to the evidence that he is the true and only Messiah. The conversions of Jews to the Christian faith, within a few years past, although not numerous, when compared with the whole number of that extraordinary people, yet are, we believe, considerably greater in amount, than they ever were, in the same period, since the first century of the Christian era—We, of course, speak here of *voluntary* and we hope *sincere* conversions; for the compulsory measures used by the Papists, to make Jews appear to be Christians, when the whole effect was to make them hate Christianity the more, cannot be thought of without grief and regret. In addition to all, there is an increasing interest taken by Christians generally, in behalf of the Jews, and a disposition to show them kindness, which has not been witnessed before for more than se-

venteen successive centuries—producing missions to the Jews, societies for their relief and their conversion, inquiries into their state in all countries, and various other measures to enlighten them, and to win them to the faith of the gospel. Putting all these circumstances together, we think that among the signs of the times, which indicate the approximation of the millennial age, *the state of the Jews* may be reckoned one, without any just charge of extravagance or enthusiasm. And we have made this short statement, for the benefit of those who do not, and cannot, read the voluminous productions on this subject, which are now given to the publick.

RUSSIA.

Having frequently of late mentioned the unhappy change, which has taken place in this extended empire, unfavourable to the diffusion of the Sacred Scriptures, and the prosecution of evangelical missions, it has occurred, that it might be desirable to our readers to see, on this topick, something more in detail. We therefore subjoin the following extract from the London Evangelical Magazine, for November last.

Anti-biblical Revolution in Russia.

"This Institution, which for several years pursued so distinguished a career, and promised to supply with the Word of Life, not only the Russian population, but the numerous heathen and Mahomedan tribes of that wide extended empire, is now completely paralyzed in its exertions, and appears to be dying a lingering death. In consequence of the powerful opposition which was raised to the Bible Society, Prince Galitzin, its Noble President, retired from that office; he, at the same time, resigned his situation of Minister of Religion, and a Russian Admiral was appointed in his place. Its no less excellent Secretary, Mr. Papoff, who visited this country about two years ago, and who was connected with the censorship of the press, was afterward put on his trial by the Criminal Court, respecting a book which had been publishing by Pastor Gossner, in which there were some reflections which were considered as unfavourable to the doctrine of the Greek Church relative to the Virgin Mary. Several others were also involved in the same prosecution, two of them pious men. Pastor Gossner himself, who, though a Catholick, is said to be a most eloquent, evangelical, and useful preacher, had, previous to this, been ordered away from Petersburg on a few days' notice. The powers of darkness, in short, appear to be mustering their forces in the Russian empire; the measures pursued seem to be a part of that general system for arresting the progress of light, and for involving the nations in all the darkness of the middle ages, which has of late years constituted the distinguishing characteristick of the policy of most of the continental princes.

"Among the fruits of the revolution, in regard to the Bible Society in Russia, it may be mentioned, that though it was at one time intended that the Missionaries at Astrachan should be employed in printing a new and corrected edition of Martyn's Persian New Testament, and though the types had been ordered, and had arrived in Petersburg, it has been since resolved not to proceed with the printing of it. The Missionaries were likewise informed, that the Tartar-Turkish Version of the Old Testament, preparing by Mr. Dickson, would have to be submitted to the Archbishops of Astrachan, Kazan, and Ecaterinoslave; so that the publication, in Russia, of the Old Testament in that language, even if the Version were completed, may be considered as very problematical. In the present state of affairs, it was not even deemed safe to print Tracts, without first submitting them to the censorship: for though their having done so formerly was winked at, it was not supposed it would be tolerated now; and the punishment, for a breach of the law on this head, would be not only the suppression of the work, but a severe fine, if not even banishment.'—*From the Missionary Register.*

"The Scottish Missionaries have at length been compelled, through the unhappy change which has recently taken place in the Russian Councils, to abandon every station in that empire, except Karass."

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Immediately in connexion with the foregoing article, we find the following. It serves to show the feelings and character of those in India, who are hostile to all attempts to Christianize the multitudinous population of that section of the globe. Nothing but the fact could easily have convinced us that

any man, calling himself a Christian, would ever disgrace his paper, in the manner done by the publication of the advertisement here given—

INDIA.

ADVERTISEMENT EXTRAORDINARY.

To the Editor.

SIR,—The following is a verbatim copy of an advertisement, which, I am credibly informed, is to be found in a newspaper entitled *The India John Bull*, published at Calcutta, for the edification of many millions of idolaters, who are subject to the Crown of Great Britain. F.

"I, Achin, Chinaman, native of Pekin, return his thank to de religious and most worships in Bengal, since his first begin business. He now have to acquaint de worshippers of idols, that his son, Aloo Achen, have arrived, after his study of sculpture in Italy and London. He have brought wid him many blocks of that beautiful stellated granite, from Kelkenny; he have also brought out a Mr. Bacon's Pentagraph, by which we am now able to reduce to de smallest size any favourite idol, for domestick worship and in portable compass (exactly resembling de original,) for religious travellers by sea or land. We have one blocks of dis imperishable marble weighing three tons, beautifully variegated; dis I proposes as de basis of a durable idol, to supersede de perishable wooden figure of Juggernauth; I with my son, have nearly completed de idol; we have left one opening behind in de body, to contain de dust of the first inventor, and de bones of de carver in wood; we have, at de lower extremity of de body, leaved room to introduce (from two oval reservoirs of mercury) tubes up to de corner of each eye, close to de nose, close filled wid water; de mercury below, pressed by de warm hands of de priest, will cause de idol to shed tears at any time, or on any festival, like Peter de Great's Vargin on Good Friday. We have left a cavity in de mouth, between de teeth for phosphorous light; also, in each eye of de idol, to illuminate de enamel and glass pupils in front. We makes figures of any incarnations: bulls for Egyptian worship, of de same beautiful Irish marble; boars, tortoises, hawks, sphinx, lions. Any pious person inclined to employ me and son, will, by sending a plan or likeness of de favourite deity, be certain of having it exactly executed according to order. Should de wood, cark, or clay of any favourite family idol be rapidly in decay, we engage to restore de deity to his original form, in imperishable materials (and if required,) improved in de most graceful and natural proportion. Orders directed to Achen and Son, sculptors, Penang, will be thankfully received and promptly attended to."

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BOMBAY.

The following joint letter, addressed to the Corresponding Secretary, has been received by a Salem vessel, which left Bombay on the 31st of July.

Bombay, July 19, 1825.

DEAR SIR,

Since we last wrote and informed you of the death of our lamented brother Nichols, all the adult members of our mission have been spared without any severe or lasting sickness. But the list of our deceased children has received still another name. On the 3d inst. the child of Mr. Garrett, named Mary Hardy, experienced the general doom of fallen man. Her complaint was attended with some symptoms of the hydrocephalus, though the disease was not distinctly marked. Mrs. Nichol's child is now quite ill. When the Lord will cease smiting us, and replenish our desolation with spiritual sons and daughters, we know not; but we even hope and look for the time.

The young man who had proposed himself for admission into our church, is still a candidate. Without giving so satisfactory evidence of piety that we are decided to receive him, he still gives us some reason to hope.

He is now at Joonnur, in the interior, where, in consequence of a special request, presented here in person by several respectable citizens and officers of the town, we have established a school. In this school are upwards of one hundred and fifty boys.

As to the schools previously established, we trust our report, which was called for by the liberal assistance, we had here received, will prove sufficiently particular to satisfy each of the benevolent societies, which assist in this department of our labours; and will also save us the time and expense of a letter to each.

Since we last wrote, we have published no new tracts; but have commenced a new edition (10,000 copies) of the scripture history, and are about commencing one of the English and Mahratta books intended for sale, with a view to the promotion of morality and Christianity. We are about to print, likewise, a new edition of the Ten Commandments, with other select passages of the Scriptures. The printing of the New Testament in order

is advanced to Philippians. The short epistles were printed previously.

We think the principles and objects of Peace Societies so important, and so Christian, that you will not disapprove of our connexion with them. In reply to our application to the London Society for assistance in the publication of tracts, we have received several copies of their publications, and a proposal of assistance on the formation of a Tract Society here. And we trust, that such an one will be formed, among the friends of Christ in this Presidency, in which society our brethren in the neighbouring missions and ourselves shall unite.—We are also about to propose to them an annual missionary association, for mutual assistance and strength, in promoting the kingdom of the blessed Redeemer.

We were not long since visited by the converted Jew, Michael Sargon, employed as a teacher of a Hebrew school at Cochin, by the Madras Auxiliary Jews' Society. He came to make inquiries respecting the Jews in this region; and, not long after, we received a communication from Dr. Bannister, of Madras, inquiring as to the expediency of the Madras Society establishing Jewish schools here; and whether, in case they should, we would occasionally instruct them. We returned, in answer, our good wishes towards the object of the Society; and remarked, that probably not more than one small school for teaching Hebrew could be established in the vicinity; and that, even in this, a capacity to read and write Mahratta, their vernacular and almost only language, should be made a prerequisite to the admission of any children; lest, perhaps, they should be drawn away, and kept from our Mahratta schools; and thus, in reality, be kept from any adequate acquaintance with the Scriptures. If they adopted such a prerequisite, we should be happy to assist them, as far as our other occupations would permit; but we observed, that we had not fully decided, as to the most expedient way of appropriating our own Jewish funds; that we have long thought it desirable to establish a school for instructing in Hebrew and Mahratta; and though we had no teacher well qualified, we were endeavouring to provide one by giving instruction to several Jewish boys. As the Greek and Hebrew Scriptures are the principal source of religious knowledge, it was previously, and still is, our wish to have a school, in which both these languages might be particularly taught. We have therefore commenced the instruction of one Mahratta (a Bramin's son) and one Catholick boy in Greek.

We would hope that several missionaries, with those who previously proposed to come to our assistance, are on their way to join us; and also that assistance from on high may soon be vouchsafed us, and be more conspicuous for the encouragement of ourselves and our supporters, and for the salvation of infinitely precious souls.

Yours, in the hope and patience of the blessed Gospel.

G. Hall,
A. Graves,
E. Frost,
J. Garrett

P. S. Since commencing the above, Mr. and Mrs. Frost, have both been quite ill; Mr. F. with a fever. Through Divine goodness, Mr. F. is considerably better; but Mrs. F. continues sick.

The extremely favourable opportunity for a passage to America, with the afflictions which the mission has experienced in the loss of children, and the obvious and dangerous effects of this climate, on Mr. and Mrs. Hall's two children, so that the life, especially of the eldest, has been despaired of, and there is but slight if any ground to hope they would not ere long fall a prey to the climate of this country; these considerations have induced us all to concur in the expediency of Mrs. Hall's accompanying her children to America. As we are solemnly bound to the preservation of life, and as the mission has suffered so much already, and the trial, in the present measure, rests most heavily on the parents, we think we may expect not only the *sympathies* and prayers, but the *assistance* of our fellow Christians.—*Missionary Herald for December.*

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INTERESTING FROM LIBERIA.

We have been politely favoured with the following letters from the Rev. Lott Cary, missionary at Monrovia, to his friend in this city. Mr. Cary has, for a long time, acted in the treble capacity of Physician, Minister of Religion, and Teacher of the school, in all which his industry and zeal are very conspicuous and highly praiseworthy. It is to be hoped that the Board may soon devise means to relieve him from the practice of medicine, that he may have more time to devote to missionary purposes, for which he seems eminently qualified.

Had he leisure for this object, and a little more assistance from the African Missionary Board, he would no doubt soon be instrumental in establishing a large school at Grand Cape Mount. Such an establishment would more strongly identify the interests of the natives with those

of the colony, and secure their co-operation in the benevolent exertions of the society.—*Richmond Fam. Vis.*

Monrovia, June 10th, 1825.

On the 18th of April, 1825, we established a Missionary school for native children. We began with 21; the school has increased since to 31. And as I know it to be the great object which the Society had in view, I felt that there was no risk in furnishing them with a suit of clothes each, upon the credit of the Board. We teach from eleven in the morning, until two in the afternoon, it being as much time as I can spare at present. You will see from the list that Grand Cape Mount will soon be a field for missionary labours, as that station is most anxious for improvement. I wrote to the King some time in May to send five or six girls to school, and have since received an answer, informing me that the girls and their mothers were absent, and when they returned I should have them. According to their custom they have to remain six months. I intend to write him again, and, as soon as the African Missionary Board can support a school, to get one established up there. To furnish clothing and books for the children, and support a teacher, is what the Board would have to do. I think after one or two years, such an establishment would be no expense to the Board, but that they would very gladly support a school themselves. We are told to hope great things, expect great things, and attempt great things. You must know that it is a source of much consolation to me to hear the word of God read by those native sons of Ham, who a few months ago were howling in the Devil's Bush.

LOTT CARY.

Monrovia, Liberia, Africa,
June 15th, 1825.

Dear Sir,

Nothing very interesting has taken place since I wrote you last, except that among the last emigrants who came out, there has been considerable sickness, and some deaths; the precise account of which I cannot give at this time. I do believe that the sickness of new comers hitherto has been greatly increased in consequence of the very unfavourable season of the year in which they left America. You know that they have long been accustomed to have their systems prepared for the summer heat. But to leave in the winter, and be suddenly introduced into a warm climate, it is natural to conclude, that they will be sooner attacked, and that the disease generally terminates more seriously. Send them out in the fall, and I think the sickness will be very light, and in some constitutions altogether avoided.

Please to use your influence to have a physician sent out, as I must of necessity quit practising, for it occasions a greater consumption of time than I can possibly afford.

We begin now to get on with our farms and buildings tolerably well. I have a promising little crop of rice and cassada, and have planted about 180 coffee trees this week, a part of which, I think, will produce the next season, as they are now in bloom. I think, sir, that in a very few years we shall send you coffee of a better quality than you have ever seen brought into your market. We find that the trees of two species abound in great quantities on the Capes, both of the large and small green coffee, of which I will send you a specimen by the first opportunity.

The Sunday School continues to prosper. We have now on the list forty, but only about thirty-three attend regularly. Two of them, George and John, from Grand Cape Mount, can read in the New Testament quite encouragingly. In addition to that, I have under way a regular day school. We began with 21, and now have on our list 31.

Yours, with respect,
LOTT CARY.

In the last report of the London Missionary Society, the following account is given of a meeting of the inhabitants of Raiatea, one of the Society Islands, on the first of January, 1824.—Did not these interesting people enter on a New Year in such a rational and Christian like manner, as might well serve as an example to religious congregations, in lands where civilization and the institutions of the gospel have been long established? In what manner could a Christian society better observe a New Year's day, than as a religious festival; at which there should be a simple and temperate repast, furnished by voluntary contributions from the products of the country, accompanied by short addresses, recounting past mercies and future duties, and concluded with prayer and exhortation from their religious teachers?

On an elevated pavement, or platform, in the sea, originally intended for the site

of a new house for King Tamatoa, tables were spread, and filled with the natural productions of the island. Around these sat the baptized, on neat sofas, of their own manufacture.—Awnings of native cloth protected them from the sun. At a little distance behind them, the rest of the native inhabitants sat on the ground, according to their ancient custom. When the repast was ended, speeches were delivered by natives, of which the following is the substance:—

A native named TERIARUE, stood up and said—"Friends, we are here assembled in unity and love. And why? because the sun has risen upon us, and the darkness has fled away: let us now, therefore, be diligent in the light, and return no more to the work of darkness."

ATIHUTA (a deacon) spoke as follows:—"Brethren and sisters, we have arrived to another new year. Shall we increase or decrease? (i. e. as a church.) If we increase, it will be well; but if we decrease, it will be bad. Through the grace of God we are spared to another year; but let us remember, the tree that does not bear fruit will be cut down. The fruitful tree alone is valued by its Lord."

TUTE said—"We are now safe in the net. Let us not attempt to break its meshes, and so get out; for nothing but misery is outside. Let kings, and chiefs, and people, be diligent, that our net be drawn full of fishes."

RERIA stood up and said,—"Remember what the teacher said a few Sundays since: *Shall we continue in sin, that grace may abound?* No, by no means, *for the wages of sin is death.* He that hath, to him shall be given, and that in abundance: let us, therefore, pray for activity in holiness, that we may cast away every evil custom and abominable thing, and become really holy to the Lord. Let us go forward, my friends, and not back; and run the race, and God will give us a reward."

MANAUA, an old man, then rose, and spoke as follows:—"Friends and brethren, I have only a little speech to say. God says, 'Hearken unto me.' Do we? If we do, it is good indeed; if we do not, why is it? Does God forbid us? No. Does his Spirit? Does his word? No. Do his teachers? No. If we receive not his word, why do we not? Is it because we are forbidden? No. It is our own wicked hearts only that forbid us."

TIMAURII, another deacon, thus addressed those who have not as yet come forward to the Lord:—"Friends, if you wish to do as we do, it is well. Receive then the word of God; learn to read it. Eat not the food alone that perishes, but seek also that which never perishes. Your bodies are clothed and neat, because we are all in one land, and receive equally these blessings of the Gospel; but you are still separate from us: seek that you may not be thus separated at the last day."

AHURIRO then addressed the same class of persons as follows: "Friends, you are now at the edge; are you nearly in? We are all of the earth, but God can make us all to be of heaven. The word of God will grow and increase. All of us are sinful creatures; there is only one refuge for us, Jesus; there is no other home for this clay. Then return to him, your only true home."

ATIHUTA having sat down rose again, and addressed them as follows:—"Brethren according to Adam's flesh, when will ye be brethren in Christ? Remember, the wages of sin is death. Do not wait until you are good, and think then to come for baptism; that is from the devil; but come as you are, for Christ came to save sinners, and he will make your hearts good. Whom will you choose this day? Christ, or the wages of sin? The door of his church is open; come in."

TIMUARII rose a second time, and said—"I will conclude ATIHUTA's speech, by saying, Yes, and the bride says, 'Let him that is athirst come;' and more than that, *you all know this*, and *therefore* come."

Another addressed the church, and observed, "God says, 'My son, give me thine heart.' Let us, therefore, give him our hearts, and our mouths too. Do not put a lock on your mouths; take it off, and speak for God."

PAPAINA walked forward and said—"My heart, friends, does so rejoice, that I, who am no speaker, must speak; and this is what I say: I am most heartily glad to see the king, chiefs, and people, all eating together with our teachers. Do not let us go back again to evil, but go forward to good. Now, behold, I who am no speaker, have spoken, and this is all I have to say. My speech is ended."

MAIORE observed—"So it is with me. Five years have we now met together, and I have not spoken. I have been ashamed to speak; but God has done away that shame; and this is what I have to say: Let us be zealous in that which is right; give the glory to Jesus Christ, for he is the author and finisher of our faith."

TAATAURUPA, a person who was baptized on the preceding Lord's day, spoke as follows:—"Listen to me, friends; I am but just come from the wilderness of the world to the kingdom of God, in which is nothing but goodness, both for body and soul. Behold our present employment, seated on seats, eating together of food upon tables, and salvation also for the soul provided for us! It is good indeed!"

AHURIRO stood forward again and said

—"It is a new year, let us have no more old heathen customs. Such women who in common go about without proper attire, and come here dressed because we are all assembled, let them remember this is not right; God sees them always. It is not suitable to the word of God; it is no sign of their being born again."

TIMAURI.—"Friends, it is good to speak! let every man speak his speech, and if it is good we will attend to it. We are not commanded by our teachers to say so and so; but we speak what we feel, it is not from the teachers. Behold some, just admitted into the church, they rejoice and speak. Let us all encourage one another, that we may be still improving in all things, especially now we are going to our new city."

KING TAMATOA arose and observed, that he was well pleased with all, both chiefs and people, on account of their diligence and activity; but let not their professions be like the bamboo, which, when lighted, blazes most furiously, but leaves no firebrand nor charcoal behind for future use! Let not their zeal be like it, kindled in a moment, give a great light for a season, and expire, leaving nothing behind!

Messrs. Threlkeld and Williams afterwards each addressed the people.

The day was spent much to the satisfaction of all. The number of tables covered with food of various descriptions was about four hundred.

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MISSION COLLEGE IN CEYLON.

The publick are aware that the Board, at the late annual meeting, approved of the establishment of a College in Ceylon, under the care of the American Missionaries, as soon as satisfactory arrangements can be made for the commencement of such an institution. It is not intended to make an appeal to the publick generally, in behalf of this particular object, lest it should divert from the general treasury of the Board those contributions, which are indispensable to the support of existing objects. But there are many individuals, scattered throughout our country, who could easily spare one, two, three, or five hundred dollars each, without diminishing their other donations. Will not these individuals seriously consider the nature of this claim upon their liberality, and the example of the unknown friend, who has generously offered *five thousand dollars* whenever *ten thousand dollars* shall have been received for this purpose. If twenty persons would give five hundred dollars each, or forty persons two hundred and fifty dollars each, the sum is raised, and the founding of a seminary for the benefit of millions is secured. Whatever may be paid for this object, will be kept in a productive state, and separate from the general funds of the Board, till it shall be applied to the purpose, for which it was intended.—*Missionary Herald for December.*

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BRISTOL.

The Thirteenth Annual Meeting of this Society* was held on September 18th, and several successive days. The following Clergymen and Ministers advocated the cause: the Rev. Messrs. Dampier, Day, Cooper, Parsons, Jay, Griffin, and Stratten. A singular coincidence was observed in the strain of several of the discourses. For soothing commendations of past exertions, were substituted expressions of lamentation and regret, that so little had been done by us as Christians, answerable to the claims of God, and the necessities of the heathen. The appeals grounded on this view of the case were solemn and successful. The collections at most of the places surpassed those of former years, and at some very considerably. The Committee had suggested the propriety of collecting from seat to seat, instead of the usual confused manner, at the doors, on the close of the service; and the suggestion was most readily and cordially acceded to by every congregation.

The publick meeting, at which Charles Pinney, Esq. presided, was unusually interesting. Another meeting was held at the same time, in consequence of the crowd; and a holy, uniting, and animating influence pervaded the assemblies, which it is presumed will never, by many, be wholly forgotten. It appeared from the Report, that several new Branch Societies had been formed in the course of the past year, and that others are upon the eve of formation. Thus the energies yet untried of this vast city and neighbourhood are about to be put in requisition for the great—the benevolent design of evangelizing mankind. The collections amounted to 911*l.* 16*s.* 6*d.*—*Evangelical Magazine for November.*

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DEATH OF THE REV. DR. BOGUE.

It is with feelings of deep regret that we stop the press to announce the decease of the Rev. Dr. Bogue, D. D., the venerable Tutor of the Society's Missionary Seminary at Gosport. The mournful event took place at Brighton, whither the Dr. had gone to attend the Anniversary of "the Sussex Auxiliary Missionary Society;" he was seized with spasms after having engaged in the publick worship of God, on Tuesday evening the 18th ult. and the violence, and repetition of the attacks, at length terminated his earthly course, on Tuesday morning, October 25, 1825.—*Evangelical Magazine for Nov.*

* Auxiliary Missionary Society.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of December last, viz.

Of Mr. Joseph P. Engles, the annual collection in the Eighth Presbyterian Church, for the Contingent fund	$25	78
Of Rev. Stephen Saunders, of South-Salem, West-Chester, Co. N. Y.—being his subscription on Rev. Isaac W. Platt's paper for ditto	10	00
Amount received for the Contingent Fund	35	78
Of ditto collected by him in the bounds of the Synod of New York, for the Synods of New York and New Jersey Professorship	53	00
Of Eliphalet Wickes Esq., a donation from Mr. Othniel Smith, of Jamaica, Long Island, for the same Professorship	50	00
Of Alexander Henry Esq. in full of his last subscription, for the Synod of Philadelphia Professorship	600	00
Of Rev. Dr. Archibald Alexander, the subscription of Mr. James Wood, lately a Student of the Seminary, for the Theosophian Scholarship to be endowed by the Class who finished their course last September	100	00
Total	$838	78

View of Publick Affairs.

EUROPE.

GREAT BRITAIN.—From Britain we have received no intelligence of much general interest, in the course of the last month. Measures are actively pursued by the government, to secure the advantages of trade, and to the greatest extent, with all the republicks of South America; and with the dominions of Don Pedro, the emperor of Brazil. With this latter potentate, a formal treaty has been formed; and we also see it announced, that copies of a treaty, between England and the Republick of Colombia, were formally exchanged at London, on the 7th of November. An article has likewise appeared in a publick paper, stating that Britain had taken the island of Cuba under her protection—This, however, has not been confirmed. Britain has already established a friendly intercourse with Mexico, Guatimala, and Colombia, the three republicks exactly, which most wish, and with the most reason, to see Cuba emancipated from the Spanish yoke; and from which an expedition was not long since stated to be in preparation, for the invasion of that island. The object of Britain—her very idol—is lucrative commerce, and she will not designedly interfere with this, by any of her measures; and will therefore not offend her new friends, unless she can have for it a full equivalent. Perhaps she may find this in securing Cuba to Spain—If so, she will probably do it.

FRANCE.—All is quiet in France. It is perceived by her merchants, that their country has lost a great advantage, by suffering the British to make almost a monopoly of the commerce of the late possessions of Spain and Portugal, on the American continent. They are also fully aware that the cause of this is no other, than that France is a party to the Holy Alliance; and this alliance, we doubt not, they execrate in their hearts. But they cannot speak freely. Chateaubriand says as much as he dares say; but the government feels too secure to regard much, either his suggestions or the wishes of the merchants.

SPAIN.—Mr. Zea, the late prime minister of Spain, is succeeded in that high station, if such a station can be in Spain, by the Duke del Infantado—This is the very man for whose elevation the *Ultra Royalists* have been clamorous, as knowing that his views coincided exactly with their own. Accordingly we find, that arrests and banishments are increased, and that they chiefly fall on the most zealous royalists! Such is the infatuation and ignorance prevalent in Spain, that it appears to be believed that a cer-

tain bishop in Mexico had been nominated Viceroy of that country, and was there actually holding two large provinces in the most loyal subjection to king Ferdinand—It would seem that an awful crisis, in the affairs of this degraded country, cannot be far distant.

GREECE.—We have little that is new to report in regard to Greece. It is alas! not new, that the most unhappy divisions exist among the inhabitants, and especially among the leading men, of this interesting country. These divisions, and the interference of the Holy Alliance, direct or indirect, open or concealed, have long been, and still are, the sources of all our fears, in regard to the final triumph of the Grecian cause. If they were united and true to themselves, and were led on by a Grecian Washington or Bolivar, and if their enemies had no foreign aid, secret or ostensible, we have no doubt they would soon drive the Turks, not only out of their own territories, but, if they so pleased, out of Europe too. As it is, our hopes and fears are mingled—We perceive that a report is in circulation, (derived however from an Austrian vessel from Alexandria, and therefore suspicious,) that a large reinforcement is on its way, to join the Egyptian army in Greece—"consisting of 120 sail of frigates, fireships, and transports, with 30,000 troops"—and that this expedition sailed from Alexandria on the first of October. If this information is correct, we hope that the Greek naval force, which has always been well conducted, will meet this formidable flotilla of barbarians, before they reach the place of their destination.

RUSSIA.—There is no confirmation of the report that Russia had commenced hostile operations against the Ottoman Porte. Possibly such operations have been prevented, by what we find stated in the National Gazette of the 3d inst.—"The Sublime Porte, in compliance with the wishes of Russia, reduced on the 17th October, the number of Turkish troops in Moldavia and Wallachia, and restored the local governments to their former privileges." The recent controversy of Russia with the Porte has related to these provinces. It appears that she has obtained her object. We have little doubt that she is preparing the way, for an easy march of her troops to Constantinople.

ASIA.

Nothing new has reached us from Asia, since our last statement, except some details in relation to the war with the Burmese—which go to show, that the whole of the western and northern parts of the Burman empire, are likely soon to be subject to British domination. This war, we perceive is not popular in Britain; at least with the religious part of the community. The Christian Observer has always appeared to dislike it; and in a late number of that work we find a remark, the purport of which is, that there are no perceptible advantages to be derived from the conquest of the Burmese, that can compensate for the expense of the war, if no regard were had to the more serious consideration of the dreadful waste of human life that it has occasioned.

AFRICA.

By a late arrival from Gibraltar, we learn that a famine now prevails on a part of the Barbary coast, to such a degree that some of the wretched inhabitants drop down dead in the streets—This is particularly stated to be the case at Tangier. A subscription had been opened at Gibraltar for their relief.

AMERICA.

Within the last month we have received intelligence of much importance from our sister republicks in the southern part of our continent.

PERU.—It appears, by an arrival at Baltimore from Lima, that on the 1st of October last, the fortress of Callao was still in the hands of the royalists; and although closely blockaded by the Peruvian squadron, it was believed it might still hold out for six months longer. Bolivar is positively stated to be in Upper Peru; and yet an arrival from Pernambuco, at Hartford, Connecticut, has, it is said, brought letters which represent him as having entered the Brazilian territory, probably with a view of exterminating royalty there.—We have even a copy of the proclamation which he is said to have issued. These accounts cannot both be true—which is false, time must decide.

CENTRAL AMERICA.—The Federal Congress of Guatemala, on the 29th of August last, ratified the Constitution which had been formed by a convention of the preceding year. A British Consul has been received here by the President of the Congress, and treated with the greatest respect. It is evident that the British—and who will blame them?—are endeavouring to be beforehand, not only with all the other European powers, but also with the United States, in establishing a friendly intercourse, and commercial arrangements, with the new American republicks.

MEXICO.—The Castle of San Juan de Ulloa has at length capitulated to the Mexican arms; and now not a vestige of the authority of Old Spain remains in that extended republick. The governor, or commander of the garrison, held out till nearly all his men had died by disease and famine—only 75 remained out of 500. Sentinels dropt down and died at their post. The inhabitants of the town on which they had fired, were so affected by their wretched state, as to send them some supplies. The governor, it appears, deliberated, at the last, whether he should not blow up the garrison, rather than surrender. He did not, however, adopt this insane alternative. He obtained an honourable capitulation; and he and the small remains of the famished garrison, were sent to the Havana—and there, after all he had done and suffered, he was received with coldness. Such is the reward of even desperate fidelity, under the reign of the beloved Ferdinand.—Great rejoicings have taken place throughout this republick.—Mr. Poinsett, the American Minister, is treated with great distinction.

COLOMBIA.—This republick took the lead of all her neighbouring sisters, and she still seems to preserve it, in the establishment of free institutions.—She appears, at present, to be in a career of prosperity, to the full as rapid as could reasonably be expected, when we look to the goal from which she started.

BRAZIL.—We have already mentioned the treaty lately made and ratified, between the Emperor of Brazil and his Britannick Majesty. We do not think it necessary to give the details of this treaty—which, in our opinion, is not likely to be of great duration. We hardly believe that Britain will go to war to sustain Don Pedro in his empire; and if not, we think, as we have heretofore thought and said, his reign and his empire will not long endure. If he commences hostilities with the neighbouring republicks, as he probably will, we think that it will terminate, in turning his empire itself into republicks. He has never had the shadow of an equitable claim to the Banda Oriental. It was never a Portuguese, but always a Spanish territory, before the late revolution; and he seized on it, in a time of its necessity, in 1817. In contending for it, the probability is, that a conflict will commence which will end in his defeat, and the revolutionizing of his whole dominions. The northern part of them, have lately been in a state of insurrection—and there, at present, a scarcity prevails, which approaches to a famine. This scarcity is represented as, in a great measure, the effect of drought; but it is doubtless increased by the want of commerce, and probably also, by the severe measures adopted to suppress the insurrection. Empires and republicks—we repeat a remark that we made nearly two years ago—are not calculated, especially when in a forming state, to be good neighbours. It would be wonderful indeed, if Brazil should remain long under an absolute sovereign, when all its territories join on free and independent republicks.

BUENOS AYRES AND BANDA ORIENTAL.—From these republicks, (for we think we may now reckon Banda Oriental as a republick) information of a very interesting nature has been received, to the 5th of November, by an arrival at New York. It appears, by an official statement of Juan Antonio Lavalleja, the brave partizan officer who commenced the late revolution in the Banda Oriental, that on the 12th of October last, he gained a decisive victory over Colonel Dentos Manuel, commanding 2000 soldiers, selected from the Brazilian cavalry, and composing the only force in that whole region, out of garrison, of which the patriots had any fear. The action, it appears, was desperately contested on both sides, and was decided chiefly with the sabre. The whole of this extended province, or nearly the whole, except the capital, Monte Video, is now in the hands of the Patriots; and we think there is little doubt that they will hold it. But as the emperor of Brazil has a fleet with which the Patriots cannot contend, he may continue for a time to reinforce his garrison in the capital.—War between the emperor and the whole of the confederated states of the Rio de la Plata, seems to be inevitable; unless he shall renounce, which we suppose he is not likely to do, his unfounded claims to the Banda Oriental.—It has given us great pleasure to observe that the House of Representatives of Buenos Ayres has decreed, that "The right of every man to worship his Creator according to his conscience, shall be inviolable."

UNITED STATES.—The message of the President of the United States, at the opening of the present session of Congress, was every thing that we could wish it—extensive in its views, distinct in its details, perspicuous in its statements, dignified in its manner, and chaste and correct in its language. We cannot pretend to give an analysis of this copious and excellent state paper—nor is it necessary; as it has probably been perused by almost all our readers. But there are two features of the message, at which we must glance for a moment. The first is, that there is a due recognition of the dependance of our country for its prosperity, on the protection and benediction

of Almighty God; and that this recognition is properly and happily interwoven with the piece, and does not appear like a patch, sewed on to cover an unseemly defect. The second feature of the message which gives it a charm with us, is, that it recommends, with suitable earnestness, measures for the *intellectual* improvement of our country. We are reproached by foreigners as being a mere money making, and money keeping people. And after every allowance which ought to be made for the peculiar circumstances of our country, a portion of justice will still remain in the reproach. Intellectual improvement is not sought or patronized as it ought to be, either by individuals, or by the legislative authorities of the United States. We hope that President Adams, who is known to be himself a ripe and various scholar, may have an influence in promoting in others, and in our country generally, a due sense of the value of every species of scientifick excellence—It is a shame to our country, which we have long deplored, and frequently mentioned in conversation, that there is not within our whole territory, any thing that deserves the name of an Astronomical Observatory. We do hope that the present Congress will co-operate with the President, in removing this reproach; and in promoting, generally, the measures which he has recommended, that our country may, as he has well described it, fulfil her implied "contract, to contribute her share of mind, of labour and expense, to the improvement of those parts of knowledge which lie beyond the reach of individual acquisition; and particularly to geographical and astronomical science."

The various subjects of the President's message have been distributed to committees, appointed in both houses, to consider and report upon them. The usual standing committees have also been appointed, and likewise special committees for a variety of purposes; but no measure of importance has yet been decided on.

The Secretary of the Treasury has made a long and elaborate report, on the subjects which fall within his province. The finances of the country appear to be in the most prosperous state; the national debt has rapidly decreased, and now amounts to no more than $83,710,572 60. A large part of the report consists of an argument in favour of promoting the manufactures of our country, by protecting duties.—A correspondence has also been published between the Secretary of State, and Mr. Addington, the British Charge des Affairs, relative to the treaty which was formed under Mr. Munroe's administration, for the suppression of the slave trade; and which was rejected by the Senate of the United States, because it contained an article permitting the vessels of the contracting parties severally, on the coast of Africa, to be searched by ships of war of either party. The present correspondence is merely explanatory; and the result is, that the treaty is finally rejected by us, and that this, although regretted by the British, will occasion no hostile feelings. We have heretofore expressed our regret at the rejection of this treaty, in which our own executive government saw nothing that was objectionable. We cannot now resume the subject, but will take this opportunity to remark, that on political topicks, on which the minds of our fellow citizens are divided, the Christian Advocate has hitherto been, and will continue to be, silent—unless these subjects affect the honour, or the vital interests of our country, or relate to the all important concerns of religion and morals. Then the Advocate, without regard to patronage, or the wishes of friends or foes, will speak plainly, but we hope not intemperately or uncandidly.

The following article appeared in the *National Intelligencer of December 28th*: "It is understood that the President has nominated to the Senate as Commissioners on the part of this Government to the Assembly of American Nations at Panama, *Richard C. Anderson*, of Kentucky, (at present Minister to the Republick of Colombia,) and *John Sergeant*, of Philadelphia. *William B. Rochester*, of New York, is nominated as Secretary to the Commission." We have not heard what order has been taken by the Senate on this communication from the President. We presume, however, that the appointments contemplated will be made; and it is our earnest prayer that the deliberations of this Congress of American Nations at Panama, as well as those of our own Congress, may be enlightened by wisdom from above, and issue in such measures as, under the Divine blessing, shall promote freedom, happiness, peace and piety, throughout our extended continent.

ERRATA IN OUR LAST NUMBER.

Page 534, line 28 from bot. for "Many of them at first," read Many of them *are not* at first.
536, line 22, for "*disputations*" read *dissertations*.
565, line 3d from bot., for "*in Palestine*" read *North of Palestine*.

☞ Several communications, omitted for want of room in our present number, will appear in our next.

THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XVIII.

The answer of our catechism next in order is the following—"The fall brought mankind into an estate of sin and misery."

The chief design of this answer is, to make the distribution of a subject, afterwards to be discussed. To say much upon it therefore, would only be to anticipate what is contained in the two subsequent answers. I shall merely request you to observe the nature and manner of the statement, made in this answer, which are—that the sin and misery brought upon mankind by the fall, are called an *estate*, that is, a permanent and invariable condition of existence, in which both sin and misery must be found by all the human race; and that sin is placed *before* misery, intimating that sin is the cause of misery, and misery the never failing consequence of sin.

These general truths are developed and illustrated in the two following answers, the first of which is thus expressed—"The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it."

Original sin has been usually distinguished, or divided, by divines, into original sin *imputed*, and original sin *inherent*. Original sin imputed, is the guilt of Adam's first sin, considered as belonging to each individual of his posterity, and subjecting such individual to punishment or suffering, on that account. This point, with the objections to it, were treated at some length in the last lecture; and it is not my purpose to resume the subject at present.

Original sin *inherent*, is what is called, in the answer before us,—"the want of original righteousness, and the corruption of our whole nature." "The want of original righteousness" says Fisher, "is the want of that rectitude and purity of nature which Adam had in his first creation; consisting in a perfect conformity of all the powers and faculties of his soul to the holy nature of God, and to the law that was written on his heart. And that all mankind are destitute of this original righteousness, appears from the express testimony of God, that among all Adam's race "there is none righteous, no not one;" and that "by the deeds of the law shall no flesh be justified in his sight." It follows, upon this want of original righteousness, that all mankind are as it were, naked before God; and

that their fig-leaf coverings will stand them in no stead, before his omniscient eye, nor answer the demands of his holy law."

But original sin consists not in mere privation, or in a *want* of original righteousness. It consists, also, in "the corruption of our whole nature;" in the universal depravation both of soul and body—in all the faculties of the one, and in all the members of the other. Let us trace for a moment the current of this corruption, through the faculties of the soul; not entering into much reasoning on the subject, but confirming what shall be said by plain declarations from the word of God.

Observe then, that the *understanding* of man, in his natural depraved state, is darkened and blinded; so that while this moral obscurity continues, he cannot know and receive the things of the Spirit of God.—"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned—Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart."

The will of the natural man is depraved by sin. It is averse to the chief good; it is biassed toward evil; it acts with hostility and rebellion against God. "Ye will not come unto me that ye might have life," said our Saviour—"The carnal mind," says St. Paul, "is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God."

The affections of man, in his natural state are disordered, perverted and misplaced. They are set on trifling vanities and sinful pleasures; they attach themselves to ten thousand improper and forbidden objects; while they utterly refuse to be placed on God, as the supreme good. Their language constantly is—"Who shall show us any good?" that is, any earthly good. And they constantly lead every unsanctified child of Adam to "worship and serve the creature more than the Creator, who is God over all, blessed forever."

The memory of man partakes of the effects of his depravity. It is prone to retain what is vain and unprofitable, and to drop its hold on what is spiritual and truly advantageous. Hence the complaint of Moses; "Of the Rock that begat thee, thou art unmindful, and hast forgotten God that formed thee." This, indeed, was the frequent charge brought against the Israelites, notwithstanding the series of miracles that they almost constantly witnessed.—"They forgot the God of their salvation." But the charge is not confined to them. We find it mentioned as a general characteristick of the wicked—that they "forget God;"—that "God is not in all their thoughts;" and experience abundantly confirms this truth.

The conscience of man is affected by his depravity. Sometimes it is violated, till it becomes seared "as with a hot iron." But when this is not the case, it too often performs its office imperfectly; not reproving and condemning when it ought, especially for secret sins. Sometimes it is so perverted that, in the language of Scripture, it "calls evil good, and good evil; puts light for darkness, and darkness for light."

In regard *to the body*, it was, you may remember, shown in the last lecture, that it is the body which is the instrument of corrupting the soul;—that in Scripture "the flesh" is represented as the seat and source of sin. It is in consequence of sin, that our bodies have become mortal—they are polluted and defiled in all their members.

Hence the apostolick caution—"Neither yield ye your members as instruments of unrighteousness unto sin."

Thus you perceive that the corruption of our *whole nature* is most apparent; that it is impotent, and even hostile, to whatever is holy or spiritually good; and strongly inclined, or biassed, to what is evil. Of unrenewed man, it has been as true in every age of the world as it was before the flood, "that every imagination of the thoughts of his heart is only evil continually." But in opposition to the statement you have now heard—to the doctrine of our catechism, and to what I think has been clearly shown to be the doctrine of Scripture—there are those who contend that the tendency of our nature is to *good*, rather than to evil. In a conversation I once had with an individual of some shrewdness, who cherished this sentiment—the sentiment that children, from the first, incline to good rather than to evil—I requested him to state, on what ground he supposed that he could support his opinion. He affirmed that this opinion was, with him, the result of personal observation on his own children; who he did not suppose had a better nature than others. He said, that by instructing them carefully in their duty, by warning them constantly of the dangers to which they were exposed, and by admonishing them faithfully and tenderly, as soon as he perceived them going wrong, and by restraining them, while they were unable to judge for themselves; he had not failed to render them all, examples of correct behaviour and amiable deportment. He said nothing about genuine piety in his children; and I fear knew nothing about it in his own experience. I replied to him thus—By your own showing, it required your vigorous and uninterrupted efforts, to preserve, or to recal, your children from wrong courses: but on the supposition that the tendencies of their nature were to virtue, rather than to vice, they should have gone right without any of these efforts; nay, they should have gone right, or of themselves speedily returned to what was right, even in opposition to endeavours to mislead them. The man concerned, professed to be convinced of his error at once; and said he would not argue in opposition to the convictions of his own mind.

But alas! how often is it seen, that all the good instructions, all the seasonable advice and admonition, and all the influence of the best example, are wholly ineffectual, to form children even to an *external* regard to the laws of virtue, order and sobriety?—In opposition to all, how frequently do they become examples of flagitious vice? And even in those instances in which, by the Divine blessing on a good education and example, operating on a happy natural temperament, the young are formed to a fair and amiable *exterior*, how often is it evident, that they have still no *inward relish* for, but an utter distaste and dislike of, all *serious piety*, of all holy exercises? It is then as evident from experience and observation as it is from Scripture, that the tendencies of our nature are not to good, but uniformly and prevalently to evil. Indeed, I am of the opinion, that in this, as in almost every other instance, an accurate observation on the state of the world, will be found one of the best commentaries on the word of God.

Whence, but from the natural and invariable corruption of the human mind, has proceeded that awful preponderance of moral evil, with which the world has, at all times, been filled? The tendencies of nature, however obstructed by incidental causes, will at last prevail. If these tendencies, in the human mind, had been natu-

rally and preponderantly in favour of virtue, there would have been, at least some period, in which mankind would have been generally or prevalently virtuous, pious and holy. We do, indeed, look for such a period; but we look for it from the effusion of the Holy Spirit, to transform the minds of men, and not from their amelioration by any other cause. But such a period has never yet been witnessed. On the contrary, what is the history of the human kind? It is little else than the history of crime and guilt—of war, of fraud, of tyranny, of violence, of treachery, of oppression, of the means which one man, or set of men, have used, to exalt themselves, by depressing, overreaching, or destroying their competitors. Nay, what are almost all the laws of society? Are they any thing but *guards* against the vices of men, which, but for these guards, would destroy society itself? Yes: every gaol, and every gibbet, and every law, is a monument, or a record, of the prevalent wickedness of man. Those codes of laws by which legislators and sages have immortalized themselves, serve to show how difficult it has been, in every age, to guard effectually against the overwhelming torrent of human depravity.

I shall dismiss this topick, with a few remarks on the proper import of the phrase *total depravity;* because it is one that you often hear in religious discourse, and because it seems to be frequently misunderstood. It may be useful, I think, to state the import of this phrase, both positively and negatively. You will observe then, that by *total depravity*, we mean that *all* the human powers are depraved by sin, and that *every individual* of the human race, in his natural state, is destitute *of all holiness:* but we do not mean that all men are sinful *in the same degree;* much less, that every man is *as bad as he can be.* There are many degrees of active malignity, and some unsanctified men are infinitely worse than others; if not naturally, yet as soon almost as comparisons can be formed. When, therefore, you hear the expression *total depravity*, used in the preaching of the gospel, or meet with it in the writings of the divines of our church, you are to understand by it—1. That all the powers of man, without exception, have been reached by this depravity; and in regard to moral subjects, are affected by it. 2. That this depravity has totally deprived man of that inward holy disposition, which is essentially necessary to the acceptable service of God; so that this holy disposition will not be possessed till it be restored by the renewing influence of Divine grace. But 3. That it is by no means to be understood that every unrenewed man is, in temper, heart and disposition, as bad as he might be, or as some actually are. On the contrary, there is in many unrenewed men, not only a great sensibility of natural conscience, but a governing regard to those principles of equity, justice, humanity and benevolence, which render them amiable in domestick life, and highly useful and honourable, as members of political society. The young man who came to our Saviour, to inquire his duty, had such qualities as a man, that the Redeemer looked on him and loved him; yet he had no real and supreme love to God, but on the contrary, was supremely attached to the world. And hundreds and thousands of the same character, are now found under the light of the gospel.

(To be continued.)

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER XVI.

My dear Timothy—Agreeably to an intimation contained in my last letter, I now send you my second

Catalogue of Books—for the enlargement of a Clerical Library.

BIBLICAL LITERATURE.

Hebrew Bibles.

Kennicott's Hebrew Bible, with the various readings.
De Rossi's additions to do.
J. H. Michaelis' Hebrew Bible.
(1) J. Jahn's do.
Doderlein's and J. H. Meiner's do.
(1) Walton's Polyglott Bible, with Castell's Lexicon.

Lexicons.

(1) Simon's Hebrew and Chaldee Lexicon, with additions by Eichhorn.
J. D. Michaelis' Supplement.
Stockius' Key to the Hebrew Language.
Robertson's Thesaurus.
Gussetius's Commentary on the Hebrew Language.

Grammars.

(2) Schulten's Institutions.
Schroeder's do.
Buxtorf's Thesaurus.
(1) Leusden's Compend of Buxtorf.
Storr's Observations on the Analogy and Syntax of the Hebrew Tongue.
Williard's Hebrew Grammar.

Syriac Scriptures.

Syriac Pentateuch, taken from the English Polyglott, by G. W. Kirch.
(2) Syriac Psalter, with a Latin Version, by T. Erpenius, and notes by J. A. Dathe.
Syriac New Testament, by Gutberius.
(1) ——————————by Leusden and Schaaf—London edition, the best.

Lexicons.

Gutberius' Syriac Lexicon of the New Testament.
(2) C. Schaaf's do.
(1) Castell's Syriac Lexicon, edited by J. D. Michaelis.

Grammars.

(1) Michaelis' Syriac Grammar.
(1) Introduction to the Syriac language, by Nolan.

Chaldee.

Beside the parts of the Old Testament written in Chaldee—The Jewish Targums. Walton's Polyglott contains the best of them; as well as the Syriac and Arabic Scriptures generally.

Lexicons.

(1) Buxtorf's.
H. Opitius'.
(2) J. Jahn's.

Grammars.

(1) Michaelis'.
(2) Masclef's.
Parkhurst's—Without points.

Arabic Scriptures.

(1) Erpenius' Arabic Pentateuch.
Arabic and Latin Bible, by the Congregation at Rome de propaganda fide.
(1) Erpenius' Arabic New Testament.

Lexicons.

J. Golius' Arabic Lexicon.
(1) Richardson's do. Dictionary.
Wilmet's Lexicon of the Koran.

Grammars.

(1) Rosenmüller's Arabic Institutes.
De Sacy's Arabic Grammar—French.

Greek of the Old Testament.

(2) The Septuagint Version, edited by L. Bos.
(2) do. do. J. E. Grabe and J. J. Breitinger.
(1) do. do. Holmes and Bos, from the Valpey press.
Trommius' Concordance of the Septuagint.

Greek of the New Testament.

Erasmus', fifth edition—fol. printed 1535.
R. Stephens' do. do. 1550.
Theodore Beza's do. do. 1598.
(2) Jno. Mills' with various readings, do. do. 1707.
(2) Jo. Jac. Wetstein's do. do. 2 vols. do. 1752.
(2) J. Jac. Griesbach do. several editions.
(2) G. Ch. Knapp do. 8vo. 1813.
(1) J. A. H. Tittman, 18mo. 1820.

Greek Lexicons.

(1) Schleusner's Thesaurus of the Septuagint, or LXX.
Pasor's Lexicon.
Whal's do.
(2) Ewing's do.
(2) Davidson's do

Greek grammars, and works illustrative of the style of the New Testament.

Ewing's Grammar, connected with his Lexicon.
(2) Winer's Grammar of the New Testament.
Glassius' Sacred Philology.
(1) Leusden on the Dialects and Hebraisms of the New Testament.
Gataker on the Style of the New Testament.
(2) Blackwall's Sacred Classicks.

Criticism.

Critici Sacri—The work of a number of authors.
(2) Capellus' Critica Sacra.
Carpzovius' do.
(1) Leigh's do.
Glossius' Philologia Sacra, by Bauer.
(2) Walton's Prolegomena, by Dathius.
(2) Wetstein's Prolegomena, by Semler.
(2) Bengel's Apparatus Criticus.
(2) Griesbach's Symbolæ Criticæ.
(2) ——————Commentarius Criticus.
(1) Marsh's Lectures.
Horæ Biblicæ, by Charles Butler.
Institutes of Biblical Criticism, by A. Gerard.
(1) The State of the Hebrew Text of the Old Testament considered, by Benj. Kennicott.
(2) Kennicott's Dissertatio Generalis—This accompanies his Bible with various readings.
Le Long's Bibliotheca Sacra, edited by Masch.
(2) Father Simon's Critical History of the Old Testament.
(2) do. do. of the New Testament.
(2) do. do. of the versions of the New Testament.
(2) Schulten's vetus et regia via Hebrazandi.
(2) ——————Philological and critical animadversions, on various places of the Old Testament.
(1) Bowyer's New Testament, with conjectural emendations and additions, by Markland, Michaelis, &c.
(2) Bowyer's critical remarks on the Old and New Testament.
(1) Beza's translation of the N. T. with remarks critical and theological.

Some of the works of Pococke, Lightfoot, Selden, Pearson, Bochart, Pfaff, Pearce, Limborch, Elsner, Bos, Wolfius, Raphelius, and Vigerus, are of authority in Biblical learning and criticism; and an opportunity to procure any of them, at a low price, ought to be embraced. Warburton's Divine Legation of Moses, and Faber's late reply to that singular work, may both be read with great advantage.

Introductions to the Study of the Sacred Scriptures.

(1) Beausobre's and L'Enfant's Introduction to the reading of the New Testament.
Calmet's Dissertations preparatory to the reading of the Sacred Scriptures. French.
Carpzovius' Introduction to all the Canonical books of the Old Testament.
Harwood's Introduction to the study and knowledge of the New Testament.
(1) Jahn's compendious Introduction to the Sacred books of the Old Testament.
Pere Lamy's Apparatus Biblicus—From the French.
Leusden's Philologus Ebracus.
——————Ebracus mixtus.
——————Ebraco-Græcus.
Semler's apparatus for a liberal interpretation of the Old Testament.
Do. do. do. of the New Testament.
(1) Michaelis' Introduction to the N. T., translated from the German by Herbert Marsh.
(1) Michaelis' Commentaries on the laws of Moses, translated from the German by A. Smith.
(2) Eichhorn's Introductions to the Old Testament.
(2) Berthold's Historical and Critical Introduction to all the Sacred Books.

The German writers here mentioned, are replete with erudition; but the two last mentioned, especially, treat the sacred writings with almost as little reverence as if they were mere human compositions.

Sacred Geography.

Bochart's Geographia Sacra.
Reland's Palestine illustrated.
Bollerman's Biblical Geography.
(1) Well's Sacred Geography.
(1) Carpenter's Geography of the New Testament.
(1) The Scripture Atlas; or a series of maps to illustrate the Old and New Testament—With an index, alphabetically arranged, showing the latitude and longitude of every place mentioned in the Sacred Scriptures.

Jewish Antiquities, Oriental Customs, &c.

Carpzovius' Apparatus, historical and critical of the Sacred Volume, and of the Hebrew Nation.
K. Iken's Hebrew Antiquities.
Reland's Antiquities of the Ancient Hebrews.
(2) Pareau's Hebrew Antiquities, shortly described.

(1) J. Jahn's Biblical Archæology.
T. Lewis' Antiquities of the Hebrew Republick.
(1) Jenning's Jewish Antiquities.
(2) Harmer's Observations.
Bochart on the Animals of Sacred Scripture.
(1) Harris's Natural History of the Bible.

Hermeneutics.

(2) Rosenmüller's Historical Interpretation of the Sacred Books.
Rambach's Hermeneutical Institutions.
Pfeiffer's do.
(1) J. A. Turretine, on the Interpretation of Sacred Scripture.
(1) Ernesti Institutio Interpretis N. T.
S. F. N. Morus, on the Hermeneutics of the New Testament.
(1) J. Jahn's Enchiridion hermeneuticum generale.
Pareau's Institutio Interpretis Veteris Testamenti.

Commentaries.

(1) Calvin's Commentaries.
(2) Grotius' Annotations on the Old and New Testament.
La Clerc's Translation of Hammond's Paraphrase and Notes, with additional annotations of his own.
(2) Adam Clarke's Commentary.
Erasmus' Paraphrase of the New Testament.
J. C. Wolfius' Curæ Philologicæ, in N. T.
Schulten's Commentaries on Job and the book of Proverbs.
(2) Bengelius' Gnomon Novi Testamenti.
(2) A. J. Valpy's H ΚΑΙΝΗ ΔΙΑΘΗΚΗ, with notes Theological and Philological.
(1) Hammond's Commentary on the New Testament.
(2) Ainsworth's Annotations on the five books of Moses, the Psalms and Canticles.
Grave's Lectures on the four last books of the Pentateuch.
J. H. Michaelis' Notes on the Hagiographa.
(2) Vitringa's Commentary on Isaiah.
Pierce's Paraphrase and Notes on St. Paul's Epistles to the Colossians, Philippians, and Hebrews.
(1) Locke on the Epistles to the Romans, Corinthians, Galatians, and Ephesians.
(2) Benson on the Epistles to the Thessalonians, Timothy, Titus, and Philemon.
(2) Tittman's Meletemata Sacra.
[E. F. Rosenmüller's Scholia on the Old Testament.
J. G. Rosenmüller's Scholia on the New Testament.
J. B. Koppe's Greek New Testament, illustrated with continual annotations.—This work was commenced by Koppe and continued by different authors.
Kuinoel's Commentary on the historical books of the New Testament.
Morus on Luke, the Acts, Romans, Ephesians, I. and II. Peter.]

The writers, whose names and works are here included in brackets, are the best philological commentators, whose works are more or less tinctured with the licentious principles of modern criticism.

Exegetical and Miscellaneous Tracts.

(1) Witsius on the Apostles' Creed and the Lord's Prayer.
Ernestus' Opuscula Theologica.
Hottinger's Opuscula, Philologica, &c.
C. Keilius' Opuscula Academica.
(1) J. D. Michaelis Syntagma Commentariorum.
J. F. Morus' Theological and Philological Dissertations.
(1) G. C. Storr's Opuscula Academica.
Commentationes Theologicæ, editæ a Velthuson, Kuinoel, and Ruperti.
(1) Tittman's Opuscula Theologica.
(1) Schmucker's translation of an Elementary Course of Biblical Theology, by Professors Storr and Flatt, with additions—Highly valuable.

Biblical students may also read with great advantage the following works.

Goguet's Origin of Laws, Arts, and Sciences.
Bryant's Observations and Inquiries relative to various parts of Ancient History.
——— Analysis of Ancient Mythology—Highly instructive.
——— Vindication of Josephus' testimony to Christ.
——— Observations on the Plagues inflicted on the Egyptians.
——— Dissertations on the Prophecy of Balaam, &c.
Sir William Jones' annual lectures, before the Society in India of which he was president.

CONTROVERSY ON LIBERTY AND NECESSITY.

The amicable controversy on this subject, between Leibnitz and Clarke, published in 1717.
Hartley's Observations on Man, &c.
President Edwards on the Freedom of the Will.

ATHEISTICAL AND SCEPTICAL CONTROVERSY—AND ON MATERIALISM.

Hobbes' Leviathan.
Spinoza's Ethica, more geometrico demonstrata.
Cudworth's True Intellectual System of the Universe.
Dodwell and Collins: and Clarke's masterly replies to both, and his "Answer to Toland's Amyntor."

DEISTICAL CONTROVERSY.

(1) West on the Resurrection.
(1) Lyttleton on the Conversion of St. Paul.
(1) Sherlock's Trial of the Witnesses.
(1) Horne's Letters on Infidelity.

ECCLESIASTICAL HISTORY.

(1) Eusebius. Socrates. Sozomen.
Basnage's History of the Jews.
Lampe's Compend of Ecclesiastical History.
Father Paul's History of the Council of Trent.
(1) L'Enfant's History of the Council of Constance.
Perrin's History of the Waldenses.
Jones' do.
Morland's do.
Bingham's Origines Ecclesiasticæ.
Beausobre's History of the Reformation.
La Vall's History of the Reformation in France.
Cave's Historia Literaria.
Warner's Ecclesiastical History of England.
Limborch's History of the Inquisition.
Baker's do.
Acts of the Synod of Dort.
Fox's Book of Martyrs.
Woodrow's History of the Church of Scotland.
Crookshank's do.
Cook's do.
(1) Palmer's Nonconformist's Memorial.
Crosby's History of the Baptists.
Sewell's History of the Quakers.
Gough's do.

CHURCH GOVERNMENT.

Vitringa de Synagoga vetere.
Owen on the Nature of a Christian Church.
Rutherford's Aaron's Rod.
Slater's Original Draught of the Primitive Church.
Skinner's Primitive Truth and Order vindicated.
Brown's Letters to Innes.

FATHERS OF THE CHRISTIAN CHURCH.

A complete catalogue of these may be seen in the 3d column of the Chronological Table, at the end of Mosheim's Church History.—The ecclesiastical writers of the first six centuries of the Christian era, are those only which are usually called *Fathers*. Archbishop Wake is the author of a good translation of the Apostolical Fathers, accompanied with valuable observations.—This is a common book.

PROTESTANT REFORMERS.

The works of the Protestant Reformers are all of some value, as manifesting the opinions of the authors—Some of them are of the highest value. A list of the names of those who were the most distinguished, and any of whose works are worth possessing, is here given. I consider the reformation as extending into the 17th century, till the death of Queen Elizabeth of England.

On the Continent of Europe.

John Huss,	John Calvin,
Jerom of Prague,	Farel,
Martin Luther,	Viret,
Phil. Melancthon,	Peter Ramus,
Zuingle,	Bullinger,
Œcolampadius,	Tremellius,
Carolstadt,	Osiander,
Capito,	Lewis Lavater,
Leo Judæ,	Brontius,
Spalatinus,	Olevian,
Melchior Adam,	Andreas,
Myconius,	Zanchius,
Cruciger,	Agricola,
Fagius,	Francis Janius,
Urbanus Regius,	Theodore Beza,
Bucer,	Joseph Scaliger,
Hedio,	Polanus,
Brulius,	Drusius,
Justus Jonas,	J. J. Grunæus,
Pelican,	Pareus,
Bugenhagius,	Erpenius,
John a Lasco,	Piscator,
Marlorat,	Wallæus,
Peter Martyr,	Altingius,
Musculus,	Fred. Spanheim,
Hyperius,	Ralph Hospinian.

In England and Ireland.

John Wickliff,	Lawrence Saunders,
John Lambert,	John Hooper,
John Frith,	Thomas Cooper,
Miles Coverdale,	Rowland Tailor,
Thomas Bilney,	John Bradford,
Wm. Tindal,	Nicholas Ridley,
John Rogers,	Hugh Latimer,
John Bale,	John Philpot,

Thomas Cranmer,	Bernard Gilpin,
George Brown,	John Fox,
John Jewel,	Wm. Whitaker,
Matthew Parker,	John Whitgift,
Edmund Sandys,	Alexander Nowel,
Edward Deering,	Wm. Perkins,
William Fulke,	George Abbot.
Edmund Grindal,	

In Scotland.

Patrick Hamilton, the first Scotch reformer and martyr,

John Knox,	John Craig,
George Wishart,	John Welch,
Robert Rollock,	Geo. Bucannan.

Knox was himself the soul of the reformation in Scotland.—He had, however, able coadjutors, both among the clergy and the laity. See M'Crie's Life of Knox.

The Reformed Church, as contradistinguished from the Lutheran, was mournfully divided and corrupted, by the innovations of Arminius. Those who adhered to his doctrines, at and after the Synod of Dort, were called Remonstrants; and among them, the celebrated Grotius and Episcopius were the chief. They were opposed by a host of able writers in the Dutch church, who remained steadfast in the Calvinistick doctrines. Mark, De Moore, and Witsius, are among the most able of this class. Stapfer, of Zurich in Switzerland, and the Pictets and Turretines of Geneva, are Calvinistick writers of great and just celebrity. Arminianism, if not introduced, was first patronized, in England, by Laud, afterwards Archbishop, countenanced by James I. in the latter part of his reign. Till that time, the established Church of England was as much Calvinistick as the Puritans were, who left it on account of ceremonies and human exactions.

MISCELLANEOUS: *or authors and works of character not mentioned under the foregoing heads.*

Scotch.

Henderson,	Hallyburton,
Gillespie,	Erskine, Ebenezer,
Rutherford,	Erskine, Ralph,
Bayley,	Walker, of Truro,
Stuart, of Purdovan,	Erskine, Dr. John.

English Puritans and Dissenters.

Bolton's works,	Burroughs,
Bishop's do.	Hildersham,
Sibbs' do.	John Bunyan,
Ward's do.	Philip Henry,
Hales, of Eton, do.	Gill,
Goodwin's do.	Wesley,
Dr. T. Jackson's do.	Evans,
Manton's do.	Wright,
Twisse's do.	Grove,
Burgess' do.	Earl,
Calamy's do.	Bradbury,
Gataker's do.	Boyse,
Charnock's do.	Bennet,
Taylor (Nathaniel)	Harris,
Perkins,	Jennings,
Preston,	Grosvenor.

English Episcopalians.

Usher,	Fleetwood,
Wilkins,	Atterbury,
Burridge,	Blair,
Scott,	Leighton,
South,	Bishop Reynolds,
Norris,	Bishop Hall,
Lucas,	Taylor, (Jeremy)
Sherlock,	Horsley,
Spratt,	Lowth,
Horneck,	Jortin,
Hopkins,	Harvey,
Boyle,	Toplady,
Scougal,	Whitefield,
Law,	Romain.

SERMONS.

Bordaloue's,	South's,
Saurin's,	Clarke's,

Berry-street Sermons.

POLITE LITERATURE.

Bell's edition of the English Poets,

Adventurer,	Beatie's Works.
Connoiseur,	Edinburgh Review,
World,	Quarterly do.
Lounger,	Eclectick do.
Looker on,	British Critick.

If you are ready to indulge surprise, that I should give you such an extended catalogue of books, when I know you are not able to purchase a fourth part of them, nor ever likely, perhaps, to be so, I remark, that I had several reasons for doing what I have done. You may hereafter find both the means and the inclination for enlarging your library, far beyond your present expectations—Something of this kind I have myself experienced. But many of the works I have named, have been mentioned, solely because you may be able to find

one or two of a class, without ever having an opportunity to purchase any of the rest. In several instances, if you obtain one of the best authors of a particular class, it would be nearly, or quite superfluous, to purchase any other. There is, however, some use in knowing the principal writers of reputation, in the several departments of theological knowledge, although but a small proportion of them, should ever make a part of your own library; and this has had some influence in leading me to extend this second catalogue. In addition to other considerations, it occurred, that you might be concerned, as I have been, not only in naming books for a private library, but for one of a publick institution; which ought to be large and various, on the subject of theology, as well as on other subjects.

There are two descriptions of books, however, which I particularly wish you not to suppose that I have put down, merely with a view to enlarge a catalogue. The first, embraces those which relate to the Syriac, Chaldee, and Arabic languages. I do hope that the time has arrived, when our *young* clergymen, especially, will think that these languages are worth their serious attention. Some of those who expect to be missionaries, may find them of primary importance to their usefulness; and there is no one, to whom they would not be sensibly advantageous. Neither is the acquisition of them, nearly as difficult as is commonly supposed. It is now getting to be common for our candidates for the ministry, to be pretty well grounded in the Hebrew; and of this the Syriac and Chaldee are only dialects, soon acquired, when the parent tongue is well understood. Schultens, certainly a very competent judge, affirms that the Hebrew itself, can never be well understood, without a knowledge of the Arabic, as well as the Chaldee and Syriac; and accordingly his method of teaching was, to combine the whole into one system. Scott, you know, acquired and taught Arabic, after he was sixty years of age; and he had far more engagements beside, than clergymen commonly have. The secret of learning any language is, to set apart a short space for studying it diligently, every day; and not to be impatient because it cannot be mastered at once—The progress, at the end of a year, will be surprising. The other description of books, to which I wish to direct your special attention for a moment, is, the Greek and Latin fathers. I am as little disposed as any one, to consider the fathers as of any absolute authority in the church. But there is certainly a considerable advantage in being acquainted with them. Begin, my son, and read them gradually and deliberately. They are, indeed, not easily obtained in this country. But begin with such as you can first get —the order in which they are read, is not of great importance.

The titles of Latin and French authors, I have generally given in English, and sometimes with abbreviations; because most booksellers will be more likely to know what book you want, when you inquire for it under an English and short title, than if you mention what a Latin or French author, has put in his title-page.

A number of English reviews are mentioned, but you will of course take but one; and I think that the Eclectick, which is avowedly Calvinistick, will best suit your taste and answer your purpose; especially if you also read the North American Review, published in our own country. This latter work has always been conducted under Unitarian or Socinian influence, and some very exceptionable articles have appeared in it occasionally. Of late, however, it has been less objectionable, and in general, the articles are ably written. It is of

importance to every literary man, and to clergymen not less than others, to keep what may be called an *account current* with the state of literature and improvement, in the world at large. Reviews are useful for this purpose, as well as for the good writing which they often contain, and for the summary account they furnish of valuable publications. It is to be regretted, that they are often so deeply tinctured with the prejudices and peculiar notions of those who conduct them.

I cannot conclude what I have said, in regard to books and reading, without distinctly reminding you, that all your attainments should be made with a view to ministerial usefulness. On a dying bed, or in the near view of eternity, it will afford us no comfort that we have read and learned much, if we have not applied it all to some useful purpose. It is a dreadful character, when nothing better can be said of a minister of the gospel, than that he was an accomplished scholar; and of such characters, the number, alas! has not been small. See to it, my son, that all your acquirements be consecrated to your Master's service. Make them with this view, and nothing will so much quicken your diligence; direct them to this end, and nothing will render them so satisfactory.

Affectionately yours,

FOR THE CHRISTIAN ADVOCATE.

A CHRISTMAS HYMN.

"Hark from on high! those blissful strains;
Whence can such sweetness be?
Have angels waked their golden harps,
With Heaven's own minstrelsy?

Or do we hear the cherub voice
Of infant bands, who raise,
Soaring from earth, celestial notes
In their Creator's praise?"

Thus spake the shepherds,—yet with dread;
So strange the sounds they heard,
While o'er their slumbering flocks, they kept
Their wonted nightly guard.

And soon they saw a dazzling light,
Beam through the starry way;
And shining seraphs, clustering where
The infant Jesus lay.

They came a Saviour's birth to tell,
And tunes of rapture sing:
Hence the glad notes that filled the air—
Each swept his loudest string.

But now, in accents soft and kind,
The chieftain angel said,
"Heaven's tidings of great joy we bear,
Shepherds, be not afraid."

Then suddenly th' angelic choir
Renewed the rapturous song;
While heaven's wide portals caught the sound,
And echoed it along.

"To all the kindreds of the earth,
Good news to-day we bring—

In David's city, lo! is born
A Saviour, Christ the king.

The Sovereign Lord of heaven and earth,
In swaddling bands is bound!
The Prince of Peace—transcendent grace!—
Is in a manger found!

All glory be to God on high,
On earth good will, and peace:
From all above, and all below,
Let praises never cease."

Yea, and whene'er this day returns,
Till time itself shall close,
We'll hail the morn when Bethle'm's star
O'er Bethle'm's babe arose.

Miscellaneous.

ON PSALMODY.

(*Continued from p. 543. vol.* iii.)

Winnsboro', July 7, 1825.

My esteemed Friend,—To-day you may think me departing from my straight line of duty. But remember, I am not preaching sermons, but writing letters: and for my letter I may take what motto I please. I choose to-day to take one from a book which is not the word of God.—M'Master's Apology, 3d edition, page 20.

"Why, in a matter of doubtful disputation, to say the least of it, rend the church of Christ? Consider, ye friends of godliness, the great importance of union in the household of faith. Seriously reflect on the fearful consequences of disunion among those who love the Lord, and who ought with cordiality to love one another."

This, and what immediately follows, I call eloquent: and it ought to be seriously considered by every lover of the Lord Jesus Christ. Wo to the man, that will cherish discord among the true disciples of his Lord! Wo to those who will tear asunder the bond of Christian unity, or keep it asunder when there is no sufficient cause! In proposing a plan for union among the members of Christ's spiritual body, the author from whom I took my motto is very defective: for the Episcopalians (whose form of worship and church government, the body to which he belongs have solemnly sworn to destroy, as far as lies in their power,) also sing a versification of David's Psalms. Other sections of the church, which sing the same version, are so bitterly opposed to one another, that they cannot sit down together at the same Lord's table.

Can we not devise some scriptural plan for uniting every Christian in the world in the same external worship, as well as in the same sentiments? I propose the following for your consideration.

1. In all our publick worship, let the exercises of the day be commenced with the words of the Apostles, at the beginning of their epistles: "Grace to you, and peace, from God our Father, and the Lord Jesus Christ." Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2; Col. i. 2; 1 Thes. i. 2; 2 Thes. i. 2; 1 Tim. i. 2; 2 Tim. i. 2; Titus i. 4; Phil. 1. 3; 1 Pet. i. 2; 2 Pet. i. 2; 2 John i. 3; Jude i. 2. Almost every epistle has the same introductory sentiment, and very nearly the same words repeated. This is sufficient to show the divine

right for using it. No person, one would think, could reasonably object to the opening of religious exercises every Sabbath in the same way.

2. *Singing.* Let a literal translation of the Psalms be sung. We have not so much authority for this, yet very few would refuse to open their lips in songs of praise dictated by the Holy Spirit.

3. *Praying.* In this our Saviour expressly commands us to use *his own words.* 'When ye pray *say*,' &c. Luke xi. 2. In the scriptures there are a very great number of prayers: some consisting only of a verse or two, others of a whole chapter: upwards of forty of the Psalms are prayers. These scriptural prayers express every desire which the word of God authorizes. According to the circumstances and the wants of the congregation, the minister may connect some of the different short prayers, and express them as petitions to the Most High. It is said indeed, that the Lord's Prayer alone, expresses every thing that we are authorized to desire; that it is a collection of the rays of divine light into a focus, and of itself sufficient for prayer according to the command, "Let thy words be few." (Eccl. 5. 2.) "When ye pray, use not vain repetitions." But I think there are not many really pious persons, who would not join in other pure scriptural petitions, every word of which was dictated by the Holy Spirit.

4. *Preaching.* Our Saviour told his disciples, that the Holy Spirit would "teach them *all things*, and bring *all things* to *their remembrance* which he had said to them." John xiv. 26. He commanded them to "preach the gospel to every creature." What is the scriptural meaning of the word "preach?" It is to *proclaim* the revealed truths of God. Now, let every minister in the world proclaim the truths of God, and nothing but the truths of God; and every Christian can with a clear conscience attend his preaching. He can do this by reading; or, which is better, by repeating from memory, *verbatim*, a considerable portion of the scripture, every day that the congregation meets. "Moses of old time hath in every city them that *preach him, being read* in the synagogues every Sabbath day." Acts xv. 21. In the Bible there surely is enough of variety to suit every case, &c. &c. Every Christian ought to sit and listen with pleasure to the pure and undefiled truths of God.

5. Let one of the apostolick benedictions close the exercises.

Now, if all Christians could meet together, could they not unite in sweetest harmony, in every sentiment uttered, "when every word and every sentence was taken directly from the scriptures?"

Say, my brother, what think you of my plan? Would it not, if universally adopted, bring together the discordant parties, heal the wounds of the church, prevent future divisions, and preserve that harmony which the Psalmist extols so highly. "Behold how good and how pleasant it is, for brethren to dwell together in unity." Ps. cxxxiii. 1.

But methinks I hear you object, not so much to the intrinsic excellence of the plan itself, as to the impossibility of introducing it. You especially object to *my* proposing it, because it is not *my practice.* But you will observe, that I have not given it as my *opinion* that we ought thus to confine ourselves to the word of God; notwithstanding some of our friends charge us with idolatry, for bringing human composures into the solemn exercises of the sanctuary; and in most dreadful denunciations quote against us the text—"Cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing."—My plan is given for the benefit of those who think that this text applies to the subject. Let *them* in-

troduce it. Let them reason and declaim on it. If they convince me that *hymns* of human composure are sinful, I shall as firmly believe that *prayers* of human composure, and especially extemporaneous effusions, are sinful—I shall believe also that *sermons* of human composure are sinful. And if in psalmody, a pure offering means the *very words* of sacred scripture, then certainly in prayer, a pure offering will mean the *very words* of sacred scripture; and in preaching too, a pure offering will mean the *very words* of sacred scripture. You cannot convince me of one, without convincing me of all. And shall I present a mixed offering, part pure and part corrupt? It would be absurd. Let all the exercises of the sanctuary be of a piece. Let them all be the *very words* of sacred scripture; or let them all be the *sentiments* of sacred scripture, so arranged and expressed, as we may think most conducive to our growth in grace.

Supposing then that some man of active aspiring genius should undertake to reform the church, and make it *perfectly pure* and perfectly united: Could he, I ask, adopt a better plan than the one proposed? And if he should adopt this plan, he certainly ought in his arguments, to be specially pointed on the subject of *scriptural preaching*. He ought to insist that "More depends on this part, than on all the other parts taken together. It was the introduction of human discourses, instead of reading or reciting sacred scripture, that first corrupted the church. By human preaching, mere enthusiasts and fanatics scattered the firebrands of spiritual death, and hurrying multitudes through the wild vagaries of their corrupt imaginations, plunged them into inextricable labyrinths of error. By preaching human compositions, heresies have been spread and maintained, in every age and in every country. A glance at history with half an eye, will discover the fact. Some want to blame human psalmody for introducing or spreading error in New England. Nonsense! It was human preaching!—It was metaphysical discussions on inexplicable subjects, produced by the pride of human intellect, which devastated that flourishing garden of piety, and sowed and cherished the vile weeds of Unitarianism. Suppose now we could, for one Sabbath day, have presented before us, all the preachers of the different denominations in our country, and hear what they utter: What a dreadful scene! Some, instead of reading the pure truths of the gospel, are venting their anathemas against other denominations—Some are imposing the ravings of an uncultivated, but excited imagination, on the people—Some are diving in the waters of metaphysical mysticism, and collecting the oppositions of science, to astonish their admiring audiences—Some are entertaining the polished wits of the age with the pure essence of *malice against Jesus*, which they had carefully distilled and refined the preceding week, in the alembic of their brain—Some are eulogizing the Pope, the saints, the relics of the dead, and all the trumpery of superstition. But O how little comparatively, of the pure word of God! Ye Christians who love the truth, why do you not banish, as a deadly pestilence, that system of *human* declamation, so fraught with moral desolation and spiritual death?"

Thus he might speak, and much more. He might take up the books written in favour of Rouse's version of the Psalms, and use every argument which they contain, by changing sometimes the words "psalms," "hymns," "songs," into "preaching," "prayers," &c. He could use the same awful denunciations against those who differ from him. He could give his reasons, why the commands to pray, meant only to use the literal petitions of the word

of God; and that the promised assistance of the Holy Spirit was to enable him, from the heart, really to desire the things which the words expressed. He could give reasons why the command to "preach the gospel," meant to proclaim to them the *very words* of the inspiration of God, and nothing of human composition. He could speak with eloquence on the perfection of sacred scripture, and its sufficiency without human comment. He might say, as one has actually said, "It is not my design to derogate from the merit of any man's productions. Claim for them all the respect you justly can, still they are human. The structure is the work of man, and must be imperfect. The sentiment must be comparatively feeble, the views narrow, and the thoughts shallow. Will not the effect be proportionally superficial? The effect cannot be more perfect than its cause. Is it not likewise to be expected, that man's moral imperfections will tinge his fairest works? But how highly elevated above all this is the character of the living word of God." (Apology for Psalms, p. 89.) Who, with these sentiments, remembering the fate of Uzza and of Nadab and Abihu, would dare to offer in the house of God, a prayer of his own composing, or a sermon of human production? I quote again from the same book—"I know indeed that the thoughtless temerity of the spirit of innovation, is not likely to be deterred in its progress, by fear of Divine disapprobation. 'For fools rush in where angels fear to tread.' The Holy One of Israel has encircled his institutions with a solemnity which prohibits profane intrusion. 'The *whole* limit of his mountain is holy.' Hear what he says, and lay it to heart: 'What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.' Deut. xii. 32; Prov. xxx. 6; Is. xxix. 13; Mat. xv. 9; Col. ii. 20—22; Rev. xxii. 16, 18, 19. God is still the same strange fire, and the intrusions of an unhallowed hand upon his ark are as offensive now as formerly they were. 'His glory he will not give to another.' Whether are those who use the sacred scripture psalms (*sermons and prayers*) or those who employ our multiplied hymn books (*extemporaneous effusions*), most in danger, in case of psalmody (*social worship*), of unwarrantable innovation?"

Thus might our reformer reason in the words of another. And he might turn round to that other, and say to him, "Thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest dost the same things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" Rom. ii. 1. 3.

I have given the above as a sample of the reasoning which might be used with those who oppose gospel psalmody. With their principles, I cannot see how they could resist it. Pardon me, my brother, if I compare their system, according to their own reasonings, to a house built with one corner on a rock, and the other corners on the sand—It will certainly fall. If human productions in the worship of God be blasphemy and idolatry, rest assured that the corner *psalmody*, of their building, will not, when the storm comes, support the other corners, *prayer*, *preaching*, and *the benediction*, which are merely human productions.

But I am troubling you too long on this subject, to which our hearts do not, as yet, give consent. But let our friends, who make the Psalms an article of unity, and denounce the vengeance of God upon us, as if we were *rending* the body of Christ by not joining them—by throwing away *our human hymns* and swearing to *their human testimony*—let them, I say, receive a

consistent plan, and show me how it will operate in practice: then I shall have the means of judging whether I ought to join them. I cannot think of it, before the proper specimen is given.

In my next, I shall give you my sentiments on Christian unity. In the mean time, let us "follow peace with all men, and holiness." And may the God of peace be with us!

Yours, in the Lord Jesus,

JOHN M'KINNEY.

(*To be continued.*)

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

(*Continued from p.* 21.)

LETTER IV.

Sept. 3, 1821.

Your Charles, my dear Mary, is now able to attend church with you; and this must be reduced to a habit. He may, even at present, become fond of attending the house of God, and may understand something of the instruction there given—particularly if your good minister "lets fall, in each sermon, a handful for the children."

When you return from the publick service, require an account of what he has heard, and a recital of his Sabbath lesson. Let nothing tempt you to neglect teaching him the "Assembly's Shorter Catechism." Instructed in this, he will be furnished with a complete compendium of Christian doctrines: and one so concise and perfect, I am persuaded, is no where else to be found. Let his future destiny be what it may—should he even be shipwrecked on a heathen shore without a Bible—he will have a knowledge of what, with the teaching of the Holy Spirit, may make him wise unto salvation. And when his own mind, in whatever way or at whatever period, shall become awakened to more serious and deep reflection on religious subjects, he will not be likely to run into error, nor to be carried about by every wind of doctrine. If moreover others should apply to him for instruction, he will always be ready to afford it; and for himself, he will ever more and more appreciate the value, and feel the force, of the doctrines contained in this excellent summary of revealed truth.

Experience has taught me, that an hour before sunset, on the Sabbath evening, may usually be most profitably and pleasantly spent, in giving religious instruction to children and servants. But whatever be the period appointed for the purpose, let the Shorter Catechism be the *ground work*, or text book, of your labours. Much instruction may arise out of every question. For example—"What is the chief end of man?" "Man's chief end is to glorify God, and to enjoy him for ever." From this you may proceed to show the *right* which God has over mankind—that it is but reasonable that they should serve him. You may point out the perfect law by which God does require his intelligent creatures to glorify him; and may show how far short we fall of this in all our conduct. It may be profitable to particularize the instances, in which your little charge have greatly erred the last week, or the last day: and strive especially to convince them, that the glory of God cannot be the ruling motive of any action, while they remain in their natural state; and that therefore they never can, without renewing grace, enjoy God in heaven. In this way a fund of instruction may be derived from each question—instruction which will be interesting and useful, not only to your children, but also to yourself.

The catechism, dryly asked, without any comment, is tedious, and will be little understood by the younger part of your family. I have found a third part of the catechism sufficient for one lesson. The mind must not become fatigued, nor be

led to view this hour's exercise as a hateful task. I know it is in our power, by Divine assistance, to render this a solemn and interesting season. Nor until a child has arrived at the age of sixteen, have I, as you know, found any reason to dismiss her from the class of hearers. How much longer the system should be pursued, I will not say; for here my opportunity ceased—You no longer remained under the paternal roof. But this I know, that we can never be too old, or too wise, to profit from this little "Body of Divinity."

Let your Sabbath be a day sacredly devoted, by all under your roof, to the worship of God, and to religious improvement, either in publick or in private. Let no one intrude on your retirement. But if the rites of hospitality require it, let "the stranger within your gates" see what a happy day the Sabbath may be made—not only to yourself, but to your family. Take pains to render it pleasant, as well as holy. Have all your affairs arranged on Saturday, which is "the preparation day," that the Sabbath may thereby be a sweet day of sacred rest, to your servants as well as to yourself—The divine precept makes us accountable for our servants, for our cattle, and for the stranger that is within our gates. Let your rooms, furniture, and dress, be all well ordered, by the preparation of the preceding day; that your family, from a natural association of ideas, may love the Sabbath, and take delight in its sacred duties.

Be conscientiously strict in previously preparing a *cold collation* for the Sabbath; that there may be no unnecessary bustle or hurry; and no staying from church, to prepare a dinner. Some, I know, are more engaged in cooking on this day, than on any other in the week; but I cannot conceive how their conscience should be satisfied with this, unless they suppose the fourth commandment no longer binding. And by what authority dare they erase any part of that, which was written on tables of stone by the finger of God? They might, with equal propriety, dispense with any of the six working days mentioned in the decalogue—But *selfishness* forbids this.

Keep your eye on the Sabbath during the week; and if you meet with an interesting tract or essay, let it be read to your little family circle on this day. Read to them also from the periodical religious publications, with which our age is so much blessed. In the history of missions, point out to them the fulfilment of the prophecies; and endeavour in this way to excite in them a missionary spirit, that they may be early induced to bring their offerings into the treasury of the Lord.

You must by no means selfishly retire to your chamber with your book, that the noise of your children may not disturb you; nor leave them to spend an hour alone. This indeed may seem very desirable; but if faithful, you will deny yourself this indulgence—remembering you are responsible for every breach of the Sabbath which your neglect may occasion under your roof; and that a curse may rest on your house, if you suffer your family to forget the Sabbath day. The introduction to the fourth command, more than intimates how prone we are to *forget* it. Leave those under your care a few moments, and see if they "*remember* to keep it holy." I have never found so pleasant or so effectual a method of enforcing Sabbath duties, as by keeping my children constantly collected around me, while out of church; and by reading and giving instruction, to render the time as agreeable and profitable as possible. How greatly aggravated is the sin of those professors of religion, who allow their servants and children to walk the streets, or to range the fields, and seek their own pleasure on this day.

Many, in thus seeking pleasures, have found an untimely grave. And where will such be found at the last day!

One privilege I trust you will by no means deny yourself—that of calling your female servants and children together, for the morning and evening sacrifice. Your husband is not a professor of religion; and therefore does not consider this to be his duty. And must your house remain altogether without the domestick altar? Are we not to fear that "God will pour out his fury," not only "on the heathen," but especially "on the families that call not on his name?" And must yours be a family on which he will pour out his fury? By establishing a family altar, and with humble sincerity calling on his name, you may avert the most awful judgments—And will you neglect it? Have you given birth to those on whom, for your unfaithfulness, God may pour out his fury! If you have hitherto neglected this duty, neglect it no longer. Your husband, I am persuaded, will not object: Or if he should think you are acting out of your sphere, surely there are many opportunities during the day, in which you may retire to your chamber, or your closet, and there, kneeling with them, implore on your household the blessing of the God of Israel. Obey your husband the more cheerfully in temporal concerns, and redouble your attentions to him, that he may feel, when you do differ from him in matters of conscience, that it is only and altogether from a deep sense of your *greater* obligations to obey your God. I have known a case where the performance of this duty, became the means of the hopeful conversion of a husband.

You may easily take up this cross while your children are young; but think how hard it will become, if not attended to till they are older. If you engage in this as you ought, you will soon esteem it one of your dearest privileges: And your children, if at all concerned for their eternal welfare, will cheerfully attend this duty, as one means of their salvation. You teach them that the prayers of the righteous avail much; and will they not gladly hear you pleading with fervour for themselves? I think there are few so hardened as not to desire an interest in the prayers of the saints. As the faithful performance of Sabbath duties has an influence on the life, the whole succeeding week, so the faithful performance of this duty, will have an influence on the conduct through each successive day. Let your children hear you pray, that *you* may be faithful to *them;* and that *they* may be submissive and obedient to *you;* and certainly it must greatly affect the conduct of both yourself and them. Surely you dare not neglect this duty—this high privilege!

Your heavenly Father has given you a good store of the things of this world: and thus are your obligations increased, to devote much of your time to your children. But were you obliged to labour daily with your own hands for support, your responsibility would still remain. The great Jehovah condescended often to point out this duty. His blessing was promised, as a consequence of Abraham's faithfulness, "in commanding his children and his household after him." The children of Israel were strictly required to teach their posterity the ordinances and statutes of the Lord—by the way, when they rose up, and when they lay down. In short, wherever we are, whatever we do, this great work must be first in our thoughts. In the downhill of life, when the comforts of this world are losing their charms and fast fleeing away, the bread which you may have many days since "cast upon the waters," shall then be found again.

My parents, these many years, have slept under the clods of the

valley: but a waking hour of my life passes not, when some admonition, some pious maxim, of theirs, does not return, and cast a light to direct me in some intricate path, or to confirm and support me in some dangerous and untried way. Above all, their example encourages me to sow "the seed in the morning, and in the evening not to withhold the hand," as I know not "which shall prosper, or whether both may not be alike good." It is not sufficient that we *point out* the right way, to our children and domesticks—we must follow and see that they pursue it. We must give them "line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little."

I trust I need not urge upon you, the necessity of imploring frequently and fervently in your closet, Divine assistance and support, in this arduous work. You must ask for grace to begin, for patience to endure, for wisdom to direct, and for strength to perform, all that is before you. You must ask for submission in your childen; and you must go from your closet, leaning on the Almighty arm, relying on your God, and on his promises, for support. Acting thus, in obedience to his commands, we need not fear to engage in the direction, or the discipline of any one—However tall the youth, or however trying the circumstances, "correct thy son while there is hope."

Again and again, I would entreat you, if you value your own happiness, or if you value the happiness of your children, both in time and in eternity, to establish *early* your influence and your authority over your *sons;* or be assured, it never will be established. Diligently form their habits of industry, application, self-denial, and economy; or such habits they will never possess, except by the special grace of God; which you are not to expect, if you neglect the appointed means. At a later age, your power can never reach their case. Your influence, depend upon it, can never be established, but in their *early affections.* Therefore allow your dear little Charles, with his arms around your neck, to whisper in your ear all his sorrows, and to tell you all his joys. Be they ever so simple, listen to them with the deepest interest: and you will listen with such an interest, if you consider these as the first sentiments and thoughts of a mind, just beginning to expand for eternity.

If the hurry of business prevents you, at the moment, from attending to his story, call him, as soon as you have leisure; know what he would say; converse freely with him, on every subject he may wish to introduce. Think of the advantage this will give you, in teaching him the difference between right and wrong; in forming a proper bias in his understanding, to whatever is virtuous; and on the great importance of his having for his confidant, one so much superior to himself in years and in judgment. There is a language in which you may converse with children, that can but lisp, and only begin to apprehend the import of words. Study this language; for be assured it may conduce in a very high degree to fix you in their affections and esteem; and consequently to promote your own and their future peace and comfort.

Infringe not on the innocent enjoyments of your children—but see that they be innocent. Endeavour even to improve the pleasures of your children, by every proper method. And when they are restrained from improper company, or pleasures, let them be assured that you seek their happiness, and not the gratification of your own caprice. When you can do it with propriety, give them your reasons for your denials; and thus teach them to confide in your judgment, and to submit without repining.

When you ride or walk, let your Charles be one of the party. He will then become more willing to remain at home; and even now, may form a lasting attachment for his own fire-side. You will find many good opportunities while out, to give him some interesting lessons on a variety of objects, which will arrest his attention. A good mother cannot but feel her own enjoyments enhanced, when they are participated in by her children, and are rendered profitable to them. You know, my dear Mary, I never prosecuted a journey without some, or all of you, as my companions. These family tours were very delightful; and when your improvement was added to other considerations, we ever felt the time and the expense well applied.

I would not by any means recommend to you a line of conduct, which my own practice has not sanctioned, and my own experience proved to be useful. And I am thus authorized to charge you, never to leave your children at home, when you prosecute a journey. Say not, they will destroy all your pleasures; for a mother has no right to pleasures, which can be thus destroyed. If the circumstances of the case are such that at least a part of them cannot go, then remain at home with them. Do you say that they may be troublesome to your friends? Then visit these friends the more seldom.

The lives, no less than the morals of children, are endangered, in the absence of their parents. I have known more than one instance, within the circle of my acquaintance, where a mother, having reached her home after a long absence, found that her darling child flew not to meet her glad return, and to receive the kiss of parental affection—His lips were sealed in death, and the clods of the valley had covered him forever from her view. Some cases I have also known, when disease had taken deep root, and the mother returned but to perform the last sad offices to an expiring child. The bounds of life, it is true, are set, "that they cannot be passed." Still, as God has appointed means for preserving life, it is our indispensable duty to make use of these means. And a mother's affectionate, unremitting care, may go far in preventing disease, and in restoring health.

Such sad catastrophes as I have just alluded to, I know are rare; but it is not rare to see children, in the absence of their parents, rushing headlong into vice and immorality—often with the connivance of unfaithful servants. O, leave them not to themselves, even for a night, unless in some great and imperious exigencies. Then, at the call of duty, leave them—not alone—not with confidence in servants only—but *leave them with your God.* Go in the confidence of faith—leaving them as helpless orphans in his hands: And if then you see them no more, submit to his righteous providence.

(*To be continued.*)

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 24.)

The environs of Montpelier contain some very fine garden grounds, which supply the city with vegetables. Being generally without enclosures, I have derived no small pleasure from sauntering through them, without ever being challenged for intrusion. My attention has been particularly attracted to a simple contrivance, for giving to these gardens the necessary supply of water. Every garden of moderate size has a well in it; into which a large wheel, furnished with an abundance of earthen pots, attached to

its circumference as buckets, dips, and which in its revolutions, lifts the water and empties it into a trough, whence it passes to the beds nicely adjusted to receive it, for the purpose of irrigation. This wheel, by means of a very simple geering, is turned by a mule; and it is really astonishing to see the quantity of water it will throw up. It makes a current that I am satisfied may be estimated at thirty or forty gallons per minute. This climate must be very dry, since in the month of May the watering of gardens is so universal. Yet I have found, since I have been here, a great prevalence of cloudy weather, and of threatening appearances of rain, which nevertheless have passed off, without any. It is very common, especially in the after part of the day, to see dark clouds rising in the west, whose appearance, to one accustomed to the American climate, seems to threaten torrents of rain, and yet they produce only a hurricane of wind and the sweeping of the dust from the dry surface of the earth, in quantities most annoying to the unhappy wight who is caught out in this dry storm, as I have sometimes been. The drought, the wind, and dust combined, must certainly be regarded as a serious calamity in this climate; if they prevail through the summer season, as I have experienced them since I have been here.

The country, in every direction around Montpelier, whenever you pass beyond the application of the manure which the city furnishes, is generally poor. On the side next to the Mediterranean, it is very level, and a great deal of land is lying waste, overgrown with bushes; land too, quite as capable of cultivation, as much that is under it. On the other side of the city from the sea, the country soon becomes very hilly, and the hills are very rocky and barren. The vine is the principal article of cultivation; and I have been astonished, to see it growing out of a soil, that showed on the surface scarcely any thing but pebbles and gravel. This pebbly soil produces the best wine, though deficient in quantity. I am informed, that no vegetable is so much affected in its juices, from the nature of the soil on which it grows, as the vine. Almost every vineyard produces its own variety of wine; and this, as much from the nature of its soil, as the kinds of vine with which it is planted. In this region of country, they reckon upwards of sixty different varieties of wine. In making it, a very great deal depends on the process of fermentation; and the proper method of conducting it, is quite an art and mystery, of difficult acquirement. This belongs to the wine dealers, who purchase the wines from the press, and manage the fermentation themselves. I am inclined to think that in Pennsylvania, a leading obstacle to success in the cultivation of grapes, will be found in the wetness of the climate. In this country, the grape is said to be a very uncertain article of cultivation—so much so, that a full crop does not generally occur oftener than once in four years: and nothing more certainly destroys it than a wet season: and I think it highly probable, that what is esteemed a wet season here, would be accounted with you one of great drought. The vine seems to be the gift of Providence to dry and poor countries. Besides the wine, it is the source of considerable profit, in this region, from the manufacture of verdigris, of which it is the principal ingredient. The process by which the verdigris is obtained is very simple. The husks of the grape that remain after the wine is expressed, are thrown into open vessels, and thin plates of copper are inserted into them. In the course of some time, the action of the acid on the refuse of the grapes, generates the verdigris on the outside of the copper, which being

scraped off, the plates are put back, to undergo the same process.

As a production of agriculture, the vine appears to be little favourable towards increasing the fertility of the soil. The land of a vineyard must be frequently tilled, so as to keep down every other vegetation. The vine itself is an exhauster, though perhaps not a severe one; and it furnishes almost nothing in the way of manure; so that a wine country never can be a very fertile country; and the great mass of its population must, of course, be poor. Abundant evidence is furnished, that this is really the situation of a great part of the inhabitants of this region, both in town and country. The habitations of the country people, are generally very mean; and a number of villages, which I have visited, at the distance of from two to six miles from the city, are really wretched. No doubt, the long wars which have succeeded the revolution, have had a most unhappy effect on agriculture, as well as every thing else, which constitutes the real prosperity of the country. One effect of these depopulating wars, which is most deplorable while it is most evident, is, the deficiency of male population. I was not long in the place, before I was struck with the excess of women, every where manifest. In the streets, at the market, in the fields, at the labours of husbandry, in the churches, it appears to me, two-thirds of all that are to be seen are women. My observation is corroborated by that of others, with whom I have conversed on the subject.

How dreadful are the calamities of war, even the most successful, to a country? In addition to the miseries of the camp, and the horrors of the field of battle, what floods of anguish must inundate the whole country, entering into almost every house, and producing the wailings of bereavement, for a lost husband, a lost son, a lost brother, a lost friend or neighbour: and certainly, not the least evil, is the afflicting and demoralizing state of things produced, when a material disparity is created in the number of the sexes: and when we reflect, that the *only* effectual remedy for war, with all the other evils which spread misery through our world, is the gospel of Jesus Christ, which is emphatically the gospel of *peace*—how ought it to stimulate the efforts of every individual, who has any effort within his reach, to spread this gospel to the ends of the earth? What a criminal thing, moreover, is it, to indulge apathy and indolence, in a matter of such infinite moment to the welfare of man? We cry aloud against Bonaparte, and the whole race of despots, who make war their pastime and their glory; and surely their guilt exceeds calculation—Yet they are legitimate subjects of the supplication, "Father, forgive them, for they know not what they do." And is there not reason to apprehend, that their guilt is not greater in the eyes of HIM, "with whom actions are weighed," than that of the lukewarm professor and possessor of the gospel, who knows its blessed doctrines, and neglects to teach them to those who know them not? —who withholds his mite towards imparting its high and holy privileges to those who are perishing, not temporally only, but eternally, for want of them? I think at this moment, if I had an opportunity of addressing my countrywomen, the mothers and sisters of America, to the utmost of my feeble ability would I press upon them, how much they owe to the gospel, for that elevation in society, which they certainly enjoy, above the daughters of France: and the obligations thence resulting, to throw all the weight of their influence, their efforts, and their liberality, into the gospel scale; that their daughters and granddaughters, and their sex generally throughout the world, may in due time inherit, not merely

their elevation, their present comforts and hopes, but those that will be still greater, "when the ends of the earth shall remember, and turn to the Lord, and all kindreds of the nations worship before him." But it is time for me to stop, as I find I have got to preaching—and letters, not sermons, are what you will be looking for. Alas! I have little opportunity for sermons, either my own or those of others, in this thrice barren region, this moral desert. You will therefore excuse me, if sometimes I preach to you and to myself, for want of a more numerous audience.

I remain, yours, &c.

FOR THE CHRISTIAN ADVOCATE.

A HINT TO PUBLISHERS OF BOOKS.

Mr. Editor,—I somewhat fear you will grudge the space which these lines, if admitted, will occupy in your useful miscellany, however small that space may be; for I readily acknowledge, that what I am now about to suggest is, in point of importance, far inferior to the bulk of what generally appears, in the instructive columns of the Christian Advocate. It is, nevertheless, my conviction, that what I have to state ought to be generally known; and I cannot think of a more effectual method of propagating the knowledge of it, than by communicating it, through the medium of one of your pages, to the publick. Without further preface, then, Mr. Editor, allow me to complain to you, of a practice, which, among those for whom this hint is designed, has, within a few years past, become very prevalent; and which operates as a serious grievance to many individuals, whose circumstances in life do not very well prepare them for meeting the demands to which this practice subjects them. It has, of late, become a very general practice, with publishers of books, to forward, to every clergyman whose address they can ascertain, a printed prospectus of every work they contemplate publishing; accompanied by a circular letter, recommending the proposed work, and soliciting patronage for it. These proposals and circular letters, they invariably forward by mail; and as invariably, *neglect to pay the postage.* It is of this latter circumstance, that I feel it my duty, as well on my own behalf as on behalf of many of my brethren, to complain. If, indeed, communications of the description I have mentioned were received but seldom, I readily grant, that the complaint might justly be regarded as of a trifling character; for, notwithstanding the complaining attitude in which I now appear before you, I assure you, Sir, there are few articles of expense, which, in general, afford me more pleasure, than the postage I have to pay for letters, received from friends and acquaintances. But really, Mr. Editor, letters, papers and pamphlets, of the description to which I now refer, come so very often, that it actually amounts to a serious grievance. I have heard my brethren complain of it again and again; and for myself, I can say with truth, that it is a grievance to which I have been subjected for the last seven or eight years, to an extent far beyond what ought to be expected from my limited circumstances. Lest I should be tedious, I will add but one remark more. If the gentlemen who send us the communications of which I have spoken, knew how inadequate that provision is, which southern congregations, with a very few honourable exceptions, make, for the temporal support of their ministers, they would exercise a little more forbearance towards us. If you can spare sufficient space, in the Christian Advocate, for this communication, it may, perhaps, relieve, from an un-

pleasant burden, many of our brethren; and, among others,

Yours, truly,

A POOR CLERGYMAN
of the South.

P.S. A respectable printer in Boston, has recently, in the manner above stated, circulated a prospectus, for the publication of a new and improved edition of the Psalms and Hymns of Dr. Watts. Would it not be well for the ministers of the Presbyterian Church, to pause, before they patronize this publication; and recollect, that a committee of the General Assembly is preparing a system of Psalmody, for the use of the churches under the care of that body? P. C. S.

Editorial Remarks.

We have given a ready insertion to the foregoing article, because we have too much reason to know, that the grievance of which the writer complains is real, and that it has become both serious and extensive. A partial remedy is in the power of the aggrieved, by refusing to receive from the Post Office certain communications, which they may know should not have been made to them. But this is always an unpleasant proceeding, to a person of delicate feelings. On the whole, it is certainly incumbent on authors, editors, and printers, to recollect, that although it is natural enough for them to suppose, that the communications in which they have an interest, are of sufficient value to indemnify those to whom they may be sent for the postage of a single copy, yet that those who are to receive these communications, may be of a very different opinion; and that we have no right to take property from any man without his consent. Every thing of this kind is *morally wrong*; and we feel it in no respect beside the propriety of our character as Christian Advocates, to endeavour to correct it—Those who make communications by the mail, without paying the postage, ought to have far better reason than *general presumption*, to believe that they will be gratifying to the parties to whom they are directed. Otherwise, the communication, if made at all, ought to be post-paid, or forwarded by a private conveyance.

FOR THE CHRISTIAN ADVOCATE.

Agreeably to an intimation in our last number, we now proceed to make some remarks on "Mr. Owen's Address to the Citizens of the United States." Mr. O., in the course of this address, mentions "a model, explanatory of the proposed new arrangements, under the influence of which the character and condition of each individual, and of society, cannot fail to be entirely changed and incalculably improved." On this model we shall, at present, make no remarks. The radical principles of the whole he has professedly given, in the following connected paragraphs—

"It is true you have derived many advantages from your European ancestors, but it is equally true that you have transplanted a very large portion of their errors and prejudices; you cannot therefore, enjoy to their full extent, the benefits to which I refer, until these errors of the old world shall have been removed.

"The greatest and most lamentable of these are the notions, that human nature has been so formed as to be able to believe and disbelieve, and to love and hate, at pleasure, and that there can be merit or demerit in believing or disbelieving, and in loving or hating.

"These false notions are the origin of evil, and the real cause of all sin and misery among mankind; yet they are received and continued in direct opposition to every fact known to the human race.

"Every one may easily ascertain for himself that they are errors of the imagination.

"Let any one endeavour, by his own will alone, to compel himself to believe what he disbelieves, or has been taught to think he disbelieves. For instance, let any one who is a sincere Christian, endea-

vour, with all his power, to compel himself to believe that Mahomet was a true prophet; or a devout Jew that Jesus was the true Messiah and only Son of God; or a conscientious Musselman, that Mahomet was a cheat and an impostor. Or again, let any one endeavour to dislike that which by his nature or education he has been made to like.

"This experiment, if fairly and honestly made, will be sufficient to convince every one, that belief and disbelief, love and hatred, are not under the control of the will. It is therefore irrational in the extreme to maintain, that man can be accountable for either, and most unjust and injurious to force any such absurdity into the infant mind.

"Yet all religions and laws have been hitherto founded on this error. Hence their want of success; hence the present irrational state of the human mind in every part of the world; and hence nearly all the evils, except those of climate, which afflict the inhabitants of the United States."

It is manifest from this extract, and indeed from the whole tenor of the address, and we suppose that Mr. O. would admit it explicitly, that according to this system, every human being, *in the circumstances in which he has existed*, could not possibly have been other than he actually has been, or now is.—He could not have had an opinion, thought, or feeling, different from what he has actually had; nor have done a single action otherwise than he has done it; nor have forborn a single action which he has ever performed. Of course, there is no such thing as merit or demerit, virtue or vice, good desert or ill desert, in the sense in which these terms and phrases have been usually understood. Mr. O. must have used the word "sin," merely in accommodation to what he considers the misuse of it by others.

Of this system we are now to examine what Mr. O. declares to be the basis; namely, the utter rejection of "the notion, that human nature is so formed as to believe and disbelieve, and to love and hate, at pleasure, and that there can be merit or demerit, in believing or disbelieving, and in loving or hating." In his reasoning on this point, we remark that Mr. O. gives such a construction to the language which he had used in the statement, as to represent it as the doctrine of his opponents, that a man may believe a thing at the very moment when he disbelieves it, or love a thing, at the very moment when he hates it—In other words, that the mind may believe and disbelieve, love and hate, at the same time. But where is the mortal in his right mind, and capable of understanding language, that ever held such notions as these? It is, therefore, a man of straw, that Mr. O. has set himself to demolish. That we do not misrepresent him, let the reader carefully examine the paragraph above quoted, beginning with the words, "Let any one endeavour," &c.—We admit that a sincere Christian, *while he remained such*, would in vain endeavour to compel himself to believe that Mahomet was a true prophet; or a devout Jew, *while he remained such*, to believe that Jesus was the true Messiah and only Son of God. In the same manner, we admit that *while* a man dislikes an object, he cannot possibly like it, nor dislike an object *while* he likes it. We certainly have never heard of a sane person, who held these palpable absurdities. But we have heard of many men of the soundest and strongest intellects, who would have steadfastly maintained, that if Mahomet had really been a true prophet, evidence might have been produced to any man *of a candid mind*, and who had taken Mahomet for a false prophet, which certainly would have made him *change his belief*, and sincerely admit that Mahomet was a true prophet; evidence likewise which would have made any devout Jew, of *a candid mind*, who had disbelieved that Jesus was the true Messiah, *change his belief*, and cordially admit that Jesus was the true Messiah, and only Son of God—That considerations

and arguments, in like manner, might be adduced, sufficient to convince any man of a *candid mind*, that, in regard to some *moral* object, he disliked what he ought to like, liked what he ought to dislike, loved what he ought to hate, and hated what he ought to love; and that the probable result of this conviction, would ultimately be, a real and thorough change of the moral taste, feelings, and affections, of the party so convinced. The *Proton pseudos*, the radical falsehood, of this dreadful system of Mr. O. is this—that men have *no power* to admit or resist evidence, to attend to it or refuse attention, to consider it or disregard it, but are operated upon exactly like machines: so that CIRCUMSTANCES will compel them to go one way, or the other; that is, to believe or disbelieve, act or forbear to act, love or hate, exactly as the weights and pendulum of a clock, will cause it to go when the clock is wound up, and to stop, when the weights have run down. That this is really the doctrine of Mr. O., is manifest throughout his address. Hence he says—"You possess nothing which I desire to obtain except your good will and kind feelings; and these you *cannot avoid* giving, if *circumstances* shall be created to *produce* them; and if not, you *cannot* bestow them." Again—"If you do not make the change, I cannot in the slightest degree *blame any of you*, but I shall attribute the want of success of my views, to the deficiency of power in myself to explain them in such a manner, as to make it appear to be your interest to adopt them."

Here it is apparent, that Mr. O. does not suppose that there is, or can be, any such invincible *prejudice*, as shall keep the mind from *justly estimating* truth and evidence, or turn it altogether away from the consideration of evidence. Now we, on the contrary, believe that such prejudice may exist, and in cases innumerable, does exist; and that this is the real and only cause that truth, in many instances, does not prevail over error, and cause those who have embraced error to change their minds, and become converts to the truth. We maintain, moreover, that this prejudice, or obstinacy, is perfectly voluntary, and therefore *blameable*; and that while it is voluntary and criminal, it is, as we have said, invincible—so strong, that no motives, no CIRCUMSTANCES whatever, can be presented to the mind in which it exists, so as to produce a change.—Men "hate the light and will not come to the light—they love darkness rather than light, because their deeds are evil." The prejudice of which we speak has, in some cases, been known to resist even mathematical demonstration.

Necessarians are of two classes—One denominated *moral*, the other *natural* Necessarians. To the former class, have belonged many of the best friends of revealed truth and of sound philosophy—They have held, as fully as any others, that men act voluntarily, and that so acting, they are justly accountable for all that they do, or refuse to do. The latter class, the natural Necessarians, hold that all the actions of men result from the force of mere physical causes, necessarily producing certain effects, which it is impossible to avoid—Of course, they deny all freedom to man, and every moral quality to any of his actions. In a word, as we have already shown, they make man a mere machine. This class of Necessarians are always materialists.—They admit no difference, except that which arises from *modification*, between matter and spirit. To this class Mr. O. manifestly belongs: and notwithstanding the boldness of his assertion, that the opinions he opposes are "in direct opposition to every fact known to the human race," we as boldly assert, that the whole of his system has been repeatedly and

most clearly demonstrated to be false, by men of as powerful intellect as the world has ever seen. Into this controversy we pretend not to enter at length—to do this would require a volume. We have shown—what it was easy to show—that Mr. O.'s reasoning about it, is weak and shallow in the extreme.

For ourselves, we believe that the *freedom of moral action* is a first principle—a matter of *consciousness*, which must be taken for granted: and that those who deny it, cannot be so well reasoned with in any other way, as in that in which we reason with those who deny the evidence of their senses, and the existence of a material world; that is, by showing the infinite absurdity to which the denial leads—that we all do and must constantly act in direct contradiction to this groundless denial; and that the common business of life, and the various affairs of men cannot be carried on for a single day, but in direct violation of this whole system. And it is remarkable that the system of the materialists, the system of Mr. O. is attended by consequences very similar to those of the immaterialists. For nothing is more evident, than that it not only banishes all religion from the world, but is in direct hostility with all the principles on which human laws are framed, and on which the whole order and arrangements of society are made, and all its institutions built up.

It is the known and common practice of the advocates of atheism and infidelity, when their arguments and allegations have been completely confuted, to lie by for a while, and let the opinions of the friends of religion and good morals take their course; and then, when the reasonings by which they had once been silenced, are effaced from the popular mind, to come out again, and assail all the best established principles of morality and religion as mere prejudices—assail them with the very weapons that had before been wrested from their hands. Thus this whole subject of materialism, atheism, and the irresistible necessity of all human action, was thoroughly *reasoned out*, in Europe, something more than a century ago; and the truth was so established, that for a long time it met with no open opposition. But of late the old arguments, a little new vamped, have been brought forward again, and urged with as much confidence as if they had never been confuted. After having made some preparation for writing these remarks, we received the Christian Observer for the month of November last; and on opening it, the very first thing that met our eyes was the following:

"MANKIND RESPONSIBLE FOR THEIR RELIGIOUS OPINIONS."

"A few years since it would have been thought quite a superfluous proposition to have enunciated, that men are responsible for their religious opinions. The certainty of human accountableness was till recently a settled part of the creed of all who professed to believe in the existence of the soul, or the doctrine of a future state; and indeed must ever be the firm belief of all who seriously credit those fundamental articles of religion. It is notorious however, that of late years, an hypothesis has widely gone abroad, that men are *not* responsible for their opinions. The anti-Christian physiologists on the continent, followed by some of their disciples among ourselves, have been among the warmest patrons of this dangerous sentiment. Mankind, it is alleged, merely obey their destiny; they follow certain unalterable laws of organization, affecting the mind as much as the body, and are no more answerable for their opinions, than for their physical conformation. The brain, these professed philosophers teach us, secretes thought just as the liver secretes bile; and it would therefore be as absurd to suppose that a

man is blameable for being an Atheist, as for being afflicted with an attack of jaundice. They in fact broadly lay down the principle, that it is utterly impossible that any human being, exposed to the particular influences which it has been his chance to encounter, could be otherwise than he is, either in body or mind. He grows like a vegetable, or accretes like a crystal, or is attracted and repulsed like a particle of iron exposed to magnetic affections; and, taking the aggregate of all the circumstances that assail him, combined with the primordial tendencies of his organization, he comes out what he is, good or bad, virtuous or vicious, religious or irreligious, a blessing or a curse to himself and others, according to circumstances over which he himself has no control. The reader has but to open Mr. Lawrence's Lectures on Physiology, or Sir Charles Morgan's Treatise on the "Philosophy of Morals," or any other book of this class, to see that the above statement is not in the least exaggerated.

"The theory has descended from these physiologists to certain of our professed philanthropists, of whom Mr. Owen, late of New Lanark, may stand as the most prominent example. The disciples of this school maintain not only, what is very clear, that education most powerfully moulds and modifies the human character; but that, combined with other extrinsic accidents, it so *necessarily* and *irresistibly* directs it, that the individual is not in fact a responsible agent; that he cannot be judged by the Almighty for his opinions, be they what they may, having no power either to originate or to bend them otherwise than the destinies of his location have decreed."

We are sorry our limits will not permit us, at present, to make farther extracts from this able paper. The writer goes on to state, that the dangerous opinions of which he had spoken, were gaining some advocates in more influential circles than the "schools of physiology and philosophy so called." It appears that the celebrated lawyer and parliamentary orator, Brougham, has adopted them. He was, not long since, chosen Lord Rector of the University of Glasgow; and in his inaugural address, it appears he said—"The great truth has finally gone forth to all the ends of the earth, that man shall no more render account to man, for his belief, OVER WHICH HE HIMSELF HAS NO CONTROL. Henceforward *nothing shall prevail upon us to praise or to blame any one, for that which he can no more change than he can the hue of his skin, or the height of his stature.*" But, as often happens, good is likely to be brought out of evil. Dr. Wardlaw, it appears, has attacked this new array of old infidelity, in two very able discourses; from which extracts, at some length, are given in the essay we have mentioned. Mr. Brougham may be a better orator, for aught we know, than Dr. Wardlaw; but in reasoning, he will find in the Doctor more than his match. A series of essays on this subject is promised in the Christian Observer. If we find it expedient, we shall hereafter lay some of them before our readers. In the mean time we cannot forbear to remark that Mr. O., in what we have quoted, has given us, if not the very words of Mr. Brougham, something very like them, and his ideas exactly. Mr. O. thinks we are still greatly injured by some of the "errors of the old world." We really think so too, and that, along with himself, we have imported some of the very worst that ever reached our happy shores. We do not, however, entertain an apprehension that these errors will have an extensive circulation among us. We believe that the abortion of Mr. O.'s scheme itself, will eventually put an end to them; and that in the mean time they will have affected but few, except those who were already nearly as corrupt in principle as

they could be. Yet it is doubtless our duty to expose and counteract them; for, as Christians, we must believe, that they are absolutely pernicious to the eternal welfare of every individual who embraces them.

In regard to early education, we not only admit, but would most earnestly inculcate, its influence and general efficacy. This is abundantly and clearly the doctrine of the Bible; and all enlightened Christians have ever been its advocates. But the Bible does not teach, that education is *omnipotent;* and facts innumerable show that it is not. Solomon, speaking under the guidance of Divine inspiration, says—"Train up a child in the way he should go, and when he is old he will not depart from it." Those Christians who view this as an absolute promise, made by God to his people, if they are faithful to their trust in the education of their children, do not, any more than others, impute success to the mere influence of *second causes*, but wholly to the condescending grace of God in giving an encouraging assurance, that his special blessing shall attend and render successful the fidelity of believers, in their endeavours to train up their children for him. On this let Christians rest; and while they pity and pray for the deluded mortals who exclude the God who made them from any agency in the world he has created, let them look to him by constant and earnest prayer, for his blessing on the careful and diligent use of all the means of his own appointment, to render their offspring a generation to his praise, when they shall themselves be gathered to their fathers. EDITOR.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 32.)

Thursday, 6th. Yesterday a Russian brig, under the command of an officer of the Imperial navy, arrived from the North West Coast—also the whale ship Equator, Capt. Barney, and to-day the Pacifick, Capt. Clark, having both spent some days at Lahaina. The two last put to sea again this afternoon, in company with the Reaper and Dauphin. I keep this partial *Marine list* for you, that you may know to what extent the islands are resorted to by the shipping in the Pacifick.

Saturday, 8th. In calling on Capt. Thomas Meek, who arrived in the Russian brig from the N. W. Coast, having sold his own vessel, the Arab, (the same by which we sent our first communications home, via Canton,) I met with the Russian commander, Capt. Harmanskoff—He is the younger son of a nobleman, and appears to be an intelligent and well bred young man.

Monday, May 10th. Being all in good health and spirits, this morning we succeeded, soon after breakfast, in forming a party to visit one of the natural curiosities of this island, a lake or pond, in which large quantities of salt are continually forming. The distance to it in a direct line from Honoruru, is probably about four miles; but the path we took made our walk about six, before we reached the bank of the lake. The whole number consisted of nine—Harriet, Charles and Betsey—Mr. Chamberlain and Mr. Harwood, Robert Haid (Whyhee, incorrectly) two natives to carry our provisions for the day, and myself.

We had scarcely passed a hundred rods from the village, before we found something new to admire, in the vineyard of Mr. Marin. After crossing a small stream which bounds it on one side, our path led us the whole length of another. It is well planted and cultivated, and yields grapes sufficient to make considerable quantities of wine. Along the fences, in some parts, were bushes of the damask rose, in

full bloom, which appeared to fine advantage, in contrast with the pale yellow blossom of the cotton tree, with which they were interspersed. The vineyard was also skirted with pine apples, in different stages of maturity, from the blossom to the ripe fruit. Shortly afterwards, we crossed what is called the river:—the congregated body of fresh water, which makes its way after passing through the various plantations of the valley to the sea. A short distance before it enters the harbour, it is several rods wide, and a number of feet deep; but where we passed, it was divided into two streams, and as we stept from stone to stone entirely over it, deserves there, at most, only the name of brook. Such are most of the rivers on the Sandwich Islands. It has just occurred to me, that it may not be amiss to spend a moment, in explaining what is here meant by the term plantation, which I have occasion often to mention. You are not to understand by it, what its acceptation in America would convey —an estate of 500 or 5000 cultivated acres—but an extent of land, in general much more contracted than the pleasure grounds about your own residence, consisting mostly of a collection of taro patches only, interspersed here and there with a few rows or hills of potatoes, and some half dozen irregularly planted banana or plantain trees. On leaving the river, our path led to the west, and for the first mile lay through an uninterrupted succession of taro patches.

Taro is a grand article of subsistence here, and occupies all the cultivated ground, on which sufficient water can be secured to overflow it. The planting and care of this vegetable, is the most laborious and expensive part of the native farming. The beds in which it stands are usually square or oblong, of various sizes, from a few feet square to half an acre. These are formed with great care, by excavating the earth to a depth of two or three feet, and by converting the whole, or a part of the dirt thrown out, into strong embankments on every side. The sides and bottom are then beaten, till they become impervious to water; after which, the tops of the roots fit for use (by which the taro is propagated) and which are for the purpose cut off just below the formation of the leaves, are set out in a thin layer of soil, and the water let on them. The roots are kept covered with water till they become ripe, a period of from nine to fifteen months; though on the ground of the chiefs, they are often permitted to grow two years or more.

I have never seen any botanic notice of the taro; and till I came to the islands, was ignorant of its appearance and qualities. Though no botanist, I believe it is a species of the *arum* (wake robin,) (not the *arum esculentum*, however, which is also used as a vegetable in warm climates, and known here by the name of dry or mountain taro, because it may be cultivated in dry places, or on the mountain). Its leaves are large and heart shaped, of a light green colour, and the root of a regular oval form, from two to six inches in length. In its natural state, both the leaves and root, in taste possess all the acrimony of the genus of plants to which I have supposed it belongs; but when thoroughly cooked, by boiling or baking, it is perfectly mild, and so far as it has any taste (for it is very insipid) is pleasant. Its colour after cooking is white, with a slight tinge of purple on the outside:—when poor or unripe, the whole is of a dull lead colour. Taro, beat up and mixed with water till it forms a paste, called *poi*, is the common food of all classes; and at all their meals answers the double purpose of bread and vegetables. But I forget that I have the day's walk yet before me.

After leaving the taro ground,

we entered on a barren and dreary plain, with scarce a sign of vegetation. This, at the end of two miles, terminated abruptly by an almost perpendicular descent, of near an hundred feet, into a small but beautifully verdant valley, filled with several large groves of cocoanut trees, and refreshed by two or three cool and babbling streams. On the smooth sward, with which the grove through which our path led was finely carpeted, we partook of some refreshment, and rested during the heat of mid-day. The scenery from this place to the lake, was altogether more interesting than any we had before met. The deep and winding dell through which we pursued our course, was cool and pleasant from the noisy brook that swept under its precipitous banks, and imparted luxuriance to the vegetation with which it was covered. Enormous and misshapen cliffs of dark rock appeared every where around us, and on our left, for the greater part of the distance, an unbroken ledge, more than an hundred feet high, overhung our heads. The ascent from this ravine was very steep, and on reaching the top, we found ourselves at a sufficient elevation to command a view of the greater part of the leeward side of the island, including the port and town of Honoruru, &c. &c., and immediately before us the object of our search—the *Salt Lake.* It is between two or three miles in circumference—having a few feet of water only, in its greatest depth; and from the entire incrustation of its bottom and shores with salt, at the distance at which we first saw it, appeared precisely like a frozen pond in the spring, with the water standing on the snow and ice, before it has become completely broken up. After descending from the hill, we followed the southern shore for some distance, and collected many beautiful specimens of the salt, as it had formed on twigs, and grass, and pebbles, over which the water had flowed. The impregnation of the water is exceedingly strong, and the crystallization so rapid, that from this natural work alone, immense quantities of salt might be exported. It has no outlet and is supplied with water by a very small stream, from the rocks on the western side.

On our return, we met the prime minister and his retinue, in the valley of Cocoanuts. He had just landed from his barge, having come by water, and expects to remain some days in the vicinity of the lake, to superintend the preparation of 400 barrels of salt, for the Russian brig now in port. (He receives three dollars for each barrel.) He seemed much pleased, though surprised to meet us, especially Mrs. S. on so long a walk, and very politely offered us refreshments of wine, &c. We accepted a watermelon and a few cocoanuts, the milk of which is a favourite beverage with us, when warm and fatigued.

Before we reached the taro ground in the valley of Honoruru—the wind had risen, and showers of rain occasionally reached us from the mountains, which were buried in clouds, so that we were glad to take the shortest path to the village. In doing this, however, we came near to increasing our fatigue and exposure, for the path led to the deepest and widest part of the river; on reaching which, no one could be prevailed on, though the opposite bank was covered with natives, and their canoes were stowed all along the shore, to ferry us over, without a payment in *dollars.* It was in vain we told them "of silver and gold have we none," and after waiting some minutes to see if our evident fatigue and anxiety to cross would not touch the sympathy of some one, we were about taking the only alternative of walking a mile round, when the wife of a young chief, who was one of Harriet's pupils in English at Lahaina, happened to come to the bank, and imme-

diately ordered her own canoe to bring us over.

Our fatigue was considerable, but not equal to the gratification we derived from the excursion. A walk of near twelve miles, through water and mire—over hill and dale and precipice, in a tropical climate, with an infant thirteen months old, speaks pretty well for the health of our dear H.

During our absence a brig from South America, bound to Calcutta, has arrived, and may possibly offer an opportunity of sending letters to America, with the prospect of reaching our friends earlier than by a future vessel, bound round Cape Horn.

Wednesday, 12th. Our friend Mr. Elwell, the agent of a large commercial house in Boston, arrived in the schooner Gen. Washington from Tanai, bringing the unwelcome intelligence of the total wreck of the "*Haaheo O Hawaii*" "The Pride of Hawaii," the king's favourite brig, and the once celebrated *Cleopatra's Barge*, of Salem, Mass. She went ashore in a gale at Tanai on the 7th of April, and is entirely lost. She was at anchor in an exposed situation, when the gale came on: part of the crew were away from the vessel, and the rest were too much intoxicated to take their anchor, in time to keep off the lee shore. She retained much of her former splendour and beauty, and having been a great expense to the nation, her loss will be deeply regretted, especially since it has occurred during the king's absence.

Friday. Capt. Wilds, Mr. Wilds, and Mr. Elwell take tea with us.

Teusday, 18th. I yesterday dined on board the ship Enterprise, with Capt. Ebbett, and am only now returned from seeing Mrs. Ellis, and Mr. and Mrs. Loomis, and their children, safely out of the harbour, in the same vessel, for a short voyage to the windward islands. Capt. Ebbetts, intending to visit Maui and Hawaii on business, kindly proposed that Mrs. Ellis should try the effect of the voyage on her health; and as Mr. Ellis cannot conveniently leave home at present, Mr. and Mrs. Loomis have accompanied her, to render such services as may be necessary to one in her very feeble state, and at the same time to pay a visit to their friends at Lahaina and Kairua. Harriet has taken charge of Ann, Mrs. E.'s youngest daughter, who, with Mr. Chamberlain, Mr. Harwood, and our own little family, are now the only occupants of the old mansion—Old, I say, for it looks as gloomy and weatherbeaten as if it had stood half a century.

Monday, 24th. Yesterday the whale ship, William and Eliza, of New Bedford, arrived.

Wednesday, May 26th. I have just returned from witnessing a solemn scene, in the dying moments of the kind and amiable chief—the warm friend and patron of our mission—*King Taumuarii!* He expired this morning at 9 o'clock, after an illness of a fortnight. He was not thought in a dangerous state, however, till within the last day or two. On Monday morning he made his will, and yesterday at 12 o'clock became insensible. I visited him almost daily during his sickness, and only on Saturday evening, made one of a sad group of friends who followed him, as he was borne on a sofa through a loudly wailing multitude, from a small frame house in which he was taken ill, to a larger and new one, which has just been completed for Kaahumanu; but even then, I had little thought that he would so soon be in the world of spirits. Mr. Ellis and myself were sent for early this morning, to see him die. Mr. E. remained about an hour; and as Taumuarii seemed to have revived a little, after making a prayer, he returned to the mission-house, not having taken breakfast. A few moments only after he left the room,

the old king breathed his last breath without a struggle—and I had the melancholy satisfaction of smoothing his features, after the rough hand of death had passed across them.

The moment it was evident he was in the very last agony, Kaahumanu ordered the door fastened and the window curtains dropt—when they began preparing the corpse for exhibition to the people, who had assembled in multitudes about the house. A Chinese lounge, or settee without a back, was spread with a rich mantle of green silk velvet, lined with pink satin—on this the corpse was laid, the lower extremities being wrapped in loose and heavy folds of yellow satin, while the chest and head were without covering, except a wreath of feathers placed on the head, so as to pass over and conceal the eyes. The splendid war-cloak of the king, composed of red, yellow, and black feathers, was spread over the arm of the settee at his head, and a large cape of the same material and colours, occupied a corresponding place at his feet. The crowd without had, in the mean time, received some intimation of the event; and redoubling their lamentations, were rushing from all directions towards the windows and the doors, so that it was difficult to keep them closed; as soon, therefore, as the body was thus laid out, the curtains of the six windows in the room were again drawn up, and a scene of wailing ensued that is indescribable. I secured a rough sketch of the group in the room, consisting of Kaahumanu, his wife—Kearíiahonui, his son—Hoapiri, Wahine, and Opiia, the sisters of Kaahumanu and Laanai, the husband of Opiia, besides one or two attendants. If I ever have leisure to copy it, you may see it at some future period.

The death of scarce any other chief could affect us so deeply and sincerely. My first interview with him, the day we arrived at Oahu, inspired me with a feeling of respect that I never have known for any other native, except our patroness at Lahaina, the good queen Keopuolani. He always appeared more civilized—more dignified—more like a Christian, than any of his fellows; and I can, with the strictest veracity, say of him that which I can hardly do of any other in the nation—that I have never heard from him a word, nor witnessed in him a look or action, unbecoming a prince, or what is far more important, inconsistent with the character of a professedly pious man. His high features and slightly stooping shoulders, gave him a patrician and venerable look. His manners were easy and gentlemanlike, and as a "*royal captive*," to those acquainted with his publick and private history, he was truly an interesting object. A shade of melancholy was always traceable in his countenance, and when visiting him, I have often been reminded by his case, of the early history of the amiable Prince James the First, of Scotland.

You are acquainted with the kind and generous part he acted on the arrival of the mission family in 1820, and of the fatherly care he exercised over those of them who were established in his own island, till the period of his removal to the windward, in conformity to the wish of the general government. The introduction of the religion of salvation in this perishing land, has not been, as we trust, without everlasting benefit to him. He professed to have the hope of eternal life through the redemption of Christ, and his last days were marked with a peace which we believe to have been that of the righteous man. Mr. Ellis was greatly gratified with his conversation during his illness, till he became insensible. His body is to be carried to Lahaina, to be deposited, at his special request, in the same sepulchre with Keopuolani.

Thursday, 27th. Spent this morning with Kaahumanu and the nearest relatives of the deceased, and at their request took another sketch of him, as he lay in a full dress of British uniform. Mr. Ellis succeeded at the same time, in getting an excellent profile likeness from the corpse.

Friday, 28th. At 9 o'clock this morning all the members of the mission family now at Honoruru, went to the royal residence, to attend religious services before the embarkation of the funeral party. There was a very large collection of chiefs, foreigners, and common people. At 10 o'clock the coffin, covered with black silk velvet, and enveloped in a rich pall of the same material, was carried into the open air in front of the house, in the middle of the circling crowd. The chiefs, dressed in full mourning, surrounded the coffin—Kaahumanu and Keariiahonui, taking their seats near the head. Harriet, Mr. Chamberlain, and the foreign residents occupied the verandah, into which the doors and windows of the second story open, while Mr. Ellis and myself occupied the front door of the ground floor. After a hymn and prayer, Mr. E. preached from the words, "Be ye also ready." The services were closed by singing a native version of Pope's "*Dying Christian.*" The corpse was immediately carried on board a pilot boat, and followed by the nearest friends and Mr. Ellis, who accompanies them to Maui. They chose the pilot boat as the best sailer. Several schooners and brigs filled with people, followed during the morning. Every thing was conducted with the propriety and order of a Christian burial, and testified to the benefits derived from moral and religious instruction.

Saturday, 29th. Surely gross darkness covers this people, and, though the Sun of Righteousness has risen on the gloom, the spectres of superstition are daily seen flitting across the beams of a brighter day. Since I have been at this place, I have often made a retired walk, on the side of Punch Bowl Hill, a place of study in the cool of the morning and evening. As I was walking backward and forward there this afternoon, with a paper in my hand, a small party of the natives approached, and charged me with being a *wicked man*, for *praying* their chiefs to death—that Taumuarii was dead by my prayers—that I was killing Karaimoku, and soon there would not be a chief left on Oahu. I explained to them their mistake, as to the object of my frequenting that spot, and the inability of any one, by prayer or incantation, to take away the life of another; but they said my words were "*falsehood only;*" and an old woman hurried off to a quarry, where a number of men were digging stone for a large house Karaimoku is building, and bade them go and kill me at once, or Karaimoku would be a dead man. They only laughed at her, however, and Karaimoku himself who was near, on his way to see me, joined heartily with them. It seems the place I had thus occupied, was the site of an old idolatrous temple, and of course intimately associated, in the minds of the less enlightened of the people, with the superstitions of the tabu system—of which there is no remaining one more general or deep rooted, than that of a belief that certain persons have the power of cutting short the lives of others, by sorcery and prayer. Near the close of our last quarterly publick journal, you will find some remarks on this subject.

Sabbath evening, 30th, 9 o'clock. While I take my pen to write, my dear M. the first temple ever erected for the worship of the only true God on these islands, is smoking in ruins! About an hour since, while the family were singing a few hymns after tea, with Mr. Hunnewell and Mr. Harwood, we were

alarmed by the ringing of the chapel bell, and on reaching the door, discovered the south end of the building in a full blaze. Being entirely of grass, in five minutes the whole was on fire, but not till, by the prompt exertions of a few foreigners and natives, every article of any value, such as the Bible, lamps, pulpit, (which was moveable) window and door frames and seats, was removed. The loss is trifling as to real value; the house was very old and shabby, and to be used at all much longer, would have required to be rebuilt—and the chiefs had determined to build a stone chapel, as soon as Karaimoku's house is finished—but to have a house of the kind destroyed by an incendiary is painful. Suspicion, as to the perpetrator of the deed, has fallen on a drunken man, who was reproved for improper behaviour during the service this afternoon, and who was heard to threaten to burn the "hale pule," house of prayer. Others say it has been destroyed by way of retaliation for the death of Taumuarii—who they think was the victim of our prayers. Whichever may have been the cause, it originated only with the father of evil. We could not see it sink into ruins without an emotion of sadness, especially as it fell by the hands of baseness. I for one, have reason to think of it with recollections of tenderness and attachment. More than one circumstance has caused it to be associated, in my mind, with incidents that stand recorded among the most interesting in my life. Some few too, may, throughout eternity, remember it as "the house of God and gate of heaven," to their souls. But it will be such to no other forever. Many of the natives wept aloud—I doubt not with most unfeigned sorrow—and the air was filled with the exclamations—Aroha ino! aroha ka hale pule—ka hale O ke Akua! a we! a we! (great is my sorrow—great my love for the house of prayer—for the house of God! alas! alas!) uttered in most piteous tones. The class of native teachers who are at present under my personal instruction, were most of them quickly on the ground, and carried all the articles rescued from the fire, within the walls of the mission yard; they manifested much indignation at the wickedness of the "*kanaka naaupo*," (dark hearted fellow) who had done the deed.

Monday, 31st. Opiia, her husband Laanui, and several of the chiefs, were at the mission-house before sunrise this morning, to sympathise with us for the loss of the chapel. The chiefs design punishing the culprit, if he can be discovered, and have already given orders for the erection of a new and larger house of worship, without any suggestion from any one, of the propriety or necessity of it.

Having an opportunity of sending to America by the way of China, I shall close these sheets with the present date. On running over what I have written, I am almost ashamed to send so *large a book*, filled with matter of such little interest and importance. I hope, as I become better acquainted with the language and the islands, that what duty permits me thus hastily to write, will be more worthy the perusal of my friends. I say *friends*, for as I have before told you, I am perfectly willing that these rough "*sketches of home*," should meet the eye of all who in the perusal of them, will forget the official character and situation of the writer, in affectionate recollection of the exiled relative and confidential friend.

Yours, as ever,

CHARLES SAMUEL STEWART.

M. M. S. BOWERS.

Review.

MILTON'S TREATISE OF CHRISTIAN DOCTRINE.

Under the head of Literary and Philosophical Intelligence, in our number for October last, we gave from the London Literary Gazette, a full and correct exhibition of the general contents of this long lost work of the greatest of modern poets—in regard to which there has been, ever since its discovery was announced, a deeply excited curiosity throughout the learned world. It has recently been reprinted in our country, at Boston; and we were preparing ourselves, by a very careful perusal, for its review, when we received our number of the Evangelical Magazine for December last; which contains a review, much like that which we had contemplated. Our first intention, indeed, had been, to make our review extensive and particular: but this design we abandoned, on considering, not only the scantiness of our pages, but the probability that those who wish for an intimate knowledge of these singular volumes—such they truly are—will read the whole for themselves. We think that the contents of the work in our October number, the short review which we shall extract from the Evangelical Magazine, and some additional remarks of our own, will satisfy those of our readers who will not be disposed to peruse the book at large. If however, we shall hereafter find, that the essays announced in the review we publish, or that any other remarks or strictures that we may meet with, or be disposed to make ourselves, will probably be useful or gratifying to our readers, they shall certainly not be withheld. The American edition of the work, which is very handsomely executed, is printed in two octavo volumes. It appears by the following title, which stands at the head of the article in the Evangelical Magazine, that the British publication was in the quarto form; and it strikes us that the price was unusually high.

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"*A Treatise on Christian Doctrine; compiled from the Holy Scriptures alone. By John Milton. Translated from the Original by Charles R. Sumner, M. A., Librarian and Historiographer to His Majesty, and Prebendary of Canterbury. 4to. 2l. 10s. common paper; 5l. 5s. best. Knight, Pall-Mall.*

The genius and learning of the Commonwealth have raised it to a pre-eminent distinction in the annals of our country's glory. In every department of human knowledge it boasted of men who shed a lustre on their own times, and who lived for the good of posterity. After the detraction of ages, it is pleasing to find, that the memory of those unrivalled individuals who flourished in this illustrious period, is emerging gloriously from that cloud with which political prejudice has attempted to obscure it, and is promising, once more, to impart a character of thought and energy to the busy age in which we live. There was a time, when to mention the name of Cromwell, or any of the leading men who adhered to his administration, was to awaken the clamour of fanaticism, hypocrisy, and treason; but this virulent slang is every day becoming less welcome to all ranks and classes in the community, and a more dispassionate judgment is beginning to be exercised, in reference to men and measures which have been too long viewed through a jaundiced medium.

We cannot but view Mr. Sumner's preface to the work before us, as a most honourable specimen of that species of candour to which we have alluded. Although a clergyman of the National Church, and high in ecclesiastical and royal favour, he has ventured to speak of the Protectorate in terms of considerable respect. At least, he has not allowed himself to employ the language of ungenerous invective, but has dealt with exemplary fairness in speaking of talents and character, which nothing but a puny prejudice would ever have dared to impugn. We are, indeed, highly delighted with Mr. Sumner's preface; not more by the liberal spirit which it breathes, than by the perspicuous account which it gives of the great poet's theology. Upon the discovery, the identification, and the peculiarities of this posthumous volume, the learned translator has dwelt at large, and by the able critique which he has thereby furnished, has rendered, in a measure, the labours of all future reviewers unnecessary. His task, in all respects, is most ably performed; and whatever may be the opinion entertained respecting the work itself, there can be but one of the distinguished translator.

It is not without a pang of regret that we profess our belief, that this long lost system of theology is indeed the actual production of the immortal Milton. That it fell from his pen, and that too at a period of life when his judgment must have reached its utmost maturity, cannot for a moment be doubted. Whatever, therefore, might have been his earlier views of divine truth, it is but too lamentably evident, from this volume, that towards the close of his earthly pilgrimage they were, in many essential particulars, wretchedly erroneous and unscriptural. It is, indeed, harrowing to the feelings to learn, from Milton's own showing, that he believed the Son of God to be nothing more than an exalted creature;—that he held the materiality and death of the human soul;—that he denied the doctrine of justification by faith alone, without works;—that he maintained, in unqualified terms, the total abrogation of the Decalogue;—that he resolved the institution of the Christian Sabbath into a mere matter of expediency;—that he pleaded for the lawfulness of polygamy;—and that he professed his belief that the Deity is possessed of some palpable form, and is agitated by passions similar to those which are common to the human bosom. With these cardinal errors are mixed up a variety of minor ones, equally characteristick of that spirit of unhallowed speculation, which, in the case of the great poet, was found to associate itself with an avowed contempt for human authority, and a profound deference for the word of God. To some of our Baptist brethren, it will not be a little gratifying to find that Milton was on their side. The triumph is, however, in some degree moderated by the circumstance, that his extreme heterodoxy in other particulars, must forever annihilate him as a theological authority. If, however, they *will* boast of him, let them not forget that he was an *Arian*, a *Polygamist*, a *Materialist*, a *Humanitarian*, and, in fact, an abettor of almost every error which has infested the church of God.

How little, alas! can mere genius effect in protecting the human mind from the influence of pernicious error, and in conducting it to a cheerful acquiescence in the revealed truth of Heaven! How affecting is it to see the most stupendous intellects, falling victims to the sorcery of an ingenious though deceitful theory, while the unfettered peasant holds on in the even tenor of his way, believing what God has said, and obeying what he has commanded!

When first we perused the objectionable parts of Milton's theo-

logy, we were ready to say, what a pity is it that the work at large ever escaped from its ancient hiding-place! Upon reflection, however, we are now disposed to think somewhat differently; for it is surely not a small advantage, to know what can be said in support of dangerous opinions by men of gigantick powers. If such men as Milton can be confuted, nothing, or but little, is to be apprehended from inferior quarters. With these feelings we have resolved, in a series of Essays, to answer the most unscriptural parts of this elaborate work, and to furnish our numerous readers with the means of arriving at a conclusion satisfactory to their own minds, and agreeable to the word of God. We have been led to form this resolution, partly because of the publicity which Milton's opinions have obtained in intelligent circles; and partly, because, in a short review, we could not have entered into an effective discussion.

We conclude our present remarks by informing our readers, that although there is a host of errors in the volume before us, it has, nevertheless, some decided claims on the lovers of biblical knowledge. It is marked throughout, and even where the reasoning is perverse, by a very decided appeal to the sacred oracles. If the proofs selected from the Holy Scriptures are not always pertinent, they are at least, exceedingly numerous, and show that the distinguished author had not relinquished, in the progress of his speculations, a profound deference for the word of God. In some parts of the work, too, we have discovered passages of transcendent energy and pathos, which would bear comparison with the very richest of his other compositions. In closing the volume, however, our prevailing impressions are those of bitter sorrow and regret.—Would that Milton had felt more humbly, and then, doubtless, would he have thought and written more correctly!"

Of the volumes before us, about two-thirds of the contents consist of the very words of scripture; and in every instance, there is a distinct reference to the book, chapter and verse, where the quoted passage may be found. Milton professes the most profound reverence for Divine revelation—to have been guided wholly by its dictates, and to be willing to submit unreservedly and cheerfully to its authority. But if he had really felt and acted as he professes to have done, we are confident he could never have written much that we find in this treatise. Accordingly, it is curious to observe how he frequently appears to forget his declared adherence to the plain language and obvious import of scripture, and to resort to all the resources of the critick, the logician, and we had almost said the sophist.

Although we can by no means pretend so much as to hint at what we consider the minor errors of this treatise, and although the more important ones are indicated in the review we have borrowed, yet we think it right to let our readers know what are the author's tenets, in regard to the Son of God, the Holy Spirit, and the doctrine of the Atonement; because among Arians and Socinians, with whom Milton must be classed, there is the greatest diversity of opinions, on these all important points. We can give but a small part of what is said on these topicks, but it shall be given in the words of the author, and so as to afford a fair exhibition of his sentiments. Of the Son of God he says—

"This point appears certain, notwithstanding the arguments of some of the moderns to the contrary, that the Son existed in the beginning, under the name of the logos or word, and was the first of the whole creation, by whom afterwards

all other things were made both in heaven and earth."—p. 106, vol. i.

Then, after the quotation of a number of texts and passages of scripture, to show that the Son of God existed before any other created being, and yet not by an eternal generation, he adds—

"It is evident however upon a careful comparison and examination of all these passages, and particularly from the whole of the second Psalm, that however the generation of the Son may have taken place, it arose from no natural necessity, as is generally contended, but was no less owing to the decree and will of the Father than his priesthood or kingly power, or his resuscitation from the dead. Nor does this form any objection to his bearing the title of begotten, in whatever sense that expression is to be understood, or of God's 'own Son,' *Rom.* viii. 32. For he is called the own Son of God merely because he had no other Father besides God, whence he himself said, that 'God was his Father,' *John* v. 18. For to Adam God stood less in the relation of Father, than of Creator, having only formed him from the dust of the earth; whereas he was properly the Father of the Son made of his own substance. Yet it does not follow from hence that the Son is coessential with the Father, for then the title of Son would be least of all applicable to him, since he who is properly the Son is not coeval with the Father, much less of the same numerical essence, otherwise the Father and the Son would be one person; nor did the Father beget him from any natural necessity, but of his own free will,—a mode more perfect and more agreeable to the paternal dignity; particularly since the Father is God, all whose works, as has been already proved from scripture, are executed freely according to his own good pleasure, and consequently the work of generation.

"For questionless, it was in God's power consistently with the perfection of his own essence not to have begotten the Son, inasmuch as generation does not pertain to the nature of the Deity, who stands in no need of propagation; but whatever does not pertain to his own essence or nature, he does not affect like a natural agent from any physical necessity. If the generation of the Son proceeded from a physical necessity, the Father impaired himself by physically begetting a co-equal; which God could no more do than he could deny himself; therefore the generation of the Son cannot have proceeded otherwise than from a decree, and of the Father's own free will.

"Thus the Son was begotten of the Father in consequence of his decree, and therefore within the limits of time, for the decree itself must have been anterior to the execution of the decree, as is sufficiently clear from the insertion of the word 'to-day.'"—pp. 109, 110, vol. i.

The following connected passage, which closes the chapter "Of the Holy Spirit," will sufficiently show the opinion of the author relative to that Divine agent—

"Lest however we should be altogether ignorant who or what the Holy Spirit is, although scripture nowhere teaches us in express terms, it may be collected from the passages quoted above, that the Holy Spirit, inasmuch as he is a minister of God, and therefore a creature, was created or produced of the substance of God, not by a natural necessity, but by the free will of the agent, probably, before the foundations of the world were laid, but later than the Son, and far inferior to him. It will be objected, that thus the Holy Spirit is not sufficiently distinguished from the Son. I reply, that the Scriptural expressions themselves, 'to come forth,' 'to go out from the Father,' 'to proceed from the Father,' which mean the same in the Greek, do not distinguish the Son from the Holy Spirit, inasmuch as these terms are used indiscriminately with reference to both persons, and signify their mission, not their nature. There is however sufficient reason for placing the name as well as the nature of the Son above that of the Holy Spirit in the discussion of topicks relative to the Deity; inasmuch as the brightness of the glory of God, and the express image of his person, are said to have been impressed on the one, and not on the other."—pp. 225, 226, vol. i.

We are not now to combat the errors here stated. Both before and since the time of Milton, they have been repeatedly and triumphantly confuted. In regard to the atonement, our author's sentiments may be learned from his definition of *Redemption.*

"*Redemption* is that act whereby *Christ, being sent in the fulness of time, redeemed all believers at the price of his own blood, by his own voluntary act, conformably to the eternal counsel and grace of God the Father.*"—p. 383.

In his subsequent explanations, he insists that the atonement of Christ was properly and strictly *vicarious;* so that in this particular he differs from the whole modern school of Unitarians. Both in relation to the Son of God, and the nature of the atonement, the sentiments of Milton appear to us to have been very similar to those of the celebrated Dr. Samuel Clarke.

Mr. Sumner, in the "Preliminary Observations," which are prefixed to his translation, shows that Milton's opinions, relative to the doctrine of the Trinity, were once orthodox; that in some of his previous publications he had even denounced Arians and Socinians, as unworthy of the name of Christians; and he has inserted, from his tract entitled "Of Reformation in England," the following sublime address to the Trinity in unity—

"Thou, therefore, that sittest in light and glory unapproachable, Parent of angels and men! next thee I implore, omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting Love! And thou, the third subsistence of divine infinitude, illumining Spirit, the joy and solace of created things! one tripersonal Godhead! look upon this thy poor and almost spent and expiring church."—p. xxxiii.

Milton, however, had probably adopted the notions relative to the Deity, which appear in this treatise, before he composed "Paradise Lost," and "Paradise Regained." Yet those works had, till the late discovery, been generally considered as entirely orthodox. Mr. Sumner, notwithstanding, shows that in Paradise Lost, there "are real and important contradictions in the language of Milton on this subject"—the subject of the Trinity. It has been the known practice of Unitarians, in every age, to use such language as is capable of an application to orthodox opinions, long after those opinions have in reality been abandoned by themselves; and with this Milton appears to be justly chargeable. Nothing is more certain than that, till the appearance of this treatise, he had been generally considered as holding every important doctrine of religion correctly. Johnson, whose rigorous attachment to the creed of the established church of England is well known, who had no friendship for Milton's peculiar notions, and who had carefully read all that was then known to have come from his pen, says in his Life of Milton—"Milton appears ..... to have been untainted by any heretical peculiarity of opinion." What would he have said, in what language would Milton have been denounced, if this treatise of Christian doctrine had been then discovered!

But this treatise will explain what appeared to Johnson and to others to be a strange peculiarity in Milton's practice; namely, that with all his avowed and apparent reverence for religion, he belonged to no church, and maintained no visible worship. We say without hesitation, that there was no church then on earth, and we firmly believe there never was and never will be one, with which Milton could be supposed able cordially to unite, while holding the opinions contained in this book. Nor was there any church, while he lived, that held any portion of orthodoxy, that, with a knowledge of his sentiments, would have received him. The representation of his unhappy errors, as given in the review we have taken from the Evangelical Magazine, is not only true, but extremely lenient.—He was all that the writer of that article represents him, and much worse. There is scarcely a subject that he touches, on which, before he leaves it, he does not become an advocate for some strange, and in many instances, very objectionable peculiarity—He is least exceptionable in showing what are the duties which men owe to themselves and to others.

Mr. Sumner wishes that Milton had been acquainted with the able publications of Bishop Bull and Dr. Waterland, on the doctrine of the Trinity. But we have no belief that these publications, or any other, would have had any influence on his mind; unless indeed it had been to render him more zealous in the defence of error. He appears to us, to have thought himself superior to all instruction. His powers and his attainments were wonderfully great, and he was fully conscious of them all. The sin of the archangel who fell, which he has so admirably described,—pride of intellect and disdain of all subjection —seems to have been the sin that easily beset himself. Never have we closed a book so deeply impressed, as when we closed this, with the truth of a remark made by Young, in his "Centaur not Fabulous"— "With the talents of an angel, a man may be a fool." On the final destiny of the extraordinary man who wrote this Treatise of Christian Doctrine, we have neither right nor inclination to pronounce; but we may be permitted to say, that in the view of man's whole existence, we would infinitely rather be John Bunyan than John Milton.

Literary and Philosophical Intelligence, etc.

Don Joseph Conde, a member of several learned societies, the librarian of the Escurial, and of the Academy of History, in Spain, has rendered an eminent service to the learned world, by publishing a "History of the Domination of the Arabs in Spain, extracted from various Arabic Manuscripts and Memoirs." This work, which was published at Madrid in 1820 and 1821, may be considered as the most complete that has appeared on the subject. Many doubts are cleared up by it, many errors rectified; it enables the reader to trace, without difficulty, the long succession of Princes, who, under the names of Emirs, Caliphs, or Kings, ruled over conquered Spain; and it describes all the internal divisions which tended, much more than the Spanish arms, to weaken the Arab power, and finally to destroy it.

Important Invention.—We understand that a Mr. Kay, of Preston, has invented a mode of spinning flax by machinery, which bids fair to work a complete revolution in linen manufacture, and to give this country advantages in that manufacture, which it has not hitherto possessed. We are not acquainted with the particulars of Mr. Kay's invention; but we are informed, on very good authority, that, from an inferior description of flax, and with very little heckling, he is enabled to spin 200's yarn without difficulty. Some idea may be formed of the value of this discovery, when it is known that the price of linen yarn of this degree of fineness, in the neighbourhood of Valenciennes, where it is used for the manufacture of the finest thread lace, is about 1200 francs (or nearly £50 sterling) per pound weight. We understand that instead of heckling his flax, Mr. Kay steeps it in a liquid that dissolves the glutinous matter by which the fibres are connected together, and thus, without injuring the strength of the flax, he gives it a degree of fineness which is not attainable by any other process. He has, we believe, secured his invention by a patent; and several cotton spinners at Preston have paid considerable sums for the privilege of exercising it.—*Manchester Guardian.*

In the year 1824 it appears that 239 men and 132 women committed suicide in France, being a diminution of 19 in number. The greatness of the number is openly attributed to the gambling-tables, the lottery, and the houses of debauch kept up by the government for the sake of the profit derived from them, with the distress that inevitably follows those who become their dupes.

Piercing of Iron by Sulphur.—Col. Evasia, Director of the Arsenal at Metz, in a letter to M. Gay Lussac, stated the following experiments:

"I placed a bar of wrought iron, about six-tenths of an inch in thickness, into a forge, fed by fossil coal, and when it was

welding hot, I drew it out, and applied to the surface a stick of sulphur six-tenths of an inch in diameter. In fourteen seconds the sulphur had pierced a hole through the iron perfectly circular. Another bar of iron, two inches thick, was pierced in fifteen seconds. The holes had the exact form of the stick of sulphur employed, whether cylindrical or prismatic. They were, however, more regular on the side at which the sulphur came out than on that to which it was applied."

Employment of Caustic to destroy the Variolous Eruption.—M. Velpeau read a memoir to the Royal Academy of Medicine, tending to prove that if the pustules of the small pox are cauterized within the two first days of their appearance, they die away entirely; and if this be done even later, their duration is abridged, and no traces of them are left. The caustic he employs is a solution of nitrate of silver, in which he dips a probe, with which he pierces the centre of each pustule. M. Dumerel says that he has been long familiar with this practice, but instead of the solution, he employed the solid caustic itself.—*Archives Générales.*

Productiveness of the Potato—A correspondent of the Leeds (Eng.) Mercury, states, that on the 18th May last, he planted a potato of the Irish breed, (without either extra manure or labour,) weighing one pound, and on the 7th of November took up the produce, which weighed forty-six pounds. Suppose this was planted and replanted for the term of seven years, and continue to be equally productive, it would yield 1,815,906,905 loads of potatoes, and would require 13,159,069 acres of land to grow upon, at the ratio of 100 loads per acre.

There were, in England, at the beginning of last month, eighty-five or ninety Mechanics' Institutes, or similar establishments connected with libraries. The celebrated geometrician and astronomer, La Place, had written a letter to the President of the London Mechanics' Institute, in which he commended them highly.

At Bengal, about ten thousand boys and fifteen hundred girls, are in a course of education under the auspices of the British.

In the first Constituent Assembly of Guatemala, in 1823, three Indian deputies took their seats, of whom two were ecclesiastics. An Indian was also elected senator. The tribes of Indians in that republic form more than half the population. By the constitution, they are placed on an equality with the descendants of the Spaniards.

On the subject of longevity, the editor of the New Hampshire Historical Collection says:—"In the course of my reading for several years, I have noted the names, residence, and age, of old persons who have died in the *United States.* My list as to the *number* is incomplete, and for want of information will always remain so. It includes only those who were ninety years of age and upwards; the whole number is 2080, one of whom lived to the advanced age of 150 years. Of this number, 1023 were men, and 1057 women. The smallest number died in the months of May, June, and August; but the greatest number in January, February, and March;—in January nearly four times as many as in June."

The first European settlement in North Carolina was made at Roanoke Island, in the summer of 1585, two hundred and forty years since. In 1730, one hundred and forty-five years subsequent, and ninety-six years ago, Dr. Brickell, who published a natural history of the then colony, made an excursion towards the mountains, and says "he travelled *fifteen* days without meeting with a human being." The population of the state may now be computed at 650,000.

Potato Paint.—Take a pound of potatoes, skinned and well baked; bruise them in three or four times that weight of boiling water, and then pass them through a hair sieve. Add two pounds of fine chalk in powder, previously mixed in double the weight of water, and stir the whole well together. This mixture will form a *glue*, to which any colouring powder may be added, even charcoal, brick, or soot, for painting gate posts, &c. exposed to the action of the air.

A proposition is before the Legislature of Massachusetts, to supply every town in the State, with a set of the volumes of its history, from the first settlement.

The Vermont Journal states that eight hundred tons of copperas have been manufactured at the mines in Stafford the past year; yielding a net profit of 25,000 dollars.

Secrets of Health.—The four ordinary secrets of health are: early rising, exercise, personal cleanliness, and the rising from table with a stomach unoppressed. There may be sorrows in spite of these, but they will be less with them, and nobody can be truly comfortable without them.—*Phil. Jour.*

Religious Intelligence.

FEMALE EDUCATION IN INDIA.

In our number for March we announced the formation of The Calcutta Ladies' Society for Native-female Education. In December last an examination of the children took place, in the presence of numerous ladies of the presidency. The girls, divided into four classes, had been previously assembled in an adjoining room, about 100 in number; one class of which, beginning at the lowest, was conducted into the room as soon as Lady Amherst and her suite had arrived. The children were examined by the Rev. Mr. Wilson, Mrs. Wilson, and the Rev. Dr. Carey. The whole of the examination was in Bengalee; and the classes were successively questioned on the Gospel of St. Matthew, Watts's Catechism, Pearce's Geography, and a very useful work defending and stating the benefits of female education, written by a learned native. Specimens of writing and needle-work were also exhibited. The children have given general satisfaction to those friends who are most actively engaged in promoting their welfare.

It appears that in less than three years, thirty native-female schools have been formed, and between 500 and 600 girls are under instruction in the different schools supported by the Ladies' Society for Native-female Education. Several of these have made rapid progress in reading the Bible: the first classes can all write; and many of them can perform interesting specimens of needle-work. An Association has been formed in Calcutta, in aid of the Ladies' Society. The Ladies who form the Committee of this Association have undertaken to superintend Native-female schools in their own neighbourhood, and to collect funds for the enlargement of their plans.

In reference to this Association, and to the general progress of female education, Mrs. Wilson thus writes:—"I hope that we may get at least six schools formed in the European town, which will be supported and superintended entirely by ladies of the Association. Several young ladies are learning to read the Bengalee: many already understand it. Thus, in a month or two, they will be perfectly qualified to take charge of a school or two each. Mrs. Reichart has taken charge of ten of my first schools, and is very happy in her work. The Ladies' Society has now thirty small schools; and we have opened two this morning, for the Association."—*Christian Observer for Nov.* 1825.

TABULAR VIEW OF PROTESTANT MISSIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

Compiled from the London Missionary Register for January and February 1825, *and from the preceding Survey.*

	Stations.	Missionaries.	Native Assistants.	Pupils in Schools.	Members of the Church.
Western Africa,	19	26	23	3,460	603
South Africa,	27	50	6	683	367
African Islands,	3	7	1	245	
Mediterranean,	4	16			
Black and Caspian Seas,	3	14			
Siberia,	1	3			
China,	1	1	1		
India beyond the Ganges,	5	11	1	150	
India within the Ganges,	56	120	240	22,240	495
Ceylon,	18	28	29	12,164	381
Indian Archipelago,	15	21		250	
Austral Asia and Polynesia,	35	63	93	7,586	2,000*
South American States,	1	2			
Guiana and the West Indies,	59	104		2,322	33,680†
N. American Indians,	35	88		900	200
Labrador,	3	14			193
Greeland,	4	16			
	289	584	394	50,000	37,919

* Mr. Ellis estimates the number of communicants in the Society Islands at 2,000.

† Upwards of 25,000 of these are coloured people in connexion with the Methodist denomination. About 4,000 are members of the Baptist Church.

The preceding tabular view is as perfect as can well be expected. Still it is very defective in some of its parts; especially in reference to the number of Native Assistants employed, the number of Pupils in the Schools, and the number of Communicants in the Churches. In several instances, in the principal Survey from which the table was compiled, the *Native Assistants* connected with missionary stations are said to be "many," and in other instances it is only stated in general that there are native assistants. The whole number may be 500.—In estimating the number of *Pupils*, we have adhered to the documents embodied in the above named surveys. But it falls far short of the truth; as may be seen from the following fact. In a general view of the Wesleyan missions in Ceylon, it is said, on the authority of one of the missionaries in that island, that the whole number of pupils connected with those missions, is between 9,000 and 10,000: but, in the survey of the several stations, owing to the want of documents, we find the mention of only about 2,000. Other similar instances of deficiency might be pointed out. Nearly a hundred schools were also mentioned, without any notice of the number of scholars, which they contain. Probably the whole number of pupils in the schools established by missionaries, falls not much short of 100,000. But the deficiency in the statement respecting the number of *Communicants* in the mission Churches, is believed to be far greater, than in respect either to the native Assistants or the Pupils. From but few stations do any returns appear. Had we time to make, ourselves, an extensive examination of documents, we might doubtless approximate much nearer to the real number of those, who, from unevangelized nations, have publicly professed the Christian faith. The Moravians estimate the converts connected with their missions at 30,000.—It should also be added, that in the above table all the male labourers at the missionary stations are reckoned: but the ordained missionaries amount to but little more than 400.—*Missionary Herald for January*, 1826.

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DEATH AND CHARACTER OF DR. BOGUE.

A friend, who was personally acquainted with Dr. Bogue, has obligingly furnished us with the following notice of him.

From the important station, which he filled, and the extensive influence, which he exerted among Protestant Dissenters in England, his death will be most sensibly felt, and deeply lamented.

He might justly be ranked at the head of the denomination of Christians, to which he belonged.

He was one of the first promoters and founders of the *London Missionary Society*; a Society, the extent of whose influence can be known only in eternity.

The first address to Christians, with a view to the formation of this Society, was from his pen; and the interest, which he felt in all its concerns, continued, with unabating and increasing vigour, to the hour of his death.

He was early appointed by that Society, in conjunction with their lately esteemed Treasurer, Mr. Hardcastle, and Dr. Waugh, who is now living, on a mission of inquiry to a neighbouring kingdom, which had been the prey of an atheistical philosophy; and the Essay, which he prepared for circulation in that country, on the inspiration of the New Testament, exceeds all praise.

In addition to this effort of his mind, he is known to the publick as the author of Discourses on the Millennium, a work which well deserves an edition from the American press; and of the History of Dissenters, which was prepared by him, in conjunction with Dr. Bennet of Rotherham. Several occasional sermons have also met the warm approbation of the religious publick.

As a *Preacher*, Dr. Bogue was peculiarly impressive. His manner was uncommonly dignified, and his Discourses full of thought and weighty matter.

Plain, simple and unaffected, he never failed to command the attention of his auditory; and it must have been their own fault, if his congregations were not instructed and edified by his ministrations.

As a *Speaker* on publick occasions, he was always listened to with the deepest interest: and, while the corruscations of a more youthful and lively fancy attracted the applause of the less discerning part of the audience, the strong sense and manly eloquence of Dr. Bogue were received with marked and decided approbation by the serious and judicious portion of the assembly.

As a *Man*, and a *Christian*, Dr. Bogue was courteous and friendly, modest and unassuming. The kindly smile with which he greeted his friends, and the almost apostolick benediction which he bestowed upon them at parting, will never be forgotten by those who enjoyed the privilege of his acquaintance.

In his political feelings, Dr. Bogue was ardently attached to the cause of rational liberty; though no one knew better than

himself to distinguish between liberty and licentiousness, and more highly to appreciate the advantages of a mild, but energetick government.

In the civil, literary and religious institutions of our rising country, he took the liveliest interest; and delighted to converse on our bright and brightening prospects.

His merit as a Scholar and Divine was appreciated in this, as well as in his own country. In the year 1809, he received a Diploma of Doctor in Divinity from Yale College in Connecticut.

In his person, Dr. Bogue was above the common size—commanding and dignified in his appearance—with features strongly marked, but tempered with the most benevolent expression.

To have been favoured with his friendship, and to have seen him within a few months of his translation to his Master's Kingdom, the writer of this brief obituary will ever esteem among the happiest circumstances of his life. J. C.—*Missionary Herald, Jan.* 1826.

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From a private source we learn, that of the undergraduates, [in Middlebury College] 49 are professors of religion, 20 are hopefully converted who have not yet made a publick profession, and most of the remaining 27 are now serious—some of them deeply impressed.—*Rec. and Tel.*

In Williams College, in the early part of last month, there were said to be very promising indications. Unusual seriousness pervaded the institution.

At Lubeck and Machias, places in the eastern extremity of Maine, revivals of religion commenced about the close of last summer. In the former place, from 20 to 30 have become hopefully pious. In the latter place, attention was very extensively excited to the subject of religion, and nearly 100 give considerable evidence of having been prepared, by Divine grace, to enter the visible church of Christ. At Cooper and Calais, towns in the same region, revivals have also commenced with favourable auspices.

Synod of New York.—The churches in the city of New York have many of them had very considerable additions within the year. Among these we mention the Central church, the Brick church, the church in Rutger's street, the Bowery church, the church in Canal street, and the church in Laight street. In the eighth Presbyterian church a degree of prayerfulness and active zeal has recently manifested itself, which promises very happy results. The church of Brooklyn has also largely participated in these special mercies from on high.

The Synod notice with pleasure the external prosperity and growth of the churches within our bounds. Several new churches, particularly in the city of New York, have been lately erected, and one or two infant congregations have lately been organized.

We know of no time when the external prosperity of our churches was more pleasing. For what there is encouraging, the Synod desire to be grateful, bless God and take courage—trusting the promise that the set time to favour Zion shall come, when the knowledge of God shall cover the earth, as the waters do the channels of the mighty deep.—*Rep. of Syn.*

Synod of Albany.—The Synod of Albany held their annual meeting at Troy on the 6th inst. The report of the state of religion within their bounds, states, that there have been few revivals of religion within their bounds during the past year. Two or three congregations, however, in the Presbytery of Londonderry have been favoured in this respect, and in the Albany Presbytery, some special blessings, were for a season manifested, and particularly in the county of Saratoga. The Oswego Presbytery, it is said, has experienced revivals in two or three of its congregations. Oneida Presbytery was visited in one of its congregations, as well as in the College located within its bounds. St. Lawrence Presbytery reports two of its congregations as blessed in this manner, and mention is also made of revivals in two or three places of the Presbytery of Ogdensburgh.—*Missionary Herald for Jan.* 1826.

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ANTI-SLAVERY SOCIETY OF MARYLAND.

In an address to the publick, this Society says, "There are now in the United States more than one hundred societies, formed on the basis of ours, who are pledged to aid and assist in the glorious work of emancipation. They are located as follows:—In Rhode-Island, 1; New York, 1; Pennsylvania, 4; Delaware, 1; Maryland, 4; Virginia, 2; North Carolina, 41; Tennessee, 23; Kentucky, 6; Ohio, 6; Illinois, 12.—Total, 101. More than forty of these associations have been organized within the space of two years in our southern country.

Among the measures adopted by the Maryland Society for the furtherance of its objects, is the project of opening a trade with Africa from the city of Baltimore; for which purpose books have been opened in that city for stock to be invested in the proposed trade. The

object of the enterprise "is to afford facilities to the free coloured people of Maryland, and of the United States, to procure *their own passage* to the land of their fathers, by opening a trade with 40,000,000 of inhabitants in Africa: by supplying them with the necessities of life, and receiving the produce of their soil, instead of slaves in return. The exports from this country will be manufactured articles of small bulk; those received from them will be much more bulky, and consequently three-fourths of the vessels in this trade would be under the necessity of going out in ballast, and afford a favourable opportunity to colonists to procure a passage. They would reduce the price to Africa so low as to be within the reach of every coloured person in America.—*Chr. Spec.*

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WESTERN AFRICA.

Death of Missionaries at Sierra Leone.

It is with deep concern we state the severe losses which the Church Missionary Society has recently sustained by the death of several valuable labourers.

The *Rev. Charles Knight* died on Sunday, on the 20th of March, 1825. He was taken ill on the 11th, and though hopes were entertained of his recovery, he was removed from his labours at the above time. He was interred at Gloucester, on the evening of the same day, amidst the lamentations of his bereaved people.

On the 1st of May, another mournful event took place. *Mrs. Coney*, who, with Mr. Coney, her husband, had removed to *Regent*, in consequence of the death of Mr. Knight, had been there only three weeks, when both Mr. and Mrs. C. were taken ill of a fever. Mr. Coney recovered, but Mrs. C. was removed to the world of spirits.

The *Rev. Henry Brooke*, who sent the intelligence of this event to the Rev. Mr. Raban, on the 2d of May, was himself, the very next day, attacked by the fever, which baffled all medical skill. He continued speechless, and apparently insensible, till half-past two in the afternoon of the next day, and then expired. It was thought that he had not been sufficiently on his guard against exposure to the sun, and that he had experienced a slight "coup de soleil," about a fortnight before his death. Apoplexy, it is supposed, followed the stroke.

The mission sustained a further loss by the death of that valuable labourer, the *Rev. G. B. Nylander*, on the 23d of May. He had a very severe illness in 1824, from which he never fully recovered, and nature at length gave way. His mortal remains were next day interred in the church-yard of Kissey, in a spot chosen by himself.

Mrs. Gerber also died on the 22d of the same month, about 24 hours before Mr. Nylander's departure.

"And now," says Mr. Raban, in his letter to the Society, "I need not say, that we are in an afflicted condition." Since the day we landed, we have lost six of our number by death, and four are now about to return. "The ways of God are in the deep, and his footsteps are not known." Yet we know that he changeth not; and we firmly believe, though sometimes tempted to doubt and dismay, that "all the paths of the Lord are mercy and truth toward every one of his servants. We feel most deeply these numerous and painful losses, and have no resource whatever, but in his wisdom, power, and faithfulness."—*Evangelical Magazine for December*, 1825.

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MISSION TO BUENOS AYRES.

On the 6th of Jan. ult. Mr. Theophilus Parvin was ordained by the Presbytery of Philadelphia as an Evangelist, with a view to his going as a missionary to Buenos Ayres. The solemnities of the ordination, took place in the Third Presbyterian Church, in the presence of a large and attentive audience. The Rev. Dr. Green presided, and made the ordination prayer; Rev. Mr. M'Calla preached; and the Rev. Dr. Ely gave the charge to the missionary.—Great interest was manifestly taken in the exercises, by those who witnessed them. The same evening Mr. Parvin was married to the eldest daughter of the late Hon. Cæsar A. Rodney, the American minister who died at Buenos Ayres.

Mr. P. has heretofore been employed as a missionary by the American Board of Commissioners for Foreign Missions. But his connexion with that Board has been dissolved by mutual consent; and he now goes at his own expense, and is to determine on his own measures. He has engaged a young lady of Philadelphia, Miss Sarah M'Mullin, to go out with him, as the superintendent of a female school, in which the higher branch-

es of education are to be taught. His own employment is expected to consist both of preaching and the superintendence of an academy. The family, we understand, took their departure for the place of their destination on the 28th ult., in a vessel from New York. We take a deep interest in this mission, and follow it with our earnest prayers that it may be attended with signal success.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.

Of Rev. John W. Scott, a quarter's rent, for the Contingent Fund - -	$87 50
Of Rev. Samuel Lawrence, per Alexander Henry, Esq. for the Scholarship to be endowed by the Senior Class of 1823 - - - - -	5 00
Total	$92 50

View of Publick Affairs.

Since our editorial office commenced, we recollect no month so barren of news, from every quarter, foreign and domestick, as the month which has just terminated. For this reason, and for no other, this department of our work, which we never mean to slight, will, on the present occasion, contain but little.

EUROPE.

BRITAIN and FRANCE.—The only occurrence of much importance which has been announced in the publick papers, during the last month, from either of these great powers, is the great pecuniary embarrassment which exists in both, but most in Britain, among all descriptions of people concerned in monied transactions, or in commercial pursuits. Not only many individuals, but some banking companies, have failed, or stopped payment, for debts to a most enormous amount. The consequence of this, as usual, has been a scarcity of cash, and the experience of great distress among a large portion of the population. Not long since, there was such a superabundance of monied capital in Great Britain, that the only inquiry was, how it might be profitably employed. This appears to have led to the formation of joint stock companies, for prosecuting schemes for the accumulation of wealth, both at home and abroad; and also to every species of adventurous and even romantick enterprise, in which money might be employed, and by which it was hoped it might return with large increase. Hence all the floating capital was taken up, and credit was carried to its utmost limit, and was granted beyond all proper bounds. The consequence has been what is now experienced; and a harsh and severe remedy for the evil it certainly is; and yet, not improbably, a very salutary one, in the issue: for an inordinate thirst of gain, indulgence in unwarranted expense, and embarking in rash enterprise, are infinitely mischievous to any people. The evil, we believe, originated chiefly in Britain, where it is now felt most severely, and extended itself to France, principally in consequence of the connexion which the monied concerns of the two countries, in time of peace, almost always have with each other. Our own country has not escaped without feeling something of the shock; and it will be happy for us, if it shall teach caution and moderation to our commercial community.

One of the ablest state papers we have ever read, has lately been published in England; although it relates to events which took place some time since—It is Mr. Canning's reply to the complaints and remonstrance of the late Spanish minister, M. Zea, relative to the recognition by Britain of the independence of some of the late Spanish provinces in the southern part of our continent. The British minister shows, in the most incontrovertible manner, that his court acted on the plainest and best established principles of international law—principles on which Spain herself, very recently, as well as in former times, has repeatedly and notoriously acted.

SPAIN.—The celebrated palace of the Escurial was on fire, when a courier left it, on the 21st of November last; and great fears were entertained that the whole of the wooden part of the structure would be consumed. This palace was built by Philip II. in the form of a gridiron; that being the instrument, it is said, on which St. Lawrence suffered martyrdom—To him the palace was dedicated, because on the anniversary of his martyrdom the Spaniards gained the decisive battle of St. Quentin. The convent here is 740 feet by 580; and the palace forms the handle of the imaginary gridiron. There are many excellent paintings in the palace, and it also contains the tombs of the kings of Spain.—We know of no melioration which has taken place lately in the political state of this self-destroying country.

PORTUGAL.—A formal ratification has been exchanged of the treaty between Portugal and her late dependencies in South America: and it is said that a treaty of commerce between Portugal and the Brazils is also likely soon to be mutually agreed on.

ROME.—The Pope, it is reported, has recovered from his late dangerous illness; and new persecutions of the poor Jews have lately been organized at Rome. They are confined to a particular part of the city, and both men and women are compelled to wear a discriminating badge.

GREECE.—We have no news from Greece.

ASIA.

We have nothing to report from this quarter of the globe, the substance of which we have not heretofore stated.

AFRICA.

The British are prosecuting their expeditions into the interior of this great continent, and are making some important discoveries. It is affirmed that the slave trade is still carried on, perhaps as extensively as ever; and that none of the powers except the Netherlands, with whom Britain has made treaties for its suppression, act with good faith in regard to this nefarious business—this opprobrium of the civilized and Christianized world. We regret to observe that a considerable number of deaths have lately occurred among the missionaries of Sierra Leone. There has been some sickness, likewise, in the American colony at Liberia. Yet, on the whole, the colony is prosperous—Missionary and Sabbath schools are established.—It is also stated that a large tract of healthful country, extending far into the interior, has lately been obtained from the natives, in a manner entirely satisfactory to them.

AMERICA.

Another new republick, it appears, has been organized in Upper Peru. Its independence was formally declared in August last.

War we believe is likely to be formally declared, if it has not already been declared, by Don Pedro I. emperor of the Brazils, against the Republick of Buenos Ayres. The emperor has reinforced his garrison at Monte Video with two thousand troops, and has the command of the river La Plata, by a squadron under the command of a Captain Taylor.

UNITED STATES.—Various measures of national importance are before Congress; but none of them seem as yet to have reached maturity. The session hitherto appears to have been a quiet one. The Creek treaty business is not yet settled. The parties, it appears, are irreconcilably opposed to each other. A communication on the subject, from the President, is expected shortly. Neither have the commissioners, heretofore nominated, to meet the Congress of American nations at Panama, received a confirmation of their appointment from the Senate—A decision, however, on that subject, is expected to take place in a few days.

The influenza is, at present, prevalent in various parts of our country, and will probably become general. In a number of instances, it is a severe disease; rarely however is it mortal; and in the great majority of cases it is scarcely more afflictive than a common cold. Of all the nations of the earth, the American people have probably the fewest causes of just complaint—O that our gratitude to God were more correspondent to the favours with which he is pleased to distinguish us!

ERRATA IN OUR LAST NUMBER.

Page 29, 1st col. 12th line from bot. dele *to*.
30, 2d do. 13th do. from top, between the words *in the*, insert *nearly*.

THE

CHRISTIAN ADVOCATE.

MARCH, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XVIII.

(*Continued from p. 52.*)

Let us now consider, in the next answer of our catechism, the lamentable and appalling consequences of man's apostacy from God—"All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever."

Awful, indeed, my young friends, is the description here given, of the condition to which mankind are reduced by the fall. But since the description is as just as it is awful, let us attend to it carefully; let us consider it most seriously. It is by such attention and consideration, that we shall be most likely to escape ultimately, from the misery of that estate into which sin has brought us.

The first ingredient of this misery, mentioned in the answer we consider, is *the loss of communion with God*—a loss and a misery indeed! Before the fall, Adam had the most delightful intimacy, the most pure and sublime intercourse, with his Maker, in the uninterrupted enjoyment of his gracious presence. Of this he was instantly and totally deprived, by the fall. He feared and fled from the presence of his God; and vainly attempted to hide himself among the trees of the garden. From that unhappy hour till the present, man in his natural state, has no desire after communion with his Creator. Indeed, on the ground of the covenant of works violated by sin, he is not permitted to approach his God: and though a new way of approach is opened, through the covenant of grace and the mediation of Christ, yet such is the awful and inveterate aversion of man's unrenewed heart, to all intercourse with a holy God, that he constantly refuses it. The very recollection of the Divine presence is avoided, as much as possible. Hence the Psalmist's character of the wicked—"God is not in all his thoughts." Now, this disinclination to communion with God, is equally the misery and the guilt of man. It is sensible nearness to God, and holy intercourse with him, which constitutes the happiness of heaven, and the highest pleasure of every saint on earth. But to all this, every unsanctified sinner is a total stranger—Thus does the delirium of sin render him hostile even to his own felicity.

The next ingredient of the misery induced by sin, which we are called to notice, is—"the wrath and curse of God." God is said in Scripture, to be "angry with the wicked every day." It is also declared, that "his wrath is revealed from heaven against all unrighteousness and ungodliness of men;

that "he who believeth not is condemned already, and the wrath of God abideth on him." It is moreover "written, cursed is every one that continueth not in all things written in the book of the law, to do them." This is indeed very fearful language. Yet let us remember, that it is the very language of the unerring oracles of God; and that it describes the infinitely miserable state of every sinner, till he is reconciled to God by Jesus Christ. Every such sinner, careless and gay as we often see him, goes from day to day under the curse of God's broken law, and with the Divine wrath abiding on him; and bound over, to suffer the full penalty of his transgressions in his own person, so long as he continues to reject the offered Surety.

The next clause of the Catechism tells us, that we are "made liable to all the miseries of this life." These miseries are numerous and grievous, but too obvious to need to be dwelt on. Alas! who can tell what anguish of mind, and what torments of body, any individual of our guilty race may suffer, during his mortal existence! All mental agony, all sicknesses and diseases, all famines and pestilences, all war and devastation, all poverty and privation, all the convulsions of nature which precipitate thousands to instant and inevitable death—

"When earthquakes swallow, or when tempests sweep,
Towns to one grave, whole nations to the deep"—

All these are the effects of sin. It is sin which has produced all this misery. But for sin, it would never have been permitted to exist under the government of a just and gracious God. Such, indeed, has been the misery produced by sin, even while life continues, that the man may be accounted fortunate, who does not suffer more than the pains of death, before he dies—Death itself, with two exceptions only, has been, or will be, the lot of all the descendants of Adam, till those shall be changed who are alive at the sound of the last trumpet. Yet, to the wicked, all the miseries of this life, and the death of the body itself, are but the *beginning* of sorrows. After death they suffer, says the catechism, "the pains of hell forever." In what these pains will consist, we cannot fully tell. The loss of all happiness and all hope; exclusion from God—total and final; the horrors of a guilty conscience; the keenest remorse and cutting self reproach, will, no doubt, constitute the chief ingredients. The punishment of hell is represented in Scripture, by the subjects of it being cast into a prison—into the bottomless pit; into outer darkness, where there is weeping and wailing and gnashing of teeth; into a lake of fire and brimstone, where the smoke of their torment ascendeth up forever and ever—by the worm that never dies, and the fire that never shall be quenched; by the second death; and by the blackness of darkness forever. These we are, no doubt, to consider as figurative expressions; but, my young friends, they are figures full of horror. On the question—whether there will be material fire, or any thing that is material, in future punishment? I do not think that the Scripture representations are decisive. Let us only be careful not to flatter ourselves, in the sentiments we adopt on this point, that the sufferings of lost souls will receive any abatement, by construing as figurative the language of inspiration; for beyond a question, the sufferings of the soul itself are in their nature the most intolerable of all.

What relates to the *duration* of future punishment, we have no reason to believe is figurative or hyperbolical—The punishment is certainly represented in scripture, as strictly endless—literally eternal. This is so evidently the doctrine of scripture, that all attempts to ex-

plain it away, I never could consider in any other light, than as utterly impotent, empty, and nugatory. Both in the Old Testament and in the New, the happiness of the righteous, and the misery of the wicked, are, as it were, weighed against each other, and declared, in point of duration, to be equal; so that you must deny or admit both. —Here is the proof—Dan xii. 2. "And many of them that sleep in the dust of the earth shall awake; some to *everlasting life*, and some to shame, and *everlasting contempt*." Mat. xxv. 46. "And these shall go away into *everlasting* punishment, but the righteous into life *eternal*." In this last passage, our translators, to vary the language, have called the punishment of the wicked *everlasting*, and the life of the righteous *eternal*. But in the original there is no such variation —Precisely the same word is used in both cases—Literally it is— "These shall go away into *eternal* punishment, but the righteous into *eternal* life." Here you perceive, the word of God has contrasted the future states of the righteous and the wicked, and declared that, as to their duration, they are equal.— None doubt that the rewards of the righteous will be endless; and none, therefore, ought to doubt, that the punishment of the wicked will be endless likewise. Receive this solemn, awful truth, my young friends, and hold it fast. That the disbelief of it has an injurious practical tendency, there can be no reasonable question. If the belief of endless punishment is insufficient fully to restrain the guilty, what must be the effect, when each individual is left to reduce it to such limits as his own self-flattery, and inadequate sense of guilt, may dictate? Surely it cannot be the calculation of any rational mind, to seek relief from fear, in any refuge but that which will yield a full security against "the wrath to come." Such a refuge, and such only, is the Lord Jesus Christ—"Knowing the terrors of the Lord, we persuade men" to hasten their flight to him. To him therefore—O to him—betake yourselves, without farther delay! United to him, you will be safe from the floods of interminable perdition, that will certainly overwhelm all who die in that state of sin and misery, in which we are placed by the primitive apostacy. Grant, O most merciful God! grant that none who now receive this warning, may neglect the great salvation, till the door of mercy be forever shut! Amen.

The following letters, apparently written by one minister of the gospel at the request, or for the benefit of another, have been put into our hands for publication. They relate to a fundamental doctrine of revealed truth—the doctrine of *atonement*. We give them a ready insertion in our miscellany; because we believe that the diffusion of correct notions on this all important subject, is called for by the circumstances of the religious publick in our country. The author, it will be perceived, while he is at issue with those who hold what has been called an *indefinite* atonement, states that he has no controversy with those who maintain what has been denominated a *general* atonement. For ourselves, we believe that correct ideas on the *nature* of the atonement, are all important; and that those who hold such ideas, and yet maintain that the atonement is *general*, do not really *extend* it, more than is done by the writer of these letters. Yet if any whose sentiments on the *nature* of the atonement are correct, shall be inclined to state the reasons, why they prefer to represent it as being *general* rather than *defi-*

nite, our pages shall be open for their communications.

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No. I.

Dear Brother—The doctrine of the atonement made by our blessed and Divine Lord, is, you well know, of unspeakable importance. It lies at the foundation of a sinner's hope of salvation. Had no atonement been provided, darkness must forever have shrouded our guilty world; no ray of light from heaven would have cheered our hearts; the whole race of fallen man must have sunk beyond recovery, under the tremendous curse of a violated law. But infinite mercy beheld our ruined and helpless condition; it pitied our misery, and determined on the salvation of sinners, by a method at once safe for them, and glorious to God.

As this method was devised, so it was revealed, by infinite wisdom; and consequently nothing in relation to its true nature and blessed effects can be known, but what the sacred scriptures have taught. To the scriptures, then, must be our appeal in every dispute on this all-important subject. What they teach it behoves us carefully to inquire and cordially to believe; always remembering that philosophical speculations on matters of pure revelation, are apt to mislead. If Jehovah is pleased to conceal any thing from us, it is vain for man to attempt to discover it.—"Secret things belong unto the Lord our God: but those things which are revealed, belong unto us and to our children for ever."

Two theories on the subject of the atonement are advocated by members of the Presbyterian church. The one is the *definite*, the other the *indefinite* scheme. The advocates of the former have been denominated *The Old School*, and the advocates of the latter *The New School*.

In the course of the letters which I am writing to you, my design is, to institute a comparison between the two theories—A short statement of each will facilitate the accomplishment of this design.

The friends of the *definite* plan believe, that Jesus Christ, the Son of God, in execution of his engagements with his eternal Father in the covenant of redemption, came into the world in the fulness of time; that having assumed our nature into a personal union with his Divine nature, he appeared in the world as the Saviour of sinful men. They believe that the immaculate Redeemer was made under the law, and consequently subject to its penal demands, as well as to its preceptive requisitions; that he became obedient unto death, even the death of the cross; and that the whole of his sufferings, from the beginning to the close of his spotless life, constituted that all-sufficient sacrifice which he offered for sin. They believe that Jesus Christ, as the *substitute* of his people, was charged with their sins, and bore the punishment of them, and thus made a full and complete satisfaction to Divine justice for all who shall ever believe on him; and that this atonement will eventually be applied to all for whom, in the intention of the Divine Redeemer, it was made: or, in other words, to all to whom the wise and holy God has, in his adorable sovereignty, been pleased to decree its application.

They believe, moreover, that, in making an atonement or satisfaction for the sins of all who were given to him by the Father to be redeemed, the Lord Jesus Christ did offer a sacrifice or make an atonement, sufficient, in its intrinsick value, to expiate the sins of the whole world; that this infinite worth necessarily arose from the nature of his work, and the infinite dignity of his Divine person; and that, if it had been the pleasure of God to apply it to every individual, the whole

human race would have been saved by its immeasurable worth.

On the ground of the infinite value of the atonement, they further believe that the offer of salvation can be consistently and sincerely made to all who hear the gospel: accompanied with the gracious and divine assurance, that whosoever believeth shall be saved; and enforced by the solemn and alarming denunciation—that he who believes not, but wilfully rejects the overtures of mercy, will increase his guilt and aggravate his damnation.

Such are the views of the Old School; views that were entertained by the illustrious leaders in the glorious Reformation; views embodied in the creeds of almost all the Protestant churches, that flourished immediately after that grand epoch in the history of the Christian church.

The views of the friends of the *indefinite* plan are different. They do not believe that Jesus Christ, in the great transaction of dying for the redemption of the world, was charged with the sins of his people, or bore the punishment due to them, or endured the penalty of the law. They assert, that he suffered for sin in general; that by his sufferings a display was made of the evil of sin, and an exhibition of Divine justice; that his sufferings were designed to be a substitute for our sufferings, and in this way were vicarious, but not as being the sufferings of one who took the sinner's place. In this, say they, consisted the atonement: and thus the obstacle to the salvation of our sinful race being removed, God can now exercise his sovereign mercy, and apply the benefits of the atonement to whom he pleases; and as it was not made for one man more than for another, the offers of salvation can be freely made to all mankind without distinction.

They deny that the Redeemer made a plenary satisfaction for the sins of believers; because such a satisfaction would in their view be incompatible with the grace that reigns in the salvation of sinners. Yet some admit a satisfaction to what they choose to denominate *publick justice;* but at the same time they contend, this was no satisfaction to Jehovah's *distributive* justice, or to the penal demands of his holy and violated law—Believers are saved, in opposition both to the demands of the law and to the claims of justice. A provision, however, they think has been made by the sufferings of Christ, in consequence of which it becomes consistent with the stability and honour of Jehovah's moral government over rational creatures, to save all who believe in Christ; but still they assert, that the ransomed of the Lord will never be free from guilt, and that Paul and his compeers are now as guilty as when on earth, and will forever deserve the punishment of hell. The demands of the law, and the claims of distributive justice too, they acknowledge will forever remain unsatisfied; because they were not cancelled by the Saviour's death, and never can be satisfied by the redeemed themselves.

This is the new scheme; a scheme which its advocates recommend as being far preferable to the *old one;* which has for so many years obtained the approbation of the Presbyterian church. They prefer it on three accounts. It gives, they imagine, greater extent to the atonement; is more compatible with a free and general preaching of the gospel, and with an unfettered and unreserved offer of salvation to all sinners; and corresponds best with the freeness and sovereignty of Divine grace, displayed in the recovery of fallen man.

While the advocates of the two schemes thus differ in their views of the atonement, they are agreed in the belief of the two following points. First, they receive the doctrine that teaches us that Jehovah,

in his adorable sovereignty, has, from all eternity, elected to everlasting life some, and not all, of the human family: secondly, they believe that the atonement never was, and never will be, applied to any individual of our race, in any other way than by the power of Almighty grace. "Ye will not," said our Redeemer, "come unto me that ye might have life." And again, "No man can come unto me, except the Father which hath sent me, draw him."

These two points, you know, are inseparably interwoven with the great subject under discussion; and, therefore, ought, as we go along, to be distinctly recollected, and their bearings on it ascertained. Let us now examine the pretensions of the New School, and see if their scheme has, as they apprehend, in the particulars stated above, any superiority over that of the Old School.

1. It is affirmed that the *indefinite* is of far greater extent than the *definite* atonement.

Christ, say its advocates, died as much for one man as for another. He made atonement for sin in general; and thus opened the door of mercy for all mankind—opened the way in which every believer, of whatever denomination, or sect, or nation, may be saved.

But in what respect has the indefinite greater extent than the definite atonement?

1. *Not in regard to the* MERIT *of Christ's death.* Let our opponents magnify it as they please, they cannot go beyond us in their views. We are ready to join with them in celebrating its praises in the loftiest strains. We believe the merit of Immanuel's death to be, like his divine dignity, really *infinite*; sufficient, if it had been Jehovah's pleasure to apply it to all, to save every son and daughter of our apostate race; and unnumbered millions more of such accountable creatures, if such had existed.

2. *Not in regard to its* APPLICATION. To whom, and to how many human beings, the atonement will, in the course of revolving ages, be applied, it is impossible to tell. The final day will show multitudes which no man can number; thousands and thousands, and ten thousand times ten thousand—all washed in the blood of the Lamb, cleansed from every sin, and made pure as the light. Our brethren will accord with us in saying, that the atonement will save every soul to whom it shall be applied, not excepting the vilest of human beings. Beyond this they dare not go; they will not say that a single individual of Adam's race can be admitted into heaven, in any other way than through the sprinkling of the peace-speaking blood of our adored Lord and Redeemer.

3. *Not in regard to the* OFFER *of salvation.* To whom can the advocates of an *indefinite* atonement, in preaching the gospel, tender its blessings, that the advocates of a *definite* atonement cannot? You, Sir, well know, that we are taught by our Divine Master to offer his great salvation to every one, to whom, in the course of his providence, we are called to minister in holy things. Whenever we stand up in his name to speak, we are authorized to announce the joyful truth, that salvation is come unto them. We can say to every one of our hearers, young and old, rich and poor, bond and free, to the profligate as well as to the moral part of our auditory, "Believe on the Lord Jesus Christ, and thou shalt be saved." "Ho, every one that thirsteth, come ye to the waters." "And the Spirit and the Bride say, come; and let him that heareth say, come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." And let it be distinctly observed, that all our offers of salvation are grounded on the atonement, and that we have none to make but

through the medium of Christ's death.

4. *Not in regard to the* DIVINE PURPOSE. Believing in the infinite intelligence of Jehovah, and in the infinite wisdom of the Redeemer, our brethren cannot but admit, that both the Father and the Son knew, from all eternity, to whom the atonement would be applied in time; and believing also in the doctrine of a personal election to everlasting life, they must concede that Jehovah had decreed the precise number of our race, to whom he would apply its sovereign virtue. Here then we are perfectly agreed. They believe, as well as we, that the Father gave to his Son, in the covenant of redemption, a *definite* number to be saved; and consequently that they only will certainly and eventually be saved. One of the New School speaks of "the *certainty* of the salvation of those for whom, *electively*, Christ died;" "and in this sense," he believes, Christ "died for *the elect alone*." "I grant freely," says another disciple of the same school, "that *only a part* of mankind were given to the Son in the covenant of redemption, and that the salvation of these was one important object he had in view in laying down his life:" and in another place he observes, "I feel no difficulty in admitting, that there is a sense in which Christ laid down his life for the sheep, in which he *did not* for others. As far as his object in laying down his life was to *secure the salvation* of those for whom he died, he laid down his life for the *sheep* ONLY; for he never INTENDED *to secure the salvation of any others.*"

It is conceded then, that the benefits of the atonement will be applied only to those to whom an infinitely wise God decreed to apply them; and that the Redeemer died to *save* only the elect. Now, this is *precisely the reason* why we affirm the atonement to be *definite:* the grand object of it, so far as respects man, is the salvation of that portion of our lost race which Jehovah was pleased, in the exercise of boundless and unmerited mercy, to determine to deliver from the deplorable ruin into which all had fallen. "Christ loved the church and gave himself *for it;* that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."—Ephes. v. 25—27. "All that the Father hath given me, shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day. And this is the will of Him that hath sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—John vi. 37—40. "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."—John x. 14, 15, "I pray for them: I pray NOT for the *world*, but for them which thou hast given me; for they are thine."—John xvii. 9.

It appears then that, in regard to the MERIT *of Christ's death*,—in regard to its *application*,—in regard to the *offer of salvation*,—and in regard to the *Divine purpose*, the *indefinite* is not at all more extensive than the *definite*, atonement,

In what respect, then, we demand, is the former more extensive than the latter? Will the advocates of the new theory affirm, that the atonement was made for all men? But they have already admitted, that Christ died *intentionally* to save the *elect only;* and that God

did not by the atonement *design* to save any other men. How then was the atonement made for all mankind? They cannot pretend to say, that the gospel has been preached universally to our fallen race; they cannot deny that millions have died without ever hearing of the name of Christ, or having the offers of salvation made to them. And is it credible that the atonement was made for all men, and yet the larger portion of mankind never heard a word about it, and died without having their ears saluted with the joyful sound? If the atonement had really been made for all, would not that infinite love which provided it for all, have so ordered, that all should have come to the knowledge of the delightful fact? Did an infinitely wise Jehovah provide this most costly and magnificent feast, for millions and millions in every age of the world, to whom he never sent an invitation to partake of it; and whom he suffered to live and die in absolute ignorance of its existence? Incredible!

But one advocate of an indefinite atonement says, "It opened a door of hope for all men;" and another, "That all men, being placed in a state of probation, have an opportunity to secure their eternal salvation." Indeed! The heathen then, who never heard the gospel of the grace of God, have, notwithstanding their stupid ignorance and debasing idolatry, a door of hope set open before them; and those who never heard a syllable about the atonement, have an opportunity for securing their salvation! Who taught this doctrine? Not inspired men. They teach very differently. They have no such favourable views of a state of heathenism. Listen to the Evangelist Matthew: "The people which sat in darkness saw a great light; and to them which sat in the *region and shadow of death* light is sprung up." Hearken to Paul: "For whosoever shall call upon the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Romans x. 13, 14. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh made with hands; that at that time ye were *without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenant of promise, having* NO HOPE, and WITHOUT GOD in the world." Surely these texts do not teach us that the heathen have a door of hope set open before them; and that *all* heathen have an opportunity of securing their salvation.

But the friends of the new scheme will say, The atonement is one thing, and the Divine intention is another; and that the atonement ought to be considered *abstractedly* from the purpose of God. The atonement abstractedly considered! A grand mistake. It cannot be thus contemplated; it was the purpose of God that made the death of his Son an atonement; and consequently if you view his death apart from this purpose, you can see no atonement. In the cross of Christ thus contemplated, you may behold suffering and ignominy; you may behold a display of fortitude and patience: but you can see no atonement. To discover this, you must ask, why on Calvary was exhibited that amazing spectacle? why did the Son of God submit to such bitter agonies and overwhelming shame? for until these inquiries be answered, and Jehovah's design in the crucifixion of his own Son be ascertained, you can contemplate no atonement. The death of Christ is an atonement, because his Father designed it to be an atonement; so that the atonement necessarily involves in its idea, that of Jehovah's *intention*, in bruising his Son and putting him to grief.

You see a man presenting to another a valuable jewel, but you are ignorant of his intention. Is it a *gift*, or is it a *ransom?* It is impossible for you to tell. But you are informed it is a *gift*. Immediately you connect in your mind the jewel with the *intention* of the donor. Or you are informed it is a *ransom;* and then you immediately connect the jewel with the *intention* of its owner, to deliver prisoners from captivity and bondage. So that both a gift and a ransom, necessarily involve the idea of the intention, for which a sum of money or a jewel is presented by one person to another. Thus stands the matter in relation to the death of Christ. While you contemplate it abstracted from the Divine intention, it will suggest to you no other ideas than those of pain, ignominy, patience, and fortitude; but when you contemplate this mysterious occurrence, in connexion with the Divine intention to make the blood of Christ a propitiation for sin, you behold the great atonement.

As then the atonement necessarily involves the Divine intention in relation to the death of Christ, we are authorized to ask the friends of an indefinite scheme a question on the subject. Do you believe that the Father delivered up his Son, and that the Son delivered up himself to an accursed death, with an *intention* to save all mankind? To answer this question *affirmatively*, would be to establish universal salvation; because the covenant of God must stand, and he will do all his pleasure. But they have already answered the question in the *negative*. They believe that the Father gave to his Son in the covenant of redemption a particular, *definite* number of the human race to save; and that for *these*, and for these *alone*, did the Son die with an *intention* to save them; and that to none beside the elect will the atonement be applied. Thus the *decree of election* is brought into connexion with the death of our great Redeemer; and the atonement becomes *definite*, because infinite sovereignty chose it should be so. No matter when the decree of election takes effect; whether before, as in the case of infants, or after a rejection of the atonement, as in the case of most adults, the subject is not altered; the truth remains the same; the atonement is *limited, definite*. You may call it otherwise; you may call it *general*, you may call it *indefinite*. But it retains its true character. It is what the Divine purpose has made it—*definite, limited;* not indeed in its value, which is unlimited and infinite; but in its application, and in respect to the intention of the Father who appointed, and of the Son who made the atonement.

Another proof of this point will be found in the meaning of the word atonement. Its proper signification is, *agreement, concord, expiation, reconciliation*. Accordingly we find this meaning attributed to the original Greek terms: καταλλαγη, in Rom. v. 11, translated *atonement*, properly signifies *reconciliation*. So it is rendered in other places; and in correspondence with its cognate verb, which is translated *reconciled*.

The Hebrew term כפר, translated *atonement*, is derived from a verb that signifies to *cover;* and therefore, when it expresses the *effect*, it signifies a *covering;* and when it expresses the *cause*, it signifies *that which covers* sin, and thus removes the Divine displeasure from the offender.

In strictness of speech we ought to distinguish between the *death* of Christ, and the *atonement;* just as we distinguish between a cause and its effect. The death of Christ is one thing, and the atonement is another thing; the former being the *cause*, and the latter the *effect*. In human language it is not unusual for the cause and its effect to receive the same denomination. Thus the

sensation produced, and the *fire* which produces it, are both, though very different things, denominated *heat.* So also *cold* signifies the *cause* of a certain sensation in the human frame, and the *sensation* itself.

Here then we see the reason why the death of Christ has been called *atonement:* it is so denominated because it produces atonement, or reconciliation between God and sinful man; and as it has produced this glorious effect in millions of instances, it is justly entitled to this appellation. So it may be called in reference to all who have been, or who shall be, *atoned for, reconciled to God;* but with what propriety can it be so denominated in reference to individuals who never will be reconciled to an offended God by its influence. In truth, the death of Christ is an atonement to no man, before it has been applied; when it has been applied and produced its effect, then, and not till then, is it an atonement to him. You may call the death of Christ a *satisfaction to publick justice, an amends for sin, a substitution for our sufferings;* still this reasoning will apply. It cannot be a satisfaction for those who perish for ever under the hand of Divine justice; it cannot be an amends for the sins of those in respect to whom it never produces this effect; it cannot be a substitute for the sufferings of those who suffer for ever under the penalty of the law.

We have admitted the merits of Christ's death, or of the atonement, to be infinite, and that if applied, it would save millions more than shall ever be saved; but it will not follow that the atonement was made for those who will never be saved. The earth is large enough to have sustained many millions of inhabitants more than have ever lived on it, and probably to sustain millions more than will ever descend from Adam: but on this account it cannot, with any propriety, be said, that it was made for human beings who shall never be created. The sun is large and luminous enough to send his beams to more planets than exist in the solar system, and to enlighten and warm their inhabitants; but, on account of his greatness and grandeur, it could not be said with any propriety that he was formed to enlighten and warm inhabitants of planets that shall never be created. So it is with the atonement; although sufficient in value for all, yet it was made only for those to whom it shall be applied, only for believers to whom the death of Christ shall become an atonement; and not for sinners to whom it has not been, and never will be, applied; not for unbelieving sinners, to whom the death of Christ is not, and will never be an atonement, or a cause of reconciliation.*

In conclusion, after all that has been said on this point, we are willing to admit, that between the friends of a *definite,* and the friends of a *general* atonement, the difference is rather *verbal* than real. They both agree in their views of the *nature* of this mysterious transaction. With them we wish to have

* But our brethren ask, Do not all men partake of benefits resulting from the death of our Redeemer? Are they not in better circumstances than they would have been placed, if no atonement had been made for our fallen race? Does not the commission given by Christ to his ministers, authorize them to preach the gospel to all mankind? Are not all who hear the gospel invited and commanded to come to Christ? And will not the guilt and punishment of those who perish in Christian lands be greatly increased by their rejecting the offers of salvation through a Redeemer? All this we readily admit; but, as our brethren believe the doctrine of election, and teach, not only that the atonement will never be applied to those who finally perish, but also that Christ did not die with an *intention* to save them, all this will not amount to an atonement for them. The benefits referred to in the above questions are merely the collateral benefits, resulting to others from the atonement made for believers.

no dispute. But between the advocates of the *definite* and the advocates of the *indefinite* scheme, the difference in regard to their respective views of the *nature* of the atonement, is great, as will hereafter appear.

On the extent of the atonement, I have insisted so largely, because, as you know, our opponents attempt to disparage our doctrine, by representing their views as more liberal than ours; but it has, I trust, been shown, that the atonement they advocate, though *called* universal, is not more *extensive* in fact, than the atonement we advocate; and that their doctrine on the subject has no advantage whatever in this respect, over that which we maintain.

Yours, affectionately.

From the Supplement to the Evangelical Magazine for 1825.

ORIGINAL HYMN,

BY DR. DODDRIDGE.

Transcribed from a MS. Sermon, dated Northampton, April 6, 1735. *No.* 286.

Mephibosheth's acknowledgment of David's favours. 2 Sam. ix. 7, 8.

Attend, while David's Son and Lord,
Proclaims his royal grace;
What sweetness from his lips distils!
What smiles adorn his face!

"Rise, humble soul, wipe off thy tears,
Thy treason I forgive;
Banish those unbelieving fears,
For thou shalt surely live.

"The inheritance thy father lost,
To thee I will restore;
What Eden's blissful realms could boast,
Thou shalt possess, and more.

"Behold! my table spread for thee,
I give my flesh for food:
Behold! my wounded side disclosed,
That thou may'st drink its blood.

"With thee I take up my abode,
Though in this humble cell:
And in my radiant courts above
Thou shalt for ever dwell."

In silent rapture, bounteous Lord!
We bow before thy face;
Since words can ne'er our *meanness* speak,
Nor speak thy matchless grace.

Miscellaneous.

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

LETTER V.

(*Continued from p.* 68.)

A——, October 20, 1821.

You ask, dear Mary, "what studies Charles shall pursue?" He can spell, read, and write; and a child should hardly remember when he could not. At the age of six, your brother Edward's instructer put him to the study of English grammar, not, he said, "from any particular advantage he would *then* derive from the knowledge he might

acquire, but chiefly to improve his memory." Our instructers now say, that a thorough knowledge of the Latin grammar almost supersedes the necessity of studying the English. We have reason to believe, it will, at least, give a much more correct idea of the nature of grammar in general, than can otherwise ever be obtained; and that it will also be the best preparation for afterwards getting a thorough acquaintance with the *peculiarities* of English grammar, which is to be obtained by a careful attention to the grammars and exercises of Lowth and Murray.

Whatever may be said of the *uselessness* of the dead languages, by those who are ignorant of them, do not suppose that without a knowledge of them, your sons can ever be liberal scholars. Ask any one who knows by experience the value of the ancient languages, and he will satisfy you of their importance, especially to professional men. The ignorant are not competent to judge on this subject. Ask a savage the use of a book, who never saw one, and he cannot tell you that it has any use; but we should think him more savage than ever, if he would not believe what experienced persons should tell him respecting it. Thus we should learn, not to judge for ourselves of things we do not understand. If the study of the dead languages had no other use, it certainly has this—it disciplines the mind of youth, it fixes the habit of application and of close investigation. A knowledge of the learned languages, is out of the reach of most children; but you who have the advantage of money and teachers for instructing yours in this branch of useful literature, would be inexcusable if you should neglect it.

In our common academies, by diligent application, a boy at the age of twelve years may be tolerably well grounded in the Latin, and may have made a good beginning in the Greek: he may too by this time have a good knowledge of geography, and he ought to be perfect in orthography. He should likewise write a good legible hand, and be pretty well advanced in common arithmetic. By these acquisitions a broad foundation is laid, on which a noble superstructure may be erected. But, Mary, you know that to accomplish this, the mother and the son must be methodically industrious; and that his capacity must at least not be below mediocrity. Under these circumstances, *I know* that all I have mentioned is attainable at the age I have specified.

On the whole, I should think from the observation I have made, that Charles might now begin with the Latin, rather than with the English grammar. A child, you know, learns to pronounce words in another language much more easily than is done by an adult. Remember those who at a later age "could not frame to pronounce *Shibboleth*," even at the forfeiture of their lives. You recollect that your brothers, at that early age, thought it a diversion to decline the Latin nouns, adjectives, &c. At the age of nine, when your Charles shall have studied Latin three years, in connexion with reading, writing and orthography—geography, with the use of the globes and maps, may then be added, for half the day. At ten, his mind will be sufficiently matured to begin arithmetic. At these studies, with the Greek in due time, he should spend three or four years at least, and then I suppose his education, which is unquestionably the best fortune that can be given him, will be far enough advanced, to send him for its completion to a College, or University; or if not, still the education he will already have acquired, will render him respectable and useful in any situation or business in life. Besides, it must be impressed on his mind that his education is not *finished*.

when he leaves either the academy or the university. The *foundation only* is laid, on which he must continue to build up to the end of his days: and if the foundation be *well laid*, he will find delight in rearing the superstructure by his own unaided efforts.

"A want of time" is a very common complaint; but "a want of industry," might often, with more propriety, be the burden of our song. Do we consider there are twenty-four long hours in every day? Think how much may be done for a child in this liberal allotment of hours. Eight of these must, even now, be spent in study, two at home and six at school. At this early age he may require nine hours for sleep; seven then remain, for devotion and recreation. In these he may also perform some little offices for you. Let him have the poultry to feed, or some little charge which he must consider as his own. This will teach him that his time is of some consequence—that certain objects are dependent on his care and attention; it will also teach him economy, and prevent him from contracting idle or vicious habits. If he learns to use his axe and his hoe, it will strengthen his nerves, and be a preservative of health; and labour at a future day, should it become necessary, will not prove so great a hardship, as it would otherwise be found.

When he plays let him play with all his might; suffer him not to mope away his hours of recreation in inactivity. Gather up the fragments of time; make the experiment for a few days, and see if his time is not valuable—see if every week is not rich in days and hours. Measure time by what you can accomplish, and a day will not only appear longer, but far more pleasant even to Charles, when the habit of activity is confirmed. There will be with him no *waiting for*, no *uncertain hesitation*, but all will be readiness, order and method.

"O glorious avarice, the avarice
Of time."

It is a just observation, that "God, who giveth all else liberally, is sparing of time; for he gives but one moment at once, and takes this away, ere another is bestowed." O let us consider each of these "golden moments," a treasure not to be despised and thrown away!

I have known some mothers, who selfishly seeking but their own comfort, confined their little ones in bed, as long as possible; lest their noise should be heard, and that the circle around the pleasant evening fire should not be enlarged, nor disturbed by them. Is it much less criminal thus to abridge each day of its hours, than at once to abridge life of its years? Another evil of this practice is, that a child by being confined two hours earlier in the evening, and two hours later in the morning than is necessary or proper, acquires the habit of sleeping too much, a habit which probably will always remain; and thus these wasted hours during life, will amount to years.* I have observed also, that such as have been bred up in this way, are usually dull and phlegmatic.

Alas! that children in so many ways, are allowed to waste "the morning of their days, and the dew of their youth," because of the unfaithfulness of mothers. It is almost exclusively that the charge

* "I will here record," says the pious and excellent Dr. Doddridge in one of the notes in his 'Family Expositor,' "I will here record the *observation* which I have found of great use to myself; and to which I may say, that the production of this work, and most of my other writings is owing: viz. that the difference of rising at five and seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life, of which (supposing the two hours in question to be so spent) eight hours every day should be employed in study and devotion."—*Family Expositor, note on* Rom. xiii. 12.

of your child's early years is given to you; and on you rests the awful responsibility, to train him up in the right way. Can you wish that your husband would relieve you from the task (if such you consider it) at the expense of his business abroad; by the profits of which you are liberally supported, and by which so rich a provision is made for the further wants and education of your children? These, instead of being placed in the hands of strangers, to earn by daily labour their bread, are under your own maternal care to educate, with all the advantages which easy circumstances can give—Ask no more, nor require more of your husband; neither shrink from the charge, nor let it remain neglected. And let your husband learn your worth, by finding his sons at a proper age, qualified to relieve him, if necessary, from the burden of business; and to render his declining years happy, in their affection and prosperity. All this, it is your privilege to do, if God crown your labours with his blessing.

It is the doctrine of the Bible, that for every moment we must give an account. Doubtless we are also accountable for the moments and hours which our children lose through our neglect: And O! the vast amount of squandering, for which the most of us will be found responsible. Could all the fragments be gathered which are lost in sleep, in inactivity, in mistaken pursuits, and at the end of our appointed time be added to our existence—would not the amount be more than was added to the days of Hezekiah? What would not the dying sinner give for a reprieve of such a length? Or what the rich man who lifted up his eyes being in torment, for such a space of new probation? They are even now worth no less to us; for each moment has a bearing on eternity—

"Seize the kind moment as it flies."

Interest yourself deeply in the character of the teacher under whose care your child is placed. If his teacher is incompetent or negligent, your son will be the sufferer for it all his days. The loss of your money is little, compared to the loss of his time; for with the years of his childhood and youth, the most precious season for acquiring knowledge, as well as for forming correct habits, forever passes away.

If possible, place him under the care of one who is pious. Next to pious parents, this, I conceive, to be a circumstance of the greatest importance to the spiritual and temporal interests of children. In a town, where there was a revival of religion, two schools were established; one of which was under the care of a pious instructer. In this school there was also a revival; and many of the scholars became hopefully pious. The other school shared not in the gracious blessing. You may certainly with much more confidence expect a blessing on the education of your son, if his teachers have themselves been "taught of God." Beside the religious advantages of your child, his literary improvement will probably be much greater, under one who may be expected to be conscientiously faithful, in the performance of all his duties. If you cannot have truly pious teachers, let it be indispensable that they be strictly moral.

You ought to employ no teacher but such as merits every attention and encouragement, from the parents of those who are committed to his charge. Surely those must be entitled to our gratitude and respect, who aid us in the arduous work of educating our children. Listen to no trifling complaints; for children are partial, and incapable of judging in their own case. If a teacher actually errs in his management—unless it be a very gross error—let not your little ones

know it: for if their prejudice is excited, and their respect for their teacher destroyed, be assured that their progress will be greatly impeded, if not entirely at an end.

Parents should be very careful to know to whom they delegate their power in the matter of instructing their children; and when this is done, they should cordially acquiesce in his plans, and not attempt to dictate them. Should there be unforeseen errors, take the earliest opportunity of conversing with candour on the subject. There may have been some misunderstanding, or misrepresentation. But you should even suffer much in your own feelings, and be well assured that there is the best cause for it, before you take your child from a school.

When an idle and disobedient child has been justly corrected at school, I have known the parents, from motives of resentment, take their darling home; and this successively, with *every* teacher, however highly approved by others. But the child in every such case is the principal sufferer. He soon finds himself far outstripped by those who had been his equals; and becomes through life their inferior—O, how can any parent compensate a child for this!

Without a very good reason, allow not Charles to be absent from school even a day; nor ever suffer him by teasing you, to obtain consent for this, against your better judgment. If he knows that by entreaties he can gain his point, be assured the efficacy of entreaties will be often and artfully tried; and the more he remains at home, the more reluctant will he be to attend school. He should hardly know that such a thing is possible, except in the case of ill-health. You will again feel the necessity of inquiring with whom he associates most intimately; for the circle is large and promiscuous, from which, at a publick school, he may select his companions. See that *they* whom you chose for him in his earlier days, may as far as possible, *yet* remain his best loved friends. The views of *their* parents were similar to your own. These friends may be a mutual advantage and support to each other. They may, if they are worthy of, and satisfied with each other's friendship, prevent many unhappy connexions, which might otherwise be formed; they may become a mutual defence; "and a threefold cord is not easily broken."

(*To be continued.*)

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 71.)

Montpelier, June 1st, 1820.

My dear Friend—My stay at this place has been longer than at first I intended. The reason is, some improvement of health makes me willing to remain yet a while, in order to allow means, which promise something, a full opportunity to work their proper effect. This place has been long celebrated as the seat of medical science. Its school is the general resort of students of medicine in the south of France, and a standing is claimed for it, inferior to no establishment of the kind in this country. The kindness of a mercantile gentleman, the son of a Protestant clergyman, to whom I had a letter of introduction, has introduced me to a Dr. Cretian, who is said to be at the head of his profession in Montpelier, and for whose judgment and candour I have conceived a high respect. By his prescription I drink asses' milk, in connexion with a very weak extract of bark; and this, with a proper attention to diet and exercise, is all that he allows. He advises, as soon as the hot weather shall set in, to repair to Bagniers, a watering place

in the Pyrenees, on the borders of Spain, from the medical virtues of whose waters he predicts, with certainty, the most happy restorative effects. Asses' milk, I am informed, is considered among the chief restoratives, in all cases of general debility in this country. I take it early in the morning, to the amount of something more than a pint, warm from the animal, milked at the door of my lodgings. I find myself certainly a little recruited, though no radical change is yet indicated on my debilitated organs of digestion.

The ass appears to be a very important animal in this country; affording not only medicine, but also a much greater amount of labour than any other of the four-footed tribe, both in cultivating the ground and in carrying its produce to market. To me it is decisive evidence of the backward state of improvement, when I see every where so many of this diminutive, slow, ill-humoured race at work, and that too under the management of women; when the horse or mule, directed by the stronger sex, would be so much more effective. Its astonishing durability and easiness of *keep*, recommend it to a poor and ignorant population; such as the great mass of the French, in this region of country, unquestionably are. That they are a poor people, is sufficiently evident on looking at their persons, their dwellings, and the general face of their country. And a poor people, from the very want of the means of information, must, generally speaking, be ignorant; more especially when, as it is here, not more than one in twenty of them has been taught to read.

That Montpelier is a place of general health, I think is not to be doubted. Its high, airy situation, the mildness of its winter (there being but little frost) and the dryness of its summer, with its distance from any stagnant water, must altogether be favourable to health. But it has one drawback, and one which I conceive constitutes a capital objection to its being a suitable residence for invalids—I refer to the high, sharp winds, blowing occasionally from the sea, similar to what I have mentioned as prevailing in all the cities on the Mediterranean where I have been. Perhaps the sensibility of my nervous system, leads me to estimate it beyond what I ought; and it may be too, that it prevails at this particular season of the year more than at other times. But its existence, as a serious calamity to the place, is evident, from the common appellation given it by the inhabitants. They call it *mal vent de mer*, the bad wind from the sea. I am informed that invalids, far gone in decline are, on coming here, frequently carried off very rapidly; owing very much to the severe operation of this wind upon their system.

The botanick garden, attached to the Medical Seminary, is one of the most interesting items of general curiosity, to be found at this place. It is a grand establishment, which does much honour to the country. Independently of its utility, as a means of communicating botanical and medical instruction, it affords to the citizens and strangers, who have at all times free access to it, a most delightful retirement. It reminds one of the ancient paradise, occupied by the first progenitors of the human family, while in a state of innocence. It is situated in the suburbs, outside of the walls, on the north side of the hill on which the city stands. One part of it contains many varieties of the tree kind, from the lofty oak to the lowly shrub, arranged in rows and beds, with gravel walks in all directions. Another part is devoted to the endless catalogue of plants and herbs; the whole exhibiting the amazing bounty of Nature's God, in the superabundance and endless variety of the vegetable kingdom. But alas! the calamity of ignorance. I have

felt it as a real drawback on my enjoyment, while sauntering for hours, as I often have done, through this enchanting place, to reflect that of the nature and properties of the wonderful vegetable creation with which I was surrounded, I knew almost nothing. Nay, of the very names of by far the greater part of the plants I was utterly ignorant. What would I now give for the botanist's knowledge? Surely, the blindness which has happened to fallen man, as it regards only the things of nature, is a dreadful calamity. Our first father, while in his sinless state, could look into the very nature of all he beheld in creation, and give to every thing a name according to its properties. Had I such knowledge, and without the hard drudgery of learning—which, after all, can arrive at little more than a guessing acquaintance with the objects of its study—how would it increase, a thousand fold, the gratification of an afternoon's ramble through this Eden in miniature. Let me then try to turn my ignorance to some account, by deriving from the heavy privation it inflicts, a powerful stimulus to increased diligence, in pursuit of that immortality which numbers among its boundless blessings, a knowledge something like the omniscience of Deity—when we shall "see as we are seen, and know as we are known."

One corner of the botanick garden, comprehending several acres, is too steep and rugged to allow of cultivation. It remains in all its original rudeness, covered with trees, rocks and bushes; thus exhibiting, in striking contrast, the wildness of nature, alongside of the beauties of cultivation. In this sequestered place, tradition has marked the spot—a kind of grotto, formed by the projecting rocks—where Young buried his lamented Narcissa. Then, as in some countries yet, the ruthless spirit of popery denied to Protestants the right of sepulture; and this compelled the weeping poet, under the darkness of night, in this lonely retirement to "steal a grave"—

"More like her murderer than friend, I crept,
With soft suspended step; and muffl'd deep
In midnight darkness, whisper'd my last sigh."

Some time ago, an English comedian on his travels in this country, commemorated the spot, by the erection of a monument, corresponding in its simplicity with the rudeness of the surrounding scenery. It consists of a plain board, bearing this inscription,

"Narcissæ flentibus manibus."*

Since I have been at Montpelier, I have been introduced to something of a new manner of living, but which is universal among all strangers and natives who are at boarding. I inhabit a furnished room in the house of a private family, for which I pay about five dollars per month. Here I am provided with a morning and evening meal of coffee, chocolate, &c. as I may choose; for which I pay the simple cost of the materials, without any extra charge for cooking. For dinner, I must go to what they call the *Restaurateur*, of which there are abundance in the place. It is simply an eating house; and it is an establishment of some curiosity. On entering it, you are introduced to a large eating room, filled with tables, covered with clean table-cloths. The tables are of different sizes, to accommodate companies of different numbers, from one to a dozen. On setting down at one of these tables, you are presented, at your request, with a printed sheet, containing the whole catalogue of eatables, furnished at the house, with the price marked for a given quantity of each; which given quantity

* To the sorrowing shade of Narcissa.

is understood to be about a sufficiency of the article for one person. From this bill of fare, you may select your dinner, consisting of the most extensive variety of dishes; or you may make your meal of one item. Your cost will be a few sous, in addition for each article you order. If you call for wine, a bottle will be produced, at a marked price, according to the kind of wine; and whatever you leave will be corked up, and again brought forward at your next visit, if that should be a week after. In this way your dinner may cost you just what you please, from six cents, to a dollar, or a guinea. The cooks are generally men, who have their fires burning, their pots boiling, their materials at hand, their shirts rolled up to their elbows; in short, every thing in the most perfect readiness, to execute the ordered cookery at the shortest possible notice. And it is surprising with what celerity of execution, at any hour of the day, a dinner of roast and boiled will be provided.

The fashionable hour for dinner with the higher classes, and all who ape them, is after sun-down. And with these fashionables, in conversation, it is always morning, until after dinner. But the lateness of the dinner hour, makes the phraseology often strike the ear of one unaccustomed to it, as very ridiculous. A few evenings ago, returning into the city, from an afternoon's ride, I was accosted by a young French officer, with whom I have made some acquaintance, with the salutation, "good morning, sir." At that moment, the last rays of the evening sun were just gilding the tops of the hills. This, by the by, is no unfair sample of what fashion frequently is,—a perversion of common sense; and if it was never found, in equal degree, a perversion of God's enactments, it would be the less matter.

Owing to my deficient acquaintance with the language, I have had but a slender opportunity of remarking on French society. My almost daily companion has been a young Englishman, with whom I became accidentally acquainted; and who has become the victim of a headstrong passion, to a degree beyond any being, with the operations of whose heart I have ever before been acquainted. He is here, like myself, in pursuit of health. He has received a liberal education, and is pleasing in his manners, free from profanity, and with the exception of knowing little about religion, and being evidently without its power, he is not a disagreeable companion. He was brought up in London, and came to Montpelier, about six months ago, under an incipient affection of his breast: and until very lately had flattered himself with being nearly restored. He has fallen excessively in love with a young French lady, but a few months married. So completely has the fascination possessed his mind, that he could not refrain from talking about her; till at length, suspecting his situation, I drew from him the full disclosure. He does not pretend to justify his passion; but pleads in palliation, the universality of such attachments in French society; and says, "in Rome, a man may do as Rome does." He has not yet had a fit opportunity of making any explicit avowals, to the object of his criminal attentions; but thinks he has sufficient reason to flatter himself, that she is not entirely indifferent to him. A week or two ago he was at an entertainment, where she also was a guest; and which closed, with a great degree of revelling. He declared to me, that such was the amount of the evening's enjoyment, flowing partly from the amusement with which the feasting was accompanied, and partly from her society, that a repetition of the same happiness, through six evenings in succession, he would

willingly purchase, at the price of his whole future earthly existence. This he averred, declaring himself in sober earnest. Such is the intoxication, even to derangement, with which sinful pleasure is capable of affecting the minds of her deluded votaries. What a lamentable example is this young man of the truth of Solomon's remark, "Yea also, the heart of the sons of men is full of evil, and madness is in their heart, while they live." Every consideration I could think of, derived both from time and eternity, I have urged upon him, to awaken him from his deep delusion; but altogether without effect. This week he spent an evening at my lodging, much dejected, on account of a spitting of blood, which has returned upon him. That this occurrence has been the result of the irregularities in which he has indulged, and especially of the high excitement of his mind, I have no doubt. I embraced the opportunity thus presented, of reiterating my admonitions, entreating him, if he found it impossible to control his passion, to forsake the place, and accompany me to Toulouse, whither I expect in a few days to remove. While conversing with him on the subject, he discovered through the window, in a large room on the opposite side of the street, the object of his unhallowed attachment, making one in a company assembled at an entertainment. Immediately his attention became rivetted to the window, during the remainder of the time he stayed; and all I could say, was like an attempt to "charm the adder."

I verily think, that sending a young man, on whose heart grace has no hold, or whose habits of self control are not fixed, into this land of dissipation for his health, is about as hazardous an experiment as can well be made. Any good effect produced, by change of climate, diet, &c. will, in all probability, be far more than counterbalanced by the seducements of dissipation, when health begins to be restored. That great dissipation prevails here, is abundantly evident, to one who is only a looker on, without mingling at all in society. Through the day, generally, the streets are comparatively empty, and every body seems following some employment, in an every day dress. But at the approach of evening, the metamorphosis is astonishing: it seems as if the whole population had come forth like butterflies, dressed in their gayest attire, in pursuit of flowers; and the variety of amusement, carried on by moonlight and lamplight, would require other powers than mine to describe—if indeed they were worth description. Never have I before witnessed exhibitions, which so forcibly reminded me of John Bunyan's "Vanity Fair."

Montpelier has a Protestant church, very respectable, as it regards both the size of the building, and the number and appearance of the congregation who worship in it. It is served by two pastors, of whom Mons. Lassignol is the junior. He is a very evangelical man, and if his life is spared, promises great usefulness. His appearance indicates him to be but a little turned of thirty. He reads English, and speaks it a little. His library contains a good selection of our most approved English authors on the subject of theology. The account he gives me of the senior pastor his colleague, is, that he is a man of the world—in his doctrine something between an Arminian and a Socinian—quite opposed to evangelical piety, which he regards as enthusiasm. And such are the great majority of the Protestants throughout France. The principal part of the congregation harmonize with the senior pastor; and of course, Mons. Lassignol is with them a very unpopular man. He scarcely counts on twenty in the whole congregation, who are really pious. Of the consistory, answering to our ses-

sion, and composed of twenty-four members, one only is with him. Such is the dead current which sets in against him, that he feels at times very much discouraged, and is doubtful whether he will be able to maintain his situation; which indeed he could not hope to do, but for the circumstance that his settlement was with the sanction of the government, who pay his salary; and therefore to remove him would require a process involving some charge of immorality. But if he is spared, and his laborious diligence continues, there will be an exception from the ordinary results, under Divine Providence, if he is not blessed with a measure of success. A more indefatigable minister, in season and out of season, I have hardly known. On the evening of the Sabbath there is a meeting in his house: on Wednesdays, he has a lecture in the church, of which the consistory disapprove: and several evenings through the week, he meets at private houses with such as choose to attend, and explains the Geneva catechism. Owing to the coldness and backwardness of the senior pastor and the consistory, he has not yet succeeded in forming a Bible Society. But he has distributed Bibles, and Testaments to the amount of forty thousand, in this region of country; very many of them among the Roman Catholicks. In this blessed work, he is the agent of that thrice blessed institution, "The British and Foreign Bible Society."

The attendance of the congregation, since I have been here, on the Sabbath, has been quite full; but their attention and reverence have appeared rather deficient. The forms of worship correspond exactly with ours. The psalms in use are those of the Old Testament, and the psalm book contains the tune to each psalm. The dispensation of the Holy Supper took place some Sabbaths back. In this there was some deviation, as to mode, from what is customary with us. Two small tables were erected, at a small distance from each other, near the upper end of the church. On one of these was placed the bread, and on the other the wine. The two pastors took their stand at these tables; and after a consecrating prayer, the communicants came forward, one after another, and received the elements—the bread from the one pastor, and the wine from the other—and returned immediately to their seats. A principal part of the adults in the assembly were partakers on the occasion. On the succeeding Sabbath there was also a dispensation, to such as from any cause were disappointed of the privilege on the former day. Mons. Lassignol is greatly confident, that the cause of Protestantism is rapidly on the increase in the country at large; and for its spread, but especially its protection, he counts largely on the assistance of infidelity. The majority of the better informed part of the community are infidels. They and the Protestants harmonize on the subject of civil liberty; while bigotted Popery clings to the throne of Louis. Hence infidelity, from political motives, fosters Protestantism. But besides, a great deal of the Protestantism in the country is a religion of mere reason, but a little removed from infidelity. Indeed, I am inclined to think the infidelity of France is, in a very great degree, the production of Protestantism indirectly. When Popery, a hundred years ago, acquired the entire ascendancy, and the Protestant worship was wholly suppressed, it is quite reasonable to suppose that the posterity of the Protestants, inheriting the utmost hatred to the Roman Catholick Church, and at the same time shut out from all other publick worship and publick instruction, would degenerate into absolute infidelity. And when Protestantism was restored, many who had imbibed infidelity, merely out

of a regard to the religion of their fathers, had a partiality for it, and easily fell into some outward profession of it. It is thus that Popery, by destroying the Protestant religion, produced infidelity; which has avenged the blood of the martyred Protestants seven fold, and may ultimately have a leading instrumentality in putting down the "man of sin."

Perhaps Mons. L——, a wine merchant, to whose civilities I am much indebted, may be quoted as no unfair sample of what too many of the Protestants are, in point of genuine religion. I had brought to him a letter of introduction when I came here, and very politely on the next Sabbath morning, he called at my lodging, and offered to conduct me to the church. Accordingly, having taken me to the vestibule, and committed me to the care of the sexton to show me to a seat, he turned and went away. And though a member of the consistory, in other words an elder, I have not seen him at publick worship since I have been here. Nay, some time after, wishing to have a conversation with my physician, I requested his kind offices as an interpreter. He invited me to call the next morning, at an early hour, at his counting house, and said he would accompany me. I did so; and to my surprise, (it being the Sabbath) I found him with three or four clerks, engaged exactly as on any other day of the week. Still, however, Mons. Lassignol, is greatly encouraged with the growing progress of evangelical piety among the Protestants. He is able to mention several ministers, men of standing and influence, who, he says, are coming over to that side. He has a right to be encouraged on that subject. It is the Lord's cause, and we know "by whom Jacob can arise when he is small." But verily, to encounter the opposition which must be encountered from a variety of quarters, requires a courage which faith only can give.

Yours, &c.

FOR THE CHRISTIAN ADVOCATE.

TRANSATLANTICK RECOLLECTIONS.

No. V.

"Forsan et hæc olim meminisse juvabit."

Mr. Editor—I confess that my chief attachment to Scotland arises from her attachment to Presbyterianism; and strange as it may appear to the friends of St. Peter, I do honestly acknowledge that I love her for the obloquy she has borne, and the scars which she has received, in the "wars of the covenant." I am well aware that there are some who will not envy me this object of my affections, and who do not think it any matter of commendation that Scotland *felt* as she *spoke*, when she cried out, "Noli me episcopari." To me, however, this freedom from hypocrisy and this apostolick decision, is a rare and sparkling beauty. By this time your readers will have discovered, that I am one of those short-sighted individuals, who never could see any distinction that the Saviour ever made among his apostles or ministers, which gave them authority one over the other. I would not, however, be understood from this, conjoined with what I have previously said concerning academical honours, as advocating a system of *radicalism*; which would throw open the pale of the Christian church, for the admission of the "clean and the unclean," as was the case with Noah's ark; nor yet withhold honour from those to whom honour is due. On the contrary, as it regards the Christian ministry, though I have no desire to trace my kindred to the apostles, through the murders and adulteries and heresies of the church of Rome, yet I would con-

o' the Barony, and the Gorbals, and a' about, they behoved to come into Glasgow, ae fair morning, to try their hands on purging the High Kirk o' Papish nick-nackets. But the townsmen of Glasgow, they were feared their auld edifice might slip the girths, in goun through siccan rough physic; sae they rung the common bell, and assembled the train bands wi' took o' drum. By good luck the worthy James Rebat was Dean o' Guild that year (and a gude mason he was himsel, made him the keener to keep up the auld bigging) and the trades assembled, and offered downright battle to the commons, rather than their Kirk should croup the crans, as they had done elsewhere: It was na for luve o' Papery—na, na! nane could ever say that o' the trades o' Glasgow—Sae they sune cam to an agreement, to take a the idolatrous statues o' sants (sorrow be on them) out o' their neuks, and fling them to the moles and the bats, for which they had Scripture warrant."—

Poor Knox has suffered much obliquy as the author of destroying so many valuable buildings during the Reformation; but perhaps it behooves us who have done so little for religion, to be sparing of our censure upon one who was such an eminent instrument in the hands of the Lord, in purging the land of idolatry and superstition and ignorance. Besides, as he used to say himself, "the best way to scatter the rooks, is by pulling down their nests." O that there were in each of us only a tithe of that zeal for our Master, and that knowledge of his will, which influenced and illuminated the Scottish reformer, and then we would *do* more and *say* less!—These were times which literally tried of what spirit men were. How deeply grateful should we be, who inherit a land of such gospel freedom, and who live in a period of such unbounded toleration, that there is indeed "none to make us afraid." Surely, surely, if we are negligent or unfaithful, "it will be more tolerable for Sodom and Gomorrah in the day of judgment than for us." "Let us fear then lest a promise being given us of entering into his rest, any of us should seem to come short of it"—though encompassed with so many privileges, and enlightened with so much knowledge, and rid of every natural hinderance.

The religious reaction which took place at the Reformation did not spend its force, in Scotland, until it demolished not only every thing *unscriptural*, but every thing *popish;* when this could be done without offering violence to any thing which had a divine warrant. Some of this austerity has been relaxed by other sects, and even by Presbyterians in other lands; but to the date of these reminiscences, the Scotch have kept all their prejudices awake, and stand as ready and as determined to combat any and every innovation, either of precept or practice,* as if the present generation had themselves come through the dangers and difficulties of the Reformation. Now, I confess it is for this bold, uncompromising integrity, that I revere them. As an instance, to show with what pertinacity they adhere to the very letter of their forefathers' simplicity, I may mention that during my residence in Glasgow, there was not an organ in any Presbyterian church in the city. The only one I ever heard of was in the Episcopal church, and which, in consequence of it, went by the name of "the whistling kirk." I was indeed told of a very popular divine, who being an amateur in

* If this statement be correct, we must confess that we have long been in error. That the Scotch church is tenacious of her forms we have always understood; but if there has not been, in the establishment, a grievous departure in many, both of the clergy and the laity, from the *principles* of the Reformation, we greatly mistake.—EDIT.

musick, influenced some of the wealthy members of his congregation to procure an organ; but the consequence was, that both he and the organ had to leave the city. On this occasion, a wag published an engraving of the Rev'd. Doctor, travelling towards Edinburgh with the organ on his back, and humming as he looked back on Glasgow, "I'll gang na mare to yon toun."

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 83.)

Mission House, Honoruru, Island of Oahu, June, 1824.

Monday 7th. After the monthly prayer meeting with the natives, Harriet called with me this afternoon to see a young American sailor who is very ill, and who I have visited regularly for some time past. He is one of the many infatuated beings, who desert their ships to wander among the licentious inhabitants of the island, without a home and with scarce a subsistence. He suffers exceedingly, and is entirely destitute of every comfort—his bed is a dirty mat spread on the ground, with a piece of native cloth for a covering, and a block of wood for a pillow. We do all in our power to prevent his suffering for want of medicine, food and necessary attentions; but we have become so familiar with sights of misery which we cannot even attempt to alleviate, that we are often compelled to turn from them with a sigh, and banish them as quickly as possible from our recollection. This is indeed a land of disease and death, and, in many respects, of inconceivable corruption and horror. This lad, like many others who live at ease in sin, while their health and strength are continued, now, that he is in a situation of agony and of danger, is overwhelmed with guilt, remorse and shame, and with trembling and tears supplicates the counsel and the prayers, which, in other circumstances, he would have disregarded, and perhaps scorned.

Such are to be pitied—to be instructed, and to be tenderly and fervently prayed for: but I doubt whether any one can discharge the duty without the lively fear, that if it is the hour of death, it is eternally too late for their salvation—and if they recover, that their fears and their penitence will be only as the morning cloud and early dew; and that of them it will be said, according to the proverb, "the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."

Tuesday 8th. It is quite sickly among the natives at present. Two chief women died on Sunday—one here and one at Waititi; and from the daily wailing heard in various directions, it is probable there are many deaths among the common people. Before breakfast this morning, Piia, one of the queens of the late Tameamea, and Laanui her present husband, with their retinue, called for me to accompany them to the funeral of the chief at Waititi. After a cup of coffee we set off, and even the object of our excursion, and the deep mourning dresses of most of the party, did not suppress the smile provoked by the appearance we made, when brought in the scope of a single coup d'œil. The queen, seated on a mat, completely filled the body of the small waggon in which she rode, drawn by a pony which, in size and weight, could stand no comparison with her majesty; while Robert Haia (one of the natives lately returned from Cornwall) perched on the foreboard, immediately over the little horse, acted as charioteer. Laanui, a tall stout young man of 250 lbs. weight, without saddle or bridle, except one of twisted grass, bestrode a nag, equally sorry and diminutive in his appearance as the one in harness, (but far more restless and stubborn in his movements)

—his feet, except while engaged in beating the ribs of his beast, dangling just above the surface of the ground. He was richly and fashionably dressed, but for the benefit of the air, in the labour of his arms and legs and feet, necessary in the management of his horse, or, from a fear of injuring it by a fall, he committed an elegant cap of velvet and gold to an attendant, and rode bare-headed. Three or four of the native teachers in good American clothes, but most wretchedly mounted, kept him company—while a large number of servants, covered only by a few dirty strips of native cloth, scampered along, some behind and some before, on horses as shabby and uncivilized as their riders. I myself rode the mission horse—a raw-boned—high hipped--long--lean old animal, quite characteristick of the whole establishment. You can readily imagine, that this escort of horsemen to the royal equipage—some of the horses kicking and running, while the ragged tapas and long hair of the riders were streaming in the air —some balking and backing—and some standing in stubborn fixedness in spite of whipping and goading—made no common spectacle, especially, when viewed in connexion with a large train of attendants, in every colour and variety of drapery, bearing large Chinese umbrellas of yellow and crimson damask silk--different coloured *kahiles*—calabashes of refreshments—tobacco pipes—spit boxes, &c. &c., some running and hooting after the carriage of their mistress, and some standing in silent admiration of the skill of the horsemen, and the various tempers of the beasts.

On reaching the settlement we found the coffin unfinished; and I improved the necessary delay in visiting a large *heiau*, which had often attracted my attention, situated about a mile above the bay and groves of Waititi, immediately under the promontory of Diamond Hill. It seems well located for the cruel and sanguinary immolations of the heathen, standing far from every habitation, and being surrounded by an extent of dark lava, partially decomposed and slightly covered with an impoverished and sun-burnt vegetation. It is by far the largest and most perfect ruin of the idolatry of these islands, that I have yet seen; and was the most distinguished temple on Oahu. By a rough measurement, I made its length 40, and its breadth 20, yards. The walls of dark stone are perfectly regular and well built, about 6 feet high, 3 feet wide at the foundation, and 2 feet at the top. It is enclosed only on three sides—the oblong area formed by the walls being open on the west: from which side there is a descent by three regular terraces or very broad steps, the highest having 5 small *kou* trees, planted at regular distances on it.

A native, of whom I had inquired on the beach the direct path to the heiau, and who had obligingly offered his services as a guide, gave me an explanation of some of the rites of the former system—interspersing his statement every few moments, with an emphatic—"*aore maitai!*"—"*naau po!*"—"*no good!*" —"*dark hearted!*"

Pieces of cocoanut shells, and fragments of human bones, both the remains of offerings to false gods, or rather to demons, were discoverable in different parts of the area, and forcibly hurried the mind back to the times of superstitious horror now gone, as we firmly believe, from this interesting people, forever. It was at this place, that 10 men were doomed to be sacrificed about 20 years since, for the recovery of our late patroness Keopuolani, then dangerously ill, in the neighbouring groves of Waititi. It was her happy destiny before her death, to see a bright and glorious day dawn on the gloom that overshadowed her birth, and rested on

her riper years; and, eventually, herself to become the blessed recipient, as we trust, of all the riches of eternal grace.

As far as my knowledge of the language would permit, I endeavoured to direct the attention of my companion to the glories of this latter day—to the only acceptable sacrifice—the Lamb made ready from the foundation of the world, and to convince him of the necessity of a life of holiness, and of loving and worshipping the only living and true God.

The terraces of the heiau command a beautiful prospect of the bay and plantations of Waititi—of the plain and village of Honoruru, rendered more picturesque by the lofty embankments of Fort Hill on one side, and the tall masts of the shipping on the other—and still farther in the background, of the dark eminences in the vicinity of the Salt Lake, and the picturesque chain of mountains that forms the north-western boundary of the island. The view to the east is of a perfectly different character, presenting nothing but the precipitous projections and shelvings of the indescribably rude—decapitated promontory of Diamond Hill. This, on the side next the heiau, is entirely inaccessible, and though it is without a single germ of vegetation in its whole extent from top to bottom, a space of many hundred feet, and in a circumference of many miles, is still one of the most imposing and beautiful features in the scenery of Oahu.

Shortly after I reached Waititi again, the funeral service, consisting of a hymn, prayer and address, was performed in a beautiful grove of cocoanut trees. Many hundred natives were present, and after giving a respectful attention to the services, followed the corpse to the grave in a regular procession. This, probably, is the first funeral ever conducted at Waititi according to the usages of Christianity.

Saturday 12th. Our friends, Mr. Elwell and Mr. Hunnewell, having trained their horses to the harness, politely called for Harriet and the children to take an evening airing, in one of the coaches recently brought from America. The plain affords a beautiful drive, but we little thought, on our first arrival, so soon to see it enlivened and ornamented by so neat and showy an equipage.

Tuesday 15th. The morning promising a pleasant day, it was determined at breakfast, that we should visit the mountain, once more to enjoy the retirement and sweetness of the woodland scenery, of which the plain and sea shore are entirely destitute. Our party consisted of Harriet and Charlie—young Mr. Halsey of New York—Betsey, Robert Haia, and myself, with Henry a young English sailor, living in the mission family, and two or three native boys to carry refreshments. As we have made quite a tour in accomplishing our object, I will give you a journal of the day in detail. We left home at half past 9 o'clock. For the first mile, in crossing the plain to the north, and passing under and around the western side of Fort Hill, we met nothing but the dreary objects of our daily observation. At about that distance from the village, we crossed a stone wall, which secures the plantations of the valley from the depredations of the herds and flocks feeding on the plain, which is a common; and for another mile made our way through a succession of taro patches, by a path so narrow as to require a cautious step to avoid falling, either on one side or the other, into the water and mire in which that vegetable grows.

The first entire novelties we met, were a couple of tamarind trees, the property of Mr. Marin. The tamarind is among the most beautiful of the larger productions of tropical climates, and in its general appearance is more like the honey

locust than any tree, which at present occurs to me, as familiar to your sight. They were covered with blossoms of a light yellow, tinged and sprinkled with red, and with fruit in every stage of growth, from the bud to that which was perfectly ripe.

As we proceeded up the valley, the ground became more uneven and picturesque, and the variety and luxuriance of vegetation rapidly increased. At the distance of two miles from the village, the hills near us began to be clothed with shrubbery and trees, and the air became sensibly more cool and sweet:—a note from a bird also occasionally reached the ear, while the babblings of the water-courses, leading from taro bed to taro bed, and from one side of the valley to the other, were exchanged for the heavy rumbling of the mountain torrent. After an hour's walk, the valley had diminished from a half to a quarter of a mile in width, and instead of the gentle swellings of the hills at its entrance, our path was overhung by mountains, almost perpendicular, and covered with a variety of the richest and most beautiful foliage, interspersed with bold ledges or single projections of rock dripping with moisture, and gracefully mantled by vines and creepers, growing in all the brightness and luxuriance of perennial verdure.

At half past 11 o'clock, we reached the head of the glen, a place where it branches into two narrow ravines, one on each side of a mountain jutting from the east. We here found a delightful resting spot, in a clump of lime trees planted and still owned by Mr. Marin. They are eight in number, and stand in a recess of rocks in such a manner, as to form a large and beautiful arbour, impenetrable to the sun, and filled with the fragrance of the blossom and fruit of the trees.

We remained two hours at this spot, during which I secured the outlines of two or three of the most striking scenes around us—a sketch of our bower among the rest. Which last I will send as a *frontispiece* to this part of my journal, if I can secure leisure enough to copy it, before an opportunity of sending it to America occurs. After a cup of coffee, &c. &c., we prepared to ascend the mountain immediately on the east—by far the most arduous part of our excursion; our path being an uninterrupted but winding ascent, of the steepness of an ordinary staircase, for near two miles, through the thickets and cliffs which had been so much the objects of our admiration. About 3 o'clock we reached the summit, and found ourselves more than a thousand feet perpendicularly above the place of our refreshment, and not less than three thousand above the level of the sea, surrounded by scenery as enchanting as it was novel and picturesque. Not an object, simply natural, was wanting for the perfection of woodland beauty in the spot where we stood; while near, and apparently on a level with us, almost on every side, were the narrow ridges and pyramidal peaks, which but the hour before we had seen intercepting the clouds, that were hurried along by an impetuous trade wind. The valley too through which we had passed, seemed to lay like a map at our feet, and the ocean looked like a blue wall built to the skies around us—while the old fortified crater near Honororu, was scarce distinguishable from the level of the plain; and Diamond Hill, an object approaching to sublimity in almost every extensive view we had before enjoyed on this island, though still conspicuous and beautifully unique, was so diminished and softened by height and distance, as to appear only like the dark and dilapidated ruins of some stately castle jutting into the sea.

The whole forcibly reminded me of the descriptive correctness and spirit of an effusion of one of our

American bards; and had the author himself been of our party, I believe he would have forgotten the ramble and the objects which first elicited it, and with me have exclaimed—

Oahu!—In thy mountain scenery yet,
All we admire of nature in her wild
And frolic hour of infancy is met,
And never has a summer morning smil'd
Upon a lovelier scene, than the full eye
Of the enthusiast revels on—where high,
Amidst thy forest solitudes, he climbs
O'er crags, that proudly tower above the deep,
And knows that sense of danger which sublimes
The breathless moment—when his daring step
Is on the verge of the cliff, and he can hear
The low dash of the wave with startled ear—
In such an hour he turns—and on his view
Ocean—and earth—and heaven burst before him,
Clouds slumbering at his feet, and the clear blue
Of summer's sky, in beauty bending o'er him.

From this place we turned our steps homeward, by a path leading directly along the top of the mountain, as it stretched towards the sea, and gradually softened down to the level of the plain, at a distance of three or four miles. In several places, there was barely room for us to pass, one by one, on the very ridge of the mountain, while on either side there was an almost perpendicular descent of many hundred feet. We were surrounded by a variety of beautiful shrubs and flowers of most exuberant growth. The brake was of astonishing size—I never saw any in America more than two or three feet high, but here its long leaves nodded gracefully over our heads, and in many places arched and overshadowed our path. It was near 6 o'clock when we reached home, but we felt much less fatigued than we could have expected, and were more delighted by the excursion than we had even hoped to be.

During the day, besides many that were unknown to us, we noticed the following trees, fruits, and vegetables:

The *cocoanut*—the *bread fruit*—*tamarind*—*tutui* (the nut of which is burned by the natives in place of oil or candles) the *koa* (the tree of which they make their canoes)—the *ala* (a species of the palm, the leaves of which are wrought into mats, and are also much used in thatching the native buildings)—the *tapa bush* (*morus papyrifera* or paper mulberry, from the bark of which most of the native cloth is manufactured) the *castor* (*palma christi*)—the ohia native apple—*oiha leihua* (a species of the hybiscus, bearing a rich and beautiful flower) *olina*, a superior kind of hemp—banana—plantain—lime—watermelon—musk melon—pine apple—sweet potatoes—common or *Irish* potatoes—yam—taro (species of the *arum*) pumpkin--squash--cabbage—Indian corn—onion—bean—cucumber—pepper—ginger—mustard and tobacco.

Tuesday 22d. The merchant ship Sultan, Captain Clark, of Boston, last from the N. W. coast of America, came to an anchor in the roads this morning. Shortly after, I received a note from the consul, requesting me to attend the funeral of a passenger, who had died on board the day she made the island. The name of the person was Prescott—first officer of Brig Frederick of Boston, which has been sold on the Spanish Coast, and her Captain (Stetson) and crew brought to the island by the Sultan. There was a very respectable attendance—the procession moving from the consulate, where the religious services were performed. It will be some consolation to the friends of him thus called into the world of spirits, far from the tender sympathies of kindred and home, to know that he has found a resting place, though in a heathen land, near a Christian chapel, and not in the dreary caverns of the deep.

(*To be continued.*)

Reviews.

AN INTRODUCTION TO THE CRITICAL STUDY AND KNOWLEDGE OF THE HOLY SCRIPTURES. *By Thomas Hartwell Horne, M. A. (of St. John's College, Cambridge,) Curate of the united parishes of Christ Church, Newgate Street, and St. Leonard, Foster Lane. From the fourth corrected edition. Illustrated with numerous Maps and Fac Similes of Biblical Manuscripts.* 4 *vols.* 8*vo. Philadelphia: published by E. Littell.*

The first edition of this most valuable work was printed in England, something more than seven years ago. Since that time it has, in that country, reached a fifth edition; the last having appeared while this American edition, a reprint of the British fourth, was passing through the press. The great and continued demand for a work so extensive, and of such a nature as that before us, is the best evidence of its uncommon intrinsick excellence. Nor have the opinions of reviewers and criticks, and the recommendations of clergymen and theological professors, been few or feeble in proclaiming its merits. Any such review of it, therefore, as would be proper for a new work, would be manifestly *post horam;* and indeed would scarcely consist with a decorous respect for publick opinion. Still we feel that on the appearance of this first American edition, we ought not to be altogether silent—We think that we owe it to the enterprising publisher who has stereotyped this voluminous publication, to make known that his work has been well executed; and that we owe it still more to a very numerous and respectable class of our readers, who we know have not been able to get even a sight of an European copy, to give them some information in regard to the nature and contents of this work.—More than this, with a few closing remarks, we do not propose.

In regard to the execution of the work, we have to state that we have found, after a pretty careful comparison, that the American copy is, on the whole, superior to the British. The type is better, there are fewer typographical errors, the engravings are rather superior, and the paper, if not entirely equal to the British, is unexceptionably good. The boards of the binding are covered with glazed muslin, handsomely coloured; affording not only a neat appearance, but a degree of durability, nearly equal to a binding in sheep: and the price of the American edition ($12) is about one-third less than the English. The two editions correspond with each other, page for page.

The nature and contents of this work (which we have not read throughout, but have carefully inspected) are, we think, fairly stated by the author, in the following extracts from the preface.

"THE INTRODUCTION TO THE CRITICAL STUDY AND KNOWLEDGE OF THE HOLY SCRIPTURES, now offered to the public, is designed as a comprehensive MANUAL of Sacred Literature, selected from the labours of the most eminent Biblical Critics, both British and Foreign. * * *

"The four volumes, of which the work now consists, will be found to comprise the following topics:

"VOLUME I. contains a *Critical Inquiry into the Genuineness, Authenticity, Uncorrupted Preservation, and Inspiration of the Holy Scriptures;* including, among other subjects, a copious investigation of the testimonies from profane authors to the leading facts recorded in the Scriptures, particularly a *new branch of evidence for their credibility*, which is furnished by coins, medals, inscriptions, and ancient structures.—This is followed by a full view of the arguments afforded by miracles and prophecy, for the inspiration of the Scriptures, and by a discussion of the internal evidence for their inspiration, furnished

by the sublimity and excellence of the doctrines, and by the purity of the moral precepts, revealed in the Bible;—the harmony subsisting between every part;—the preservation of the Scriptures to the present time; and their tendency to promote the present and eternal happiness of mankind, as evinced by an historical review of the beneficial effects actually produced in every age and country by a cordial reception of the Bible; together with a refutation of the very numerous objections which have been urged against the Scriptures in recent deistical publications. An Appendix to this volume comprises a particular examination of the miracles supposed to have been wrought by the Egyptian magicians, and of the CONTRADICTIONS which are falsely alleged to exist in the scriptures, whether historical or chronological;—contradictions between prophecies and their accomplishments;—contradictions in morality;—apparent contradictions between the sacred writers themselves, and between sacred and profane writers,—or seeming contradictions to philosophy and the nature of things. This discussion is followed by a table of the chief prophecies relative to the Messiah, both in the Old and New Testament, and by an examination of the pretensions of the apocryphal books of the Old and New Testament. * *

"VOLUME II. in two parts, treats, first, on SACRED CRITICISM; including an Historical and Critical Account of the Original Languages of Scripture, and of the Cognate or Kindred Dialects;—an account (with numerous fac-similes,) of the principal Manuscripts of the Old and New Testaments, together with a bibliographical and critical notice of the chief printed editions; and of the divisions and marks of distinction occurring in manuscripts and printed editions of Scriptures; together with a history of the ancient and modern Versions of the Scriptures, and their application to the criticism and interpretation of the sacred volume, illustrated with fac-simile specimens of the oriental versions executed at the Serampore press. In this part of the work, the history of the *authorized English version of the Bible* is particularly considered, and the literary character of its venerable translators is satisfactorily vindicated against the cavils of some late writers. The benefit to be derived from Jewish and Rabbinical authors is next discussed, and the genuineness of the celebrated Jewish[a] historian's account of Jesus Christ is vindicated and established. These discussions are followed by dissertations,—On the VARIOUS READINGS occurring in the Scriptures, with a digest of the chief critical canons for weighing and applying them:—On the QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW, with *New Tables of the Quotations at length*,* in HEBREW, GREEK, and ENGLISH, from new types cast expressly for the purpose; showing, *first*, their relative agreement with the Hebrew and with the Septuagint; and *secondly*, whether they are prophecies cited as literally fulfilled; prophecies typically or spiritually applied; prophecies accommodated; or simple allusions to the Old Testament:—ON THE POETRY OF THE HEBREWS; its construction, nature, and genius; different species of Hebrew poetry; with observations for better understanding the productions of the Hebrew poets:—and ON HARMONIES OF THE SCRIPTURES, including remarks on the principles on which they should be constructed.

"The Second Part of the Second Volume is appropriated to the INTERPRETATION OF THE SCRIPTURES; comprehending an investigation of the different senses of Scripture, literal, spiritual, and typical, with criteria for ascertaining and determining them;—the *signification of words and phrases*, with general rules for investigating them; *emphatic words*,—rules for the investigation of emphases, and particularly of the Greek article;—the SUBSIDIARY MEANS for ascertaining the SENSE OF SCRIPTURE, the *analogy of languages; analogy of Scripture*, or *parallel passages*, with rules for ascertaining and applying them; *scholia* and *glossaries*; the *subject matter*, *context*, *scope*, *historical circumstances*, and *Christian Writers*, both fathers and commentators.

"These discussions are followed by the application of the preceding principles, for ascertaining the sense of Scripture, to the HISTORICAL INTERPRETATION of the Sacred Writings; the interpretation of the FIGURATIVE LANGUAGE of SCRIPTURE, comprehending the principles of interpretation of tropes and figures; together with an examination of the metonymies, metaphors, allegories, parables, proverbs, and other figurative modes of speech occurring in the Bible; the SPIRITUAL or mystical INTERPRETATION of the Scrip-

[a] Josephus.

* In the first edition, tables of *References* only were given to the Quotations from the Old Testament in the New: but as these quotations have been frequently made the subject of cavil by the adversaries of the Scriptures, and as *all* students have not the time to find out and compare several hundred references, the author has now given them at length, accompanied with the best critical remarks which he could collect.

tures;—the INTERPRETATION of PROPHECY, including general rules for ascertaining the sense of the prophetic writings, observations on the accomplishment of prophecy in general, and especially of the *predictions relative to the Messiah*;—the INTERPRETATION of TYPES, of the DOCTRINAL and MORAL parts of Scripture, of the PROMISES and THREATENINGS therein contained;—and the INFERENTIAL and PRACTICAL READING of the Sacred Writings. A copious Appendix to this volume comprises (among other articles) bibliographical and critical notices of the principal grammars and lexicons of the Hebrew, Greek, and Cognate Languages, of the most remarkable editions of the Septuagint Greek Version of the Old Testament, of the principal writers on the criticism and interpretation of the Scriptures, and a select list of the chief commentators and expositors of the Bible. * *

"In VOLUME III. will be found a SKETCH OR SUMMARY of BIBLICAL GEOGRAPHY AND ANTIQUITIES, in four parts:

"PART I. includes an outline of the Historical and Physical Geography of the Holy Land.

"PART II. treats on the POLITICAL and MILITARY AFFAIRS of the Jews, and other nations incidentally mentioned in the Scriptures.

"PART III. discusses the SACRED ANTIQUITIES of the Jews, arranged under the heads of *Sacred Places, Sacred Persons, Sacred Times and Seasons*, and the *Corruptions of Religion* among the Jews, their idolatry and various sects, together with a description of their moral and religious state in the time of Jesus Christ.

"PART IV. discusses the DOMESTIC ANTIQUITIES, or the PRIVATE LIFE, MANNERS, CUSTOMS, AMUSEMENTS, &c. of the Jews, and other nations incidentally mentioned or alluded to in the Holy Scriptures.

"AN APPENDIX to this Third Volume contains (besides chronological and other tables, of money, weights, and measures,) a Geographical Index of the *principal places* mentioned in the Bible, especially in the New Testament; including an abstract of profane oriental history, from the time of Solomon to the captivity, illustrative of the history of the Hebrews as referred to in the prophetic writings, and presenting historical notices of the Assyrian, Chaldee, Median, and Persian empires. * * * *

"VOLUME IV. is appropriated to the ANALYSIS of SCRIPTURE. It contains copious critical prefaces to the respective books, and synopses of their several contents. In drawing up these synopses the utmost attention has been given in order to present, as far as was practicable, at one glance, a comprehensive view of the subjects contained in each book of Scripture. How necessary such a view is to the critical study of the inspired records, it is perhaps unnecessary to remark.

"In executing this part of his work, the author has endeavoured to steer between the extreme prolixity of some analysts of the Bible, and the too great brevity of others: and he ventures to hope, that this portion of his labours will be found particularly useful in studying the doctrinal parts of the Scriptures.

"Throughout the work references have been made to such approved writers as have best illustrated particular subjects: and critical notices of their works have been introduced, partly derived from the author's knowledge of them, partly from the recorded opinions of eminent biblical critics, and partly from the best critical journals and other sources:—the preference being invariably given to those, which are distinguished by the acknowledged talent and ability with which they are conducted. The late opening of the Continent, and the sales by auction of several valuable divinity libraries, have also enabled the author to procure many critical works that would otherwise have been inaccessible.

"Of the works cited in the notes to the following pages, care has been taken to specify the particular editions. They are all referred to as authorities, for the statements contained in the text; many of them furnish details which the limits of the present volumes would not admit; and some few give accounts and representations which the author thought he had reason to reject. All these references, however, are introduced for the convenience of those readers, who may have inclination and opportunity for prosecuting more minute inquiries.

"Such are the plan and object of the work, now submitted to the candour of the public. The author has prosecuted his labours under a deep sense of the responsibility attached to such an undertaking; and though he dares not hope that he can altogether have avoided mistake, yet he can with truth declare that he has anxiously endeavoured not to mislead any one."

We regard the Indexes and Appendices of these volumes as greatly enhancing their value. They enable the reader to turn so readily to any article he may wish to consult, that he is not discouraged from seeking what he desires, by any difficulty in finding it.

Those who have been deeply

versed in biblical studies and inquiries, will doubtless find in these volumes much with which they are already familiar. Were it otherwise, the work would certainly be less valuable than it is; for its avowed design is to communicate biblical and theological knowledge of the most useful kind. Erudite theologians, however, will here find not a little, which, if not absolutely new in its *substance*, is frequently presented under a *new aspect*; and much in a condensed form, which probably they had gleaned from the laborious perusal of many volumes. They will likewise find a reference to recent writers, of the highest authority in certain parts of biblical criticism, by which their further researches will be facilitated.

But to the young biblical student, whether layman, clergyman, or candidate for the holy ministry, these volumes will prove an invaluable treasure. If carefully read, they will furnish him at once with the most useful part of knowledge, on the subjects to which they relate; they will greatly aid him in the choice of other books for his library; and whenever information is desired, more particular and extensive than that which the volumes impart, they will direct him to the authors which he may most advantageously consult. Supposing a theological student to possess the originals of the sacred scriptures with the usual helps for studying them, Cruden's Concordance, and one good English commentator, we have no hesitation in giving it as our judgment, that the next money which he expends for books, would better be laid out in the purchase of these volumes than of any other with which we are acquainted.

Mr. Horne's work abounds, as it ought to do, with quotations from writers of eminence. His own style is easy and perspicuous; his sentiments, so far as we have been able to collect them, are pious and evangelical, but not *peculiarly* Calvinistick. He is a minister in the established church of England, and his attachment to it is apparent; yet he is not bigotted or sectarian. He appears as ready to bestow merited praise on writers of other communions, as on those of his own. He states that it was his own want of such assistance as, in this work, he has endeavoured to furnish, which first put him (and principally with a view to his own improvement) on making the inquiries and researches, the result of which he has here given to the world. We should have deemed ourselves fortunate to have met with such a publication in our early years, and we therefore feel it to be a duty to recommend it to our younger clerical brethren, in terms of no equivocal import.

MILTON'S TREATISE OF CHRISTIAN DOCTRINE.

An introduction to the remarks in our number for last month, following the review extracted from the Evangelical Magazine, was prepared by us and sent to the printer. It was by oversight omitted, and we now give it as follows.

Our readers will of course be curious to know the evidence, on which the work before us is received as unquestionably the production of the author of Paradise Lost. It may be briefly stated thus—Several of the biographers of Milton are known to have mentioned, that after his retirement from publick business, as Latin Secretary, under Cromwell's protectorate, in April 1655, he entered on the composition of three great works; an Epic Poem, a Latin Thesaurus or Dictionary, and a Body of Divinity, compiled from the Holy Scriptures. The epic poem we have in Paradise Lost. Anthony Wood, the celebrated biographer and antiquary,

who was cotemporary with Milton, and who is quoted by Mr. Sumner, has stated in his far famed *Fasti Oxonienses*, published shortly after Milton's death, that of the two other works of the great British bard—the Latin Thesaurus and the Body of Divinity—the former was in the hands of Milton's nephew, *Edward Phillips*, and the latter "in the hands of the author's acquaintance, *Cyriack Skinner*."—With the Latin Thesaurus we have at present no concern. It appears that after Wood, two other writers, Toland and Dr. Symmons, mention the Body or System of Divinity; and the former says, "It *was* in the hands of his friend *Cyriack Skinner*, but where it is at present, is uncertain." Now the work before us was found "enclosed in an envelope superscribed '*To Mr. Skinner, Mercht.*'" The same envelope also contained "a large number of original letters, informations, examinations, and other curious records, relative to the Popish plots in 1677 and 1678, and to the Ryehouse plot in 1683. The same parcel likewise contained a complete and corrected copy of all the Latin letters to foreign princes and states, written by Milton while he officiated as Latin Secretary." This parcel was found in "The Old State Paper Office, by Robert Lemon, sen. esq. Deputy Keeper of his Majesty's State Papers," while he was searching for documents to complete an entire series of the "Order Books" kept by the Council of State under Cromwell. As to the inquiry, how this parcel of papers came to be placed in the situation in which it was found, we shall only state very summarily, that the investigations of Mr. Lemon and Mr. Sumner led to this result—that from the known republican principles of Mr. Cyriack Skinner, he was probably suspected of being concerned in the numerous plots and conspiracies, that prevailed during the last ten years of Charles the Second; and hence that his papers were seized, and eventually lodged in the "Old State Paper Office;" or that Cyriack Skinner, knowing his own suspicious character, committed these papers to his brother William Skinner, who was then out of the kingdom; and that the papers, being left in Holland by this William Skinner, were there ferretted out and found by British agents, transmitted to the government, and eventually lodged in the place where they were discovered. Mr. Sumner, the translator, states a number of circumstances, why he rather inclines to this latter opinion. But for ourselves, we are ready to say, that the *internal evidence* that Milton was the author of this treatise of Christian doctrine, is so strong and palpable, when its contents are compared, as Mr. Sumner has compared them, with his other works, that we should not retain a shadow of doubt that the work is Milton's, if it had been found in an uninhabited island. His Latin style itself would go far to establish the point; and he once explicitly refers to one of his former publications. Besides, this manuscript, as the translator states, consists of three kinds of hand-writing, of which *fac similes* are given; and one of these hands bears a very strong resemblance to the reputed hand-writing of Milton's youngest daughter, as it appears in some manuscripts preserved in the University of Cambridge, and of which a *fac simile* is also given. The manuscript from which the translation has been made is stated to "consist of 735 pages, closely written on small quarto letter paper."

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Within the last month we have read the reviews of Milton's treatise contained in the Quarterly, Edinburgh and Eclectick Reviews —The last has not yet completed the article. They are all able papers, and all dissent from Milton's most objectionable notions; and yet

deal very tenderly with him—manifestly, and indeed avowedly, from reverence for his wonderful genius, his acknowledged integrity, and the honour which England derives from his writings, particularly from his poetry, and most of all from his Paradise Lost. "What Englishman (says Johnson) can take delight in transcribing passages, which if they lessen the reputation of Milton, diminish in some degree the honour of our country." All the British reviews we have seen appear to us to partake deeply of this sentiment—They spare the heretick for the sake of the poet.

The article in the Edinburgh Review is written with uncommon talent and spirit; equal, we think, to almost any thing that appeared in the early numbers of that work—numbers from which it acquired its popularity, and with which it has exhibited, for years past, but little that would bear a comparison. It is known to be the frequent practice of these reviewers, to say next to nothing in regard to the work which stands at the head of a particular article; but to take occasion from it to write an essay of their own, on the same or a related subject. This is the plan on which they have reviewed Milton's Treatise of Christian Doctrine. They first give a very short account of the manner in which this treatise was discovered, and a shorter still of the character of the translation, to which they award measured praise. Then follow a few sentences descriptive of Milton's Latin style, which they highly applaud; and a few more, glancing cursorily at some of the most prominent points in which he departs from the orthodox faith; and on which they pass no other censure, than that some of them "might have caused more just surprise," than some others which they say "have excited considerable amazement." They declare that they will "not go into the discussion of these points," and then proceed to their purpose, which is "to commemorate in all love and reverence, the genius and virtues of John Milton, the poet, the statesman, the philosopher, the glory of English literature, the champion and the martyr of English liberty." We were particularly struck with the character given of the Puritans by these reviewers, and we shall lay it before our readers. We have here the testimony of men, whose religious principles and sentiments are questionless as unlike those of the Puritans as can easily be imagined, to the eminent piety and holy devotedness of a class of people, whose very name is to this day a by-word of reproach, among many who have "a form of godliness, but deny the power thereof." What the reviewers say of Vane and Fleetwood, ought not to be taken as characteristick of the Puritans generally. But still, take the whole just as they give it, and then we say, it will not be easy to find another class of men, since the apostolick age, who were equal to these in the sublime of piety. Yet we affirm not that the Puritans were faultless, that all their actions were defensible, or all their opinions without error. The reviewers say—

"The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging, in general terms, an overruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on the intolerable brightness, and to commune with him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and meanest of mankind seemed to vanish, when compared with the boundless interval which sepa-

rated the whole race from him on whom their own eyes were constantly fixed. They recognised no title to superiority but his favour; and, confident of that favour, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they felt assured that they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems crowns of glory which should never fade away! On the rich and the eloquent, on nobles and priests, they looked down with contempt: For they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged—on whose slightest action the Spirits of light and darkness looked with anxious interest, who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes had been ordained on his account. For his sake empires had risen, and flourished, and decayed. For his sake the Almighty had proclaimed his will by the pen of the evangelist, and the harp of the prophet. He had been wrested by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God!

"Thus the Puritan was made up of two different men, the one all self-abasement, penitence, gratitude, passion; the other proud, calm, inflexible, sagacious. He prostrated himself in the dust before his Maker: But he set his foot on the neck of his king. In his devotional retirement, he prayed with convulsions, and groans, and tears. He was half maddened by glorious or terrible illusions. He heard the lyres of angels, or the tempting whispers of fiends. He caught a gleam of the Beatific Vision, or woke screaming from dreams of everlasting fire. Like Vane, he thought himself entrusted with the sceptre of the millennial year. Like Fleetwood, he cried in the bitterness of his soul that God had hid his face from him. But, when he took his seat in the council, or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind them. People who saw nothing of the godly but their uncouth visages, and heard nothing from them but their groans and their whining hymns, might laugh at them. But those had little reason to laugh who encountered them in the hall of debate, or in the field of battle. These fanatics brought to civil and military affairs, a coolness of judgment, and an immutability of purpose which some writers have thought inconsistent with their religious zeal, but which were in fact the necessary effects of it. The intensity of their feelings on one subject made them tranquil on every other. One overpowering sentiment had subjected to itself pity and hatred, ambition and fear. Death had lost its terrors, and pleasure its charms. They had their smiles and their tears, their raptures and their sorrows, but not for the things of this world. Enthusiasm had made them Stoics, had cleared their minds from every vulgar passion and prejudice, and raised them above the influence of danger and of corruption. It sometimes might lead them to pursue unwise ends, but never to choose unwise means. They went through the world like Sir Artegale's iron man, Talus, with his flail, crushing and trampling down oppressors, mingling with human beings, but having neither part nor lot in human infirmities; insensible to fatigue, to pleasure, and to pain; not to be pierced by any weapon, not to be withstood by any barrier. Such we believe to have been the character of the Puritans."

Literary and Philosophical Intelligence, etc.

Egyptian Cotton.—The following extract of a letter from Alexandria, dated 4th October, 1825, giving an account of the culture of the Maho or Jumel, and of the common Egyptian cotton, will be read with interest:—

"Cotton is generally sown in the month of April, when small trenches are made,

in which three or four grains are deposited at each foot and a half; in the event of all springing up, one or two are taken out.

"Rich soil is always chosen; sandy ground has been found not to answer. It is found necessary to have it regularly watered throughout the year, and on which account, the borders of the Nile, or the sides of the canals, are where it is chiefly grown.—The neighbourhood of Cairo, in Upper Egypt, is where it is produced in the greatest abundance; and the crops in these parts are generally ready for gathering at the end of July; whilst that which is grown on the borders of the sea is not ready till late in August. Cotton is grown by the same plants until January.

"One person is fully equal to the cultivation of a fedan, which corresponds with 333½ perches of 11 feet. It yields from two to eight cantars per fedan, according to land and climate. The expenses attending the cultivation are duty of territory, 37 piasters; water, 1; beasts, 30; labour, 40; and cleaning, 5; total, 113 piasters per fedan. We understand the plough is generally used.

"The common Egyptian cotton is grown in the plains, and the seed moistened before it is sown; it requires watering but a short while after it springs, the moisture of the night being found sufficient.

"We are not able to furnish you with any more accurate information as to the extent of the present production than we last gave you—viz. that we think 250,000 bales a good estimate."

Letters of a later date, from the same parties, estimate the crop at 250 to 300,000 bags, and speak of the quality as excellent.—*Manchester Guardian.*

The Directors of the Pennsylvania Institution for *the Deaf and Dumb*, have printed, in a neat pamphlet, their Fifth Annual Report to the Legislature;—a report fitted to inspire the friends of that most laudable charity, and indeed, all good citizens, with the liveliest pleasure. When possession was taken of the new edifice in South Broad Street, the patrons of the Institution were invited to be present on the 30th Dec. last, at an examination of the pupils; on which occasion the able principal, Lewis Weld, Esq. delivered an Address. The directors mention, in their Report, that all who witnessed the examination, were "delighted with the condition of the Asylum, and, in an eminent degree, with the docility, intelligence and acquirements of the Pupils." Various specimens of uncorrected composition, selected from a large number, by the pupils of both sexes and of different ages and degrees of advancement, are included in the publication.

The Address contains all the information, which we could wish to furnish, concerning the general circumstances of the Institution. It is a terse, judicious performance, becoming the excellent parts, liberal culture, and benevolent dispositions, by which Mr. Weld is distinguished.—*Nat. Gaz.*

New York, Feb. 4.

The Automaton Chess-player.—Yesterday in the ship Howard from Havre, arrived among the passengers, Mr. Maelzal, bringing with him the long known, but not yet discovered, chess-player, which has so long puzzled and surprised all Europe. Mr. Maelzal says that the automaton has played with the most skilful players to be found in England, France and Germany, and has only lost five games in 400. It will be exhibited publickly in a few days, of which we presume due notice will be given. It is considered the greatest piece of mechanism that the human mind has ever invented, and has hitherto baffled every attempt to discover by what secret springs its movements are directed. It appears to the spectator to be guided by an uncontrolled free will, standing entirely insulated, and not having any apparent connexion with any living being.

British Weights and Measures—By a late act of Parliament, an improved and uniform standard of weights and measures went into operation in Great Britain and all the colonies on the first day of the present year, called the imperial standard.

The imperial yard, foot and inch remain the same as by the old standard. The imperial troy and avoirdupois weights are also the same as the old weights.

The imperial bushel is one quart larger than the old bushel, and contains 80 lbs. of avoirdupois distilled water.

The imperial gallon is one pint and one gill and a half larger than the old wine gallon, and half a gill less than the old ale gallon.

All bargains must have reference to the imperial weights and measures, or they will not be legal.

French Voyage of Discovery.—The Paris Academy of Sciences, in its sitting on Monday, received a letter from the Minister of the Marine, announcing that the corvette L'Astrolabe, Captain Dumont de Durville, was about to sail on a voyage of discovery, and requesting the Academy to appoint a commission to prepare such instructions as might be judged expedient. The object of this expedition is to explore certain parts of the globe, which are not yet sufficiently well known; and

particularly the coasts of New Guinea and those of New Zealand. A commission, consisting of Messrs. Cuvier, Arago, Delaplace, Desfontaines, Dulong, and Aubrone de Rossel, was appointed in consequence.

Winter Grasshoppers.—The microcosm, a Providence (R. I.) paper, of the 27th ult. says, that "During the late warm weather, some days of which appeared more like June than January, a gentleman in Warwick, ten miles distant from Providence, was walking through his field, when he was surprised by the appearance of multitudes of grasshoppers who sprang up around him, and appeared to be of the size and possess the animation which he has observed of those insects in the month of June. This fact is stated upon the authority of a gentleman of unquestionable veracity."

The aggregate number of emigrants arrived at the port of Quebec in the last seven years, is 68,534. Probably a third of this number have settled in Lower Canada; of such the most numerous appear to be tradesmen, journeymen and day labourers, living in the towns of Quebec and Montreal; others have taken up new land, but in Lower Canada such are not so numerous as might be imagined. A third, it is probable, have gone to the United States, and the remaining may be settled in Upper Canada.—*Quebec Gazette.*

It was announced at Madrid on the 1st of December, by the Spanish superintendent, that the expedition from England engaged in searching for the treasures on board the galleons sunk in Vigo Bay during the reign of Philip V. had succeeded in fishing up a number of articles, among them six large silver waiters, and two large vases, having on them the French arms. One of the vases was of silver and the other earthen, both of superior workmanship. The labourers at the diving bell were in high expectation of succeeding in their enterprise.

M. Chevalier, optician to the king and royal family, has invented a new kind of spectacle for persons who are very short sighted; and those who have undergone the operation of the cataract. By the aid of these spectacles, the eyes to which nature has nearly denied the faculty of seeing, seem to have recovered perfect sight.

Religious Intelligence.

We earnestly solicit the particular attention of our readers to the following communication.

ARTICLES IN THE CONSTITUTION OF THE UNITED FOREIGN MISSIONARY SOCIETY.

"This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches; and all others who may choose to join them; and shall be known by the name of "THE UNITED FOREIGN MISSIONARY SOCIETY."

"The Board shall present their Annual Report to the highest judicatories of the three denominations for their information.

"This Constitution may be altered by a vote of two-thirds of the members present at an annual meeting, with the consent of the highest judicatories of the three denominations."

Missionary Establishments, under the care of the Board.

The United Foreign Missionary Society have under their care the following Missions:—

I. Among the Osages of the Arkansas, comprehending two stations:

1. UNION. Commenced in 1820. Situated on the west bank of Grand River, about twenty-five miles N. of its entrance into the Arkansas. This station consists of sixteen members in the Mission family, and has a school of twenty-seven Indian children residing with them.
2. HOPEFIELD. Commenced in December, 1823. Situated about four miles from Union. Besides the family, there are eleven Indian households, all attentive to religious instructions, and acquiring the habits and customs of civilized life.

II. Among the Osages of the Missouri, comprehending two stations:

1. HARMONY. Commenced in 1821. Situated on the north branch of the Marias de Cein, six miles above its entrance into the Osage River, and eighty S. W. of Fort Osage. This station consists of twenty-four members, independent of a school of fifty-six children residing with the family.
2. NE-O-SHO. Besides the family there

are ten Indian households, pursuing the same course as at Hopefield.

III. Tuscarora Mission. Transferred to the U. F. M. Society in 1821. Situated in the Tuscarora village, 4 miles E. of Lewiston, Niagara county, N. Y.

This station, since Mr. Crane's resignation has had but temporary supply; though the school was not broken up, nor the church of twenty-one members neglected.

IV. Seneca Mission. Commenced in 1811. Transferred to the U. F. Missionary Society in 1821. Situated five miles from Buffalo near Lake Erie. There are nine in the family at this place, and though the station was permitted to resume its operations only last September, it now enrols 43 scholars.

V. Cataraugus Mission. Commenced in 1822, situated a few miles from Lake Erie, and thirty from Buffalo.

This station consists of nine, and has a school of forty children. The Indians have built a neat chapel at their own expense, which was dedicated last July.

The last three stations have been more closely united. Seneca alone retains its boarding-school for the more promising children; and local schools are established among the Indians themselves at all the stations. They regularly receive ministerial and pastoral labours. By this arrangement the blessings of instruction are more widely scattered, and the expenses are lessened. It has moreover met the marked and unlooked-for approbation of the Indians themselves.

VI. Mackinaw Mission. Commenced in 1823. Situated on the island of Michilimackinack, Michigan Territory.

This station is perhaps the most flourishing under the care of the Board. Its location is admirable; its usefulness only limited by its resources. It comprises 17 members. The school enrols 115, above 60 of whom reside with the family. Four scholars came above 2700 miles, and several more than 1000. The influence of the Mission is visible not only upon the Indians, but upon the surrounding inhabitants. The Church consists of 21 members, seven of whom have recently joined it, and are whites. It is expected that the drafts of this station for ordinary expenses, upon the Board, will hereafter be small.

VII. Maumee Mission. Transferred by the Western Mission Society, 1825. Situated on Maumee River, near Fort Meigs, Wood County, Ohio.

This station employs seven individuals, and has a school of about 30 children; but its recent transfer does not enable an accurate statement.

There are under the superintendance of the Board, *eighty-nine* persons connected with the different establishments, and 311 scholars, besides *five* youth, at the Cornwall School in Connecticut, and *one* who has been obliged to suspend his studies, on account of ill health.

CIRCULAR OF THE BOARD OF MANAGERS OF THE UNITED FOREIGN MISSIONARY SOCIETY,

To their Friends, Auxiliaries, and Congregations connected with the General Assembly and Reformed Dutch and Associate Reformed Churches:—

Brethren,—The Board of Managers of the United Foreign Missionary Society sustain heavy responsibilities. They are the official agents of three large denominations of Christians, upon whom, for support, they confidently lean; and whose approbation they earnestly desire.

Their duties are two fold; as individuals, they are bound to bear their part of the burthen, which lies equally heavy upon all comprehended in its original formation, to diffuse the knowledge of Jesus Christ among the Heathen Indians; as Directors of publick and ecclesiastical munificence, they are called to exercise much caution and zeal in adopting measures, which under all circumstances would secure the approbation of their constituents. In this last capacity, their labour has been great and their anxiety proportionate; the scale of their operations extensive, and their ground untrodden. Every day adds to their experience. They have had to select and occupy stations; direct and superintend the operation of missionary families at great distances; sustain the confidence and revive the zeal of friends; remove the prejudices of the ill informed; and encounter the opposition of enemies: yet they could neither hesitate, nor draw back, but go forward they must, under all the pressure of deep and continued solicitude inseparable from an enterprise of such novel and various extent; and in thus advancing, they relied solely upon the overruling wisdom and direction of God, and the persevering and united efforts of their friends.

It is now above nine years since the United Foreign Missionary Society was

organized. Its success has been indeed various, but always progressive and encouraging. It has had its hours of darkness and perplexity, but in due time the one has been dissipated and the other promptly removed as far as possible, whenever stated to the religious community.

The present condition of our stations, the preceding pages exhibit. The increasing value of our missionary establishments; the gradual reduction of heavy drafts upon our home treasury, and the acquired experience of our missionaries, plainly show that the Board has not laboured in vain; yet strange to tell, they are now struggling with very heavy pecuniary embarrassments.

They commenced their year of operation, under flattering circumstances, but unexpected demands, and the surprising increase of the station at Mackinaw, swell the items of extraordinary expenses. To meet these and the current drafts, the Treasurer with his usual liberality has again advanced; but a further advance it would be impolitick to make and unjust to ask.

The receipts of the present year compared with the past are trifling, and from the sanguine expectation which the last anniversary raised, the Board have realized bitter disappointment. It would seem as if the Christian community thought that the *then* prosperous condition of the Society finished their labour, and rendered their co-operation unnecessary. The Board cannot for one moment think there is a decrease of attachment or zeal for the missionary cause; or any reluctance to fulfil engagements solemnly pledged through the highest ecclesiastical bodies.

The Board confidently believe that not only are there ample resources in the community, not devoted to the advancement of the Redeemer's kingdom among the millions ready to perish, but that upon a simple statement of facts, those resources will be cheerfully employed by the Auxiliaries, Congregations, and individuals represented by this Board.

Though the expenditures of the Society have been retrenched, and the cord of economy has been drawn so tight that the missionaries have under it spoken, even in painful remonstrances, yet such are the deficiencies in the receipts, that the Treasury is greatly in arrears. Brethren, the truth must be told. Nothing but disgrace, we had almost said bankruptcy, stares the society in the face, unless speedily relieved. The firm conviction of the *justice* as well as the *necessity* of their claims, induce the Board to issue this circular. Agents they find it difficult to procure; they wish each minister, each congregation, each auxiliary, each individual, to be an agent. Whenever agents can be obtained they shall be immediately employed.

The Board feel their embarrassments more at the present period, because the hand of the Lord is laid heavily upon them; he has smitten down the staff upon which, under Providence, they leaned. He has called home, when humanly speaking, most needed, certainly most calculated upon, their lamented and active Secretary, from the field of labour. But they trust that the *death* as well as the *blood* of his saints will still further advance his cause.

There remains still another reason for peculiar and special exertion. It is well known that this Board have a design of effecting, with the approbation of the Ecclesiastical Judicatories, under whom they act, a union with the American Board of Commissioners for Foreign Missions, the reasons for which, they refer to the circular now publishing by the joint authority of the two societies. Now by one of the "preliminary articles of union" this Board is "pledged to use all practicable exertions to replenish its treasury, so that should the union take place, the engagements to be assumed by the American Board of Commissioners for Foreign Missions, may be as few and as small as possible." Certainly no member of this society would wish that any union should be consummated excepting in a state of perfect independency, lest the principle contained in Moses' entreaty of the offended God of the Jews, about to destroy the rebels, be applied to it. "Because the Lord was not able to bring the people into the land which he swear unto them; therefore he hath destroyed them in this wilderness." Compel not the society into a disgraceful union, by withholding support.

If, however, the Society is to retain its separate organization, it is evident that its ostensible supporters must step forward promptly and efficiently; for it is a fact not to be concealed, that the churches on a large scale have never so patronized this institution by publick contributions, as to enable it to operate in a way worthy of its design. To go forward without immediate and decided relief is impossible.

The board are well aware of the severe pressure in many sections of the mercantile world; of the frequent appeals upon the resources of Christians; yet they recollect, "He that lendeth to the Lord hath it repaid again;" and the stock of his creation is affected by no change in the market.

By order of the Executive Committee,
EBEN. MASON, *Sec. pro tem.*

To each Minister connected with this Society.

DEAR BROTHER,—In view of the considerations abovementioned, the Board respectfully suggest the importance of employing *your* influence to lead individuals and congregations to *intelligent, systematick*, and *conscientious* exertions in the cause, which the highest judicatories have unanimously and repeatedly resolved to support. When the love of Christ prevails, a *knowledge* of his will must result in *obedience*. When the obligations, under which he has brought his people, are understood, much may be derived from a *systematick* disposal of means, and from a *conscientious* deposit into the treasury of the Lord.

The Board believe, that your heart (and they know that theirs) would be much relieved and enlarged by such a state in the churches. Could Christians know and feel, all that should be known and felt by them on this subject, how much more frequently and fervently, would they pray for the coming of the kingdom of God! How freely and liberally would they contribute for the support of the means of grace at home! while their pious liberality attended and followed by their prayers, would animate our hearts, give efficiency to our operations, and return an *hundred fold into their own bosoms.*

Permit the Board again to observe, that in this work they are merely the representatives of the churches, and that from *all* contributions are expected. They now affectionately urge that the congregations be reminded of the relation they sustain to the Board, that an early opportunity be embraced for taking, either publickly or privately, collections for the United Foreign Mission Society, and that measures be adopted for providing permanent and increasing resources, to support and extend the blessings of the gospel of peace to the heathen, in whose behalf the Board are embarked.

You will please to read this circular to your people; accompanied with such remarks as shall in your judgment appear suitable.

The Board wait with solicitude to see how the Lord of missions will incline the hearts of his people to their appeal.

By order of the Executive Committee.

EBEN. MASON, *Sec. pro tem.*

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Although the editor of the Christian Advocate does by no means imagine that his suggestions or exhortations will be of equal avail with those sent forth to the churches in the preceding address, yet he cannot forbear a few remarks. It is known that the union contemplated by the United Foreign Missionary Society with the American Board of Commissioners for Foreign Missions, is not approved of by some members of the Presbyterian church—perhaps by some members also of the Dutch church; and on this subject the editor wishes to say, that his own mind is not yet made up. He is perfectly clear, however, that this question about union ought not to be identified with that which relates to the *contributions*, so earnestly and properly solicited in the foregoing circular. Whatever decision may be formed by the judicatories, whose right it is to decide on the proposed union, one thing is evident—the missionaries who have gone, at the call and on the faith of the Presbyterian, Dutch and Reformed churches, to the heathen in the wilderness, are not to be left to starve; nor to be driven by want from their stations—having all their promising prospects blasted, and all their schools and converts scattered and lost among their heathen neighbours; who will, in that event, not fail to deride them for listening to Christian teachers; and thus the Christian name and cause be lastingly, and perhaps irreparably, injured. Now this is the result which, at least to a considerable extent, is likely to follow, if liberal contributions are not very speedily raised to prevent it: And what individual who has a spark of Christian love and zeal, can think of such a result without a strong emotion?—What Christian individual can refuse cheerfully to give to the utmost of his ability, to prevent it? What member of the Presbyterian, Dutch and Reformed churches, but must feel that both his conscience and his honour are at stake

in this business? The faith of the churches has been solemnly pledged, and must either be honestly and conscientiously redeemed, or disgracefully and most criminally violated. This is really the alternative, and it is right that it should be plainly and faithfully stated.

Those who are opposed to the union to which we have adverted, should recollect, that by raising liberal contributions, they will furnish the most powerful argument in favour of continuing to manage missionary operations, unconnected with other religious bodies. They will be able to say to the next General Assembly—see, we are able to support these missions by ourselves: for since we have been apprized of the necessity, we have replenished your treasury—We have shown that we can do it, and will do it. Those who wish for the union with a view to lighten their burdens—if any such there are—and yet with the hope that the missionaries will not suffer nor their stations be abandoned, because, as they suppose, the American Board can and will sustain them, ought to know that they cherish a miserable delusion. The American Board want all the means they possess, and more than they have, to support the numerous missions which, with a noble zeal and activity, they have already sent forth, and to which they are sacredly pledged—They cannot take our missions, in addition, without additional funds—Least of all can they take them burdened with debt. There is really no alternative, but either to forfeit our plighted faith and break up our missions, or, with as little delay as possible, to raise liberal and general contributions for their support. Let every auxiliary society, every minister of the gospel, and every private Christian, belonging to the Presbyterian, Associate Reformed, and Dutch churches, lay this matter to his conscience. The editor of the Christian Advocate has felt his own conscience imperiously dictating to him, to say what he has here said.

THE AMERICAN SOLDIERY.

Our work would not correspond with its title, if we should pass unnoticed the destitute state of the American soldiery, as to the means of religious instruction. It seems that chaplains are not to form any part of the peace establishment of our army. How is this? During the revolutionary war of our country, chaplains were thought to be as necessary as other officers; and during the late war, some provision was made to keep up the publick worship of God, among the troops employed in the field. Does not the system adopted speak a language something like this?—"When we are in danger from a foreign foe, we will acknowledge our dependence on the God of armies, and look to him for help and protection; but when we judge ourselves to be in no immediate danger, we need no such help and protection: we will therefore make no provision for a publick recognition of the government of God; no provision for the social worship of him by our military men; no provision for their own religious instruction, edification and comfort—We will provide for their bodies, but not for their souls.—They shall unite in the worship of God in time of war, but in a time of peace it is useless." Or are we to understand that the exclusion of chaplains, is to be considered as an *improvement* in the organization of an army, which is henceforward to obtain, both in peace and in war? We have no doubt that there are those in our country who do consider this as an improvement; but we would fain hope that this is not the prevalent idea. We would fain hope that in-

fidelity and irreligion are not thus dominant; and yet we fear as well as hope, when we see our army systematically organized, to the *exclusion* of all provision for religious service. We do indeed confess that chaplaincies, both for the army and navy, have too often been filled by men utterly unqualified for their office; and therefore sometimes useless, and even worse than useless. But so there have also been other gross abuses, in our military and naval organization. In this instance, as in other instances, let the abuse be corrected, and not the abused department be wholly taken away. No abuse has been so great and so frequent, as in what is called the Quarter Master's department. But it has not been thought necessary that, for this reason, our soldiers and seamen shall hereafter neither eat nor drink. We speak what we know, when we say, that chaplains for the army and the navy might be obtained, from among men possessing such qualifications of piety, learning, and devotedness to doing good, as would render them a real blessing, and a real honour to our military and naval service. The larger part of our small army is destined to remote frontier stations, where they can have no opportunity whatever of attending on publick religious worship, unless it is provided for them by the government—This is an important consideration. And we know, that there are some in our army, both officers and men, exceedingly desirous of uniting in social exercises of religion—Are they to be deprived of this privilege, or to quit the service? If they quit it, will not the service lose some of our country's best defenders? And quit it they will and ought, before long, if they cannot otherwise consistently maintain their Christian character and profession. We do view this subject in a most interesting light. *So* we view it, if we consider only our national character, as it will be estimated in Europe. But *so* we especially, and above all consider it, when we recollect, that there is no indication so sure that the God of Heaven will frown on an army and a nation, as that which is exhibited when an army and a nation cease to recognise their entire dependence on his holy sovereignty—on his protection, aid and benediction. We hope there are some in the councils of our nation, who will bring forward this subject in a manner that will insure it the attention it merits; and we think we are sure that the American people are not yet so destitute of religious sentiment, as to approve of the present arrangement.

We have been requested to publish the following

NOTICE

Concerning the Assembly's Digest and Minutes.

Any Minister, Elder, Licentiate or Candidate of the Presbyterian Church in the United States, by sending to the subscriber *one dollar*, without charge to him for postage, shall receive for the same, one copy of *The Digest* of the Assembly's Acts, bound; one volume of the Minutes, bound; and a set of the Minutes so far back as any spare copies remain in the charge of the Stated Clerk. Any money thus obtained, will be paid into the Missionary fund of the Assembly. All orders for the above works must specify some person in Philadelphia to whom they shall be delivered.

EZRA STILES ELY,
Stated Clerk of the Gen. Ass.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of February last, viz.

Of the Rev. Isaac W. Platt, collected by him for the Contingent Fund -	$52 00
Of the Second Presbyterian Church, Philadelphia, the Annual Collection for the same fund - - - - - - - - - - - - - -	53 35
Amount received for the Contingent Fund	$105 35
Of the Rev. William B. Barton, Woodbridge, in part of his subscription for the Scholarship to be endowed by the Senior Class of 1820 - - - -	25 00
	$130 35

The Treasurer has also received of the Rev. Dr. E. S. Ely, $25, a donation from Mrs. Margaret Carswell, for the Missionary Fund of the General Assembly, which fund is very much in need of aid.

View of Publick Affairs.

EUROPE.

GREAT BRITAIN.—The latest intelligence we have seen from Britain is to the 13th of January. Parliament had been farther prorogued to the 2d of Feb. A treaty of commerce and navigation had been concluded between Great Britain and the Hanseatic towns on principles of perfect reciprocity; and a treaty had also been entered into with the King of Sweden and Norway for the suppression of the slave trade. It appears that the distress mentioned in our last number, in all money concerns, had in a considerable degree been relieved, and that credit, private and publick, was reviving. This had been principally effected by an unprecedented coinage and emission of Sovereigns from the national mint. Envoys extraordinary and ministers plenipotentiary had been appointed to the republicks of Colombia, and the United Provinces of Rio de la Plata—The President's message had been received and published *in extenso*, in the London papers. The *New Times* says—"The document was universally hailed as auspicious, and the effect of it was soon visible in the firmness which it gave to the funds." It appears that a commercial treaty was likely to be soon concluded with France, and that the treaty negotiated with the Brazils was so unsatisfactory, that it was conjectured it would be rejected by the British court.

Our countryman Perkins was, in every sense of the expression, *making a great noise* with his steam gun, in London. Its report is said to have been as loud as that of the heaviest thunder, and that on a recent occasion it had been continued for two hours. To avoid accidents, guards were stationed to prevent the near approach of carriages, horses and passengers of all descriptions, to the place where the gun was making its discharges. Its force in the propelling of balls is said to exceed considerably that of gunpowder; and that it may be so constructed as to throw nearly a thousand balls in a minute. The Duke of Wellington, and other military men of distinction, had been present at an exhibition, made on purpose to ascertain its claims to be used as a military engine. We hope it will never be so used, unless it be on the principle, *that the more deadly the weapon, the less sanguinary the conflict.* Certain it is, that since the invention of gunpowder, battles have generally been far less bloody than when they were decided, hand to hand, by the sword. Possibly such terrifick instruments of destruction may be invented, that the fear of their effects may operate on nations mutually, so as to deter them from engaging in war. But we hope a better and surer remedy—the prevalence of the gospel of peace in the hearts of men—may not be very distant. This, however, is not indicated by the present state of the world, when viewed unconnectedly with scripture prophecy. The state of Europe, at this moment, is one of the greatest interest. We hope for the continuance of peace, but should experience no surprise, if, within a year, a general war should ensue. Much will depend on the course to be pursued by the new Emperor of Russia.

FRANCE.—It is stated in the last advices from Paris, that the two houses of the French Legislature were to meet on the 31st of January. It is said that the interest of money in France is enormously high—The *Journal des Debats* affirms that in most of the provinces and departments it is 9 per cent. per annum. The internal state of the kingdom nevertheless appears in general to be prosperous. A voyage of discovery had lately been fitted out; and a committee, appointed for the purpose, had re-

ported to the king on the subject of a code of laws for the nation.—It is affirmed that the king recently, in replying to an address, said—"A king should reign only by the laws." This is, at least in words, an explicit renunciation of absolute power.

SPAIN.—We have received Madrid news to the 26th of December. It is stated that there was a kind of concert among the foreign ministers at the Spanish court, in an endeavour to persuade the king and cabinet to come to some terms of reconciliation with the American republicks, which were lately Spanish colonies—But all intreaties were in vain. The king had recently levied a forced contribution of 10,000,000 of reals on his mercantile subjects generally; and a levy of six hundred thousand dollars had been specially laid on the merchants of Cadiz, who had sent a deputation to Madrid to remonstrate against this imposition. They will doubtless remonstrate in vain. The pretence for the imposition is, that this is the price for declaring Cadiz a free port; but the truth is, that the government (deficient in its annual finances to the amount of 200 millions of reals) is in the most distressing want of money, and knows not how to raise it in any other way. In the mean time, it appears that the official gazette affects to pity the sad condition both of our sister republicks at the south, and of ourselves; representing us as the prey of anarchy, and disorder, and depravity of every kind. This contemptible falsehood and hypocrisy is a part of the present governmental system of wretched self-ruined Spain. The fire in the Escurial, mentioned in our last number, was extinguished after doing injury estimated at 750,000 francs.

PORTUGAL.—Advices from Portugal are to the 4th of December. At that time, the king was said to be recovering from a dangerous illness. A Charge des Affairs had just proceeded in a vessel of war to Brazil, as the bearer of the ratification of the treaty recently formed between that country and Portugal.

GIBRALTAR.—The publick papers have lately abounded with details of the loss of shipping in the bay of Gibraltar, in consequence of two tremendous gales of wind. It appears that the vessels, (some accounts say to the number of 200) were chiefly stranded on the Spanish coast, and that the crews and property met with the most iniquitous treatment from the Spaniards. The loss is exceedingly great.

ROME.—Among the severities which the reigning Pontiff has inflicted on the unhappy Jews in his dominions, it is said that he has issued an edict, by which he abrogates all commercial contracts between them and Christians. This Pontiff, we have been told, has refused to sanction the re-establishment of the Inquisition in Spain, affirming that this is a measure which the spirit of the present age will not bear. Yet in his persecution of the Jews, he manifests the spirit of the 14th century, in all its contractedness and malignity.

GREECE.—The reinforcement of Turkish troops from Egypt, has made good a landing at Navarino. The exact amount in numbers, of which this reinforcement consists, is not known—It is however certain that it is very considerable, both in infantry and cavalry. Yet we have seen it stated, and we suspect the statement is nearly correct, that the whole Turkish force now in the Morea, is not greater than it was when Ibrahim Pacha first landed; that is, he has, since his invasion of Greece, lost as many men, in battle and by disease, as he has received in the late reinforcement. But the losses of the Greeks have likewise been considerable; and for a time their spirits were greatly depressed by the successes of their enemies. The latest accounts affirm that they are reanimated—are submitting to a military discipline, which till lately they had indignantly rejected, and that they have made some vigorous and successful attacks on the Egyptian troops. This is particularly stated to have been witnessed in the neighbourhood of Missolonghi, where repeated and brilliant achievements of victory, on the part of the Greeks, are said to have taken place. It is also stated that Admiral Miaulis, was in pursuit of the Turkish fleet, which, to avoid a rencounter, had not been able to disembark a reinforcement destined to Missolonghi. On the whole, we have both our hopes and our fears, as to the ability of the Greeks to resist, without foreign aid, their ferocious invaders; assisted as they are at sea, by the vessels of Christian powers, and on land by the officers of the same powers, especially in the artillery department. We indulge some hope that the new state of things in Russia, may prove favourable to the Grecian cause. This, however, is uncertain—If the Russians should be employed, they may bring the Greeks into subjection, as well as triumph over the Turks.

RUSSIA.—The important and interesting information has been received within the month past, that Alexander, the emperor and autocrat of Russia, died on the first day of last December. The place of his death was Taganrok, not long since a Turkish possession, but now a fortified town of the Russian Empire, on the margin of the sea of Azoph, about 500 leagues south-east of St. Petersburg. Our letter carrier first announced to us the news of Alexander's decease; and we immediately asked—Did he die a natural death? To this inquiry we were prompted by the known fate of his father and grandfather; and we soon found from the publick papers that ours had

been far from a singular state of mind, on hearing of the demise of this distinguished personage. Rumours and reports of his having been taken off by his nobles, prevailed for a considerable time in London, and seem to have obtained not a small degree of credit. It is now fully ascertained, however, that he died a natural death, after a short but violent illness, and that his empress, who had accompanied him, closed his eyes. Her letters to the empress mother, during his sickness and at his decease, are truly affecting.

The deceased emperor was born December 23d, 1777, and of course wanted but a few days to complete his 48th year, when he died. On the murder of his father, the emperor Paul I. by the discontented nobles, Alexander ascended the throne, March 4th, 1801, and became king of Poland, June 9th, 1815. On the 9th of October, 1793, he married Elizabeth Alexiewna, princess of Baden, by whom he had two children, both of whom died in infancy, leaving him childless at the time of his death. He has left three brothers and two sisters. His eldest brother, the Grand Duke Constantine, was born May 8th, 1779, and married Feb. 28th, 1796, to a princess of Saxe Cobourg, from whom he was divorced in April, 1801; and in May of the following year was again married to the princess of Lowiez, but has no issue. At his brother's death he was Viceroy of Poland. The second brother surviving, is the Grand Duke Nicholas, born July 2d, 1796, and married July 13th, 1819, to a princess of Prussia, by whom he has had one son and two daughters. The other surviving brother is the Grand Duke Michael, born February 8th, 1798—Whether he is married or single we know not. Of the remaining sisters, the one is married to the hereditary prince of Saxe Weimar, and the other to the Prince of Orange.

The education of the defunct emperor was ably conducted, under the direction of his grandmother, the distinguished empress Catherine II. He was amiable and docile, possessed excellent talents and a most prepossessing appearance; and became a highly accomplished prince. He lived in continual dread of his unhappy father, till the death of that father terminated his fears and raised him to the throne. We know not that he was ever suspected of being accessory, or even privy, to the regicide plot; but he punished those concerned in it with little severity—perhaps restrained by fear for himself, and by other circumstances which he could not control. He was fond of military operations, and frequently accompanied his armies to the field. After the providential deliverance of his country from the invasion of Buonaparte, he published an ukase, or royal proclamation, containing more just and more pious sentiments than we have ever read in any similar production. He gave, as was due, the whole praise of the deliverance of his country to the interposition of heaven in its behalf; and called on all his subjects to recognise this truth, in acts of thanksgiving and praise to Almighty God. About the same time, he likewise became the patron of evangelical missions throughout his empire, and of the Russian Bible Society, which rose, under his auspices, to be second only to that of the parent institution in Great Britain. Of late, however, he not only abandoned the whole of this good work, but set himself to undo all that he had done before. He banished the missionaries, and arrested nearly all the operations for translating and distributing the Holy Scriptures. To this we have never doubted that he was prompted by his nobles and superstitious clergy; but we believe he was also much influenced by the conviction that the diffusion and love of evangelical truth, would scarcely consist with that absolute sway which he wished to maintain over his subjects. He was likewise, without question, urged to these measures by the Pope, and by the parties generally to the misnamed Holy Alliance. Of that alliance he was the head and the animating soul; and we hope it will meet with its death, in the death of its founder, patron and protector—He is gone into eternity with a fearful responsibility—His destiny it becomes us to leave with his Maker and his Judge. Time only can disclose what influence his demise will have on the affairs of Europe, and indeed of the world at large.

Constantine was expected, of course, to succeed to the throne of Czars; but the latest accounts intimate that he has resigned his claims, without a conflict to his brother Nicholas—We doubt if either of them regards the diadem as an enviable possession. Whether the poor Greeks will derive any advantages from the late changes, remains to be seen.

ASIA.

The war is still prosecuted with vigour by the British against the Burmese. A late brilliant victory had been announced at Calcutta, when the last advices were received in England from that place. But it appears that the Burmans make a far more formidable and obstinate resistance than was expected. The losses of the invading army by sickness have been unusually great, the expense of the war is enormous, and the whole enterprise appears to be unpopular in Britain. The Quarterly Review, supposed to be under governmental influence, has come out against it very decidedly —No additional news from the Missionaries.

AFRICA.

It appears by the London Missionary Register for December last, that a large accession of territory has recently been acquired by the British colony of Sierra Leone. The country of the Sherbro Bullams joins that colony to the south-east, and has voluntarily put itself under the protection of the British government, in consequence of being threatened with war, subjugation and slavery, by the Kussoos, a neighbouring and very warlike tribe. The Bullams have granted to his Britannick Majesty "the full, entire, free and unlimited right, title, possession and entire sovereignty, of all the territories and dominions to them belonging." This gives the British, it is said, an additional line of sea coast 120 miles in extent, and a territory of 5000 square miles of fertile land, and the entire command of a region which used to furnish the slave traders with from 15 to 20 thousand slaves annually. It is expected indeed that the acquisition of this territory by the British, will put a complete stop to the slave trade in that part of Africa—What friend of humanity but must rejoice at this occurrence?

AMERICA.

Peru.—The fortress of Callao still holds out against the republican arms. Gen. Rodill, the Spanish commander, seems determined not to surrender while any means of defence are left him.

The United Provinces of Rio de la Plata.—Against these provinces it is now ascertained that war has formally been declared by Don Pedro I., emperor of Brazil. He is straining every nerve, by impressments both for the land and sea service, to prosecute the war with vigour; and that he is a man of no mean talents, and of no little enterprise, there is unquestionable evidence. But our auguries deceive us greatly, if this war will not eventuate in the overthrow of his empire. He may survive; and as he has no small share of Protean character, he may, from an emperor, become a president—But this we scarcely expect. It appears that delegates from Buenos Ayres have had an interview with Bolivar and Gen. Sucre, at or near Potosi; and that they have pledged themselves to take part with the United Provinces. Indeed we see not how the republicks of South America, generally, can forbear to do this. The emperor's dominions are already enormous; and to allow him to extend them, and subject neighbouring republicks to his sway, would not consist either with principle or the common safety. Nor do we expect that the conflict will be long, although we fear it will be bloody.

In the North West part of the United Provinces, if we rightly understand the account, new mines of silver ore have, it is said, been recently discovered—so abundant that it is anticipated a great reduction in the value of that metal must eventually be the consequence. We confess, however, we have, at present, no great anxiety on this subject. Still it is true, that the plenty of the precious metals which the mines of South America have produced, have reduced greatly the former value of silver and gold, and that an increase of this effect must necessarily follow from an increase of the cause.

Panama.—Great expectations, we perceive, are entertained of the benefits to be derived from the general congress, about to assemble at this place. Why its convention has been so long delayed we know not. It was stated last summer, that it would meet in the succeeding October. The delay, however, will, we hope, prove advantageous—It has allowed time for mature thought. The great desideratum for the preservation of American liberty and happiness, throughout our whole continent, is, some effectual means to prevent discord and war among ourselves, and to guard against foreign aggression—to preserve the entire independence of individual states, and yet provide for combination and concert, in all cases that demand co-operation—If the congress of Panama can solve this problem, it will do much. What part the United States are to take in this concern, or whether any, is yet undecided.

Colombia and Mexico.—These republicks are apparently advancing to a settled state of prosperity—of internal peace and concord—with a most gratifying rapidity. It appears that they contemplate a combined attack on the island of Cuba. Whether this attack is likely soon to be made, or if made, likely to be successful, we cannot pronounce. It would seem as if Spain was given up to infatuation, and destined to refuse all compromise with her former colonies, till she loses the whole. She has however lately sent a considerable military force to the Havannah, and if this force remains true to Spain, the conquest of the island of Cuba will be difficult.

United States.—Our Congress, through a considerable part of the last month, have been engaged in discussions relative to the sending of delegates to the general Congress of American States at Panama; and on motions, or propositions, to amend the Constitution of the United States. As to the first of these topics, we certainly did expect there would have been no difficulty; but as we do not know what are the considerations which have produced delay, it may best become us to be silent—far-

ther than to express the hope, that no party views or feelings may mix themselves with the merits of a question, in which the interests of a continent may be deeply involved. In regard to the Constitution, we have had ample opportunity to examine that instrument, and to witness its results in practice; and we claim the common privilege of all American citizens, to give our opinion against altering it at all. Why alter it? It has produced unspeakably beneficial effects as it stands, and no bad effects of serious import, nor any that we are certain would be diminished by the contemplated changes. It seems to us therefore that in making changes, we should let go a certainty for an uncertainty. We do not say that the Constitution is perfect; but we do say, that it was framed and adopted at a time far more favourable than the present, to make it such as it ought to be; and that although it provides for changes, yet, in our humble opinion, experience has not yet decided that any ought to be made: for the stability of a constitution is of immense importance—so much so, that it is better to secure this stability, even with some slight imperfections, than to destroy it by experimental changes, made to remove objections. It ought not to be forgotten that objections may be created, as well as removed. If all the changes recently submitted to Congress were introduced into our constitution, it would be materially a different instrument from that which was prepared by the Federal Convention; and more objectionable, we verily believe, to every body, than if no change whatever had been made.

The business of the Creek treaty has not yet been taken up in Congress. A communication on the subject has been made, by order of the President, to the Georgia delegation in Congress; and it has been with much pleasure that we have read the manly and respectful answer that has been returned. Still it has been with unfeigned regret, that we have perceived there is no prospect of an amicable compromise. The representatives of the Creek Indians at Washington have maintained their cause, and denounced the Mackintosh treaty, with great plausibility, to say the least; and have declared that they will die on the land of their fathers, sooner than resign it. On the other hand, the Georgia delegation will not consent even to a partial relinquishment of the territory ceded by the Mackintosh treaty; which was the proposition made to them by the President. All the statements made by the agents of the general government, represent that treaty as fraudulently obtained; yet the Georgia delegation maintain, that whatever appearances may be, they know that the transaction was a fair one. On this, of course, we are not to decide. In the mean time, the Secretary of War has made a report, on the subject generally of Indian lands and claims; and it is certainly a report that does high honour, both to the head and the heart of the honourable Secretary. If acted upon, it would embrace the case of the Creeks, as well as that of all the other Indian tribes. It is summarily this—to assign a well defined territory, on the West of the Mississippi river, and between lakes Huron and Michigan, as the permanent residence of all Indians who may, in their individual capacity, voluntarily choose to remove; and to afford them in their new residence, full protection, and every possible facility for improvement—as to agriculture and the arts, and as to mental and religious culture. At the same time, to regard as *sacred* the lands and possessions of every individual Indian who may not voluntarily choose to remove. Whether this plan be practicable or not, we shall not undertake to say—It is at least *a humane* one; and the latter part of it, we earnestly hope our national government will adopt and maintain, in the face of all consequences—*Fiat justitia ruat cælum.*

The influenza appears to have pervaded every part of our country. We lately saw an estimate, which represented 30,000 of the inhabitants of Boston, as afflicted with it at one time. It has received the name of *the cold plague* in some places, particularly at the south; where we think the mortality has been greatest—This mortality, however, when the immense number affected is considered, has not been great—not one we think in several hundreds. Yet in cases not mortal, it has often been severe, and has left affections of the breast, tedious if not fatal. On the whole, it has been, and continues to be, a sore scourge; under which we ought to acknowledge the just chastisement of Heaven, and improve it for our spiritual benefit. It is mentioned by the prophet, as an indication of something worse in reserve, when "the people turneth not to Him that smiteth them, neither do they seek the Lord of Hosts."

ERRATA IN OUR LAST NUMBER.

In page 54, 2d col. lines 21, 22, 23, from top, for *Ebracus* and *Ebraco*, read *Ebræus* and *Ebræo*.

page 56, 2d col. line 22 from bottom, for Francis *Janius*, read Francis *Junius*.

☞ Several communications from correspondents are under consideration.

THE

CHRISTIAN ADVOCATE.

APRIL, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XIX.

We are now to turn our view from the ruin to the redemption of man; from the covenant of works, to the covenant of grace. It is the twentieth answer of the catechism which introduces this subject, in the following words:—

"God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery; and to bring them into a state of salvation by a Redeemer."

In treating this answer, I will lead you to consider—

I. The fact asserted, that some of the fallen human race were chosen, or elected, by God, to eternal life; while some were left in their "estate of sin and misery."

II. That this election is to be attributed solely to the good pleasure of God, as its cause.

III. That the election made was from eternity.

IV. That a covenant of grace was "entered into" by God the Father with his eternal Son, as the head and Redeemer of the elect world.

V. That by Christ all his people are brought out of a state of sin and misery, into a state of salvation.

You are not to expect a long discussion on each of these points. The subject of the decrees of God, of which the decree of election is one, has heretofore been considered; and for this reason the less needs to be said at present.—The general argument has already been laid before you, and it would be superfluous to repeat it. My chief view in the distribution I have made, is to show you the method I shall follow in speaking to the answer before us; and to assist your after recollection of what shall be said.

I. Some of the human race were chosen, or elected, by God, to eternal life; while some were left in their "estate of sin and misery." This is a doctrine of our church, which we believe is explicitly and unequivocally taught in scripture; and perfectly consonant with reason and observation. Among a multitude of scripture passages which might be, as they often have been, adduced in support of this truth, let the following suffice: Ephes. i. 4. 9. 11.—"According as he hath chosen us in him, *before the foundation of the world*, that we should be holy and without blame before him in love:—Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:—In whom also we have obtained an inheritance, being predestinated, according to the purpose of him who worketh all things after the counsel of his own will." Rom. viii. 30.—"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justi-

fied; and whom he justified, them he also glorified." 2 Tim. i. 9.—"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." These passages of scripture, my dear youth, are not perverted from the scope of the context—as is too often done in quoting scripture. They are quoted in their genuine spirit and meaning, as used by the inspired writers. And if they do not clearly tell us, that all those who are saved, were particularly chosen to salvation by God—while others were not so chosen—I do not know how language can express this doctrine. And all the comments and expositions which go to exclude this doctrine from scripture, when these and similar passages are brought into view, appear to me—although I acquit the writers of a design to pervert the word of God—so strained, harsh, and unnatural, that they do, in fact, confirm the doctrine which they seek to invalidate, as the real doctrine of inspiration.—They show that the most ingenious glosses cannot make the oracles of truth plausibly speak another language. And upon what principle of reason or observation is this doctrine to be rejected. Men do not seem to startle at it so much, when applied to the angels. Those of them who fell, are left without a Saviour and without hope. The doctrine of election contemplates all mankind as sinners, deserving to die. If all deserve it, God's showing mercy to some, certainly does no injury to others.—They are not dealt hardly with. And from analogy, we have every reason to believe that as many are saved, as is consistent with the general purposes of God's moral government.

II. Our second point is, that *the good pleasure of God*, is the only assignable ground of his electing some of the human family to eternal life. Those who know not how to deny this doctrine as a part of scripture, and who yet want a solution of it contrary, as we believe, to scripture, have said that God *foresaw* who would be disposed to repent and believe, and who would not; and that he chose, or elected, those who he foresaw would believe, and left the rest.

But here, we think, is a complete inversion of the scripture order of causes and effects. In almost all the passages already cited, faith and other holy exercises are represented as flowing, as *effects*, from the purpose of God, and not as the *cause* of that purpose. We choose, therefore, to refer election wholly to the sovereign purpose of God, operating on sinners, all of one character and of one desert; and to say, "even so Father, for so it seemed good in thy sight." The sovereign acts of God are always infinitely reasonable in themselves; but in the mean time they are grounded on reasons not known to us.

III. The choice which God made of his people was from eternity. This is the doctrine of scripture, in the cited passages: And it is equally the doctrine of reason. It is contrary to the perfection of the Divine nature, to suppose that the Deity has a succession of views and purposes. "He is of one mind, and who can turn him.—Known unto God are all his works, from the beginning of the world." And to this place I have reserved the remark, that all who hold the doctrine of *efficacious grace*, and that it is this which alone makes one man differ from another, hold, in fact, the whole doctrine of election, as maintained by our church. Take for illustration a common case. Here are two persons, under the light of the gospel, who enjoy equally the means of grace.—The one becomes pious; the other remains destitute of true religion. What makes them differ? You say, *the grace of God*—he gave his grace to one, and not to the other. And was it a purpose of the moment in the Divine mind, to give his grace to one and not to the other—a new purpose at the time he did it? Did not the Deity eternally

purpose and know, that he would do this in time? You dare not deny it. If you do, you deny the foreknowledge and perfection of God. Here, then, is the whole of election which we hold. The gift of efficacious grace, in time, to those who receive it, God eternally purposed to bestow.

Or will you say, that he gave equal grace to both; but the one improved it, and the other did not. For the sake of the argument, let it for a moment be admitted. But then I ask—could he not have given grace that certainly would have been effectual, to him who remains without religion? You will not so limit God and his grace, as to say he could not. But he actually did not. He left the person in question without effectual grace—And here is all the doctrine of reprobation which we hold.

On the whole, then, the Calvinistick doctrine, on this subject, is no more terrifick, or hard to be received, than that of those who often cry out against it, and revile it. When I spoke on the general subject of predestination—of which, as I have already remarked, election is only a branch—I inculcated the duty of receiving truths, on sufficient evidence, which, in theory, we know not how exactly to reconcile and bring together. I showed you that we do this in subjects of science, and the intercourse of the world; and that we ought, in all reason, to do it also in religion. If any of you pervert this doctrine of election, so as to neglect the means of grace, or so as to keep you from acting as fully in the matter of your salvation like accountable creatures, as you would act, if you did not believe it—nay, if you permit it to discourage you, and not rather to encourage you—then you will treat it as those do not treat it, who hold it most firmly and understandingly; and as the standards of our church warn you not to treat it. Leave the inquiry, how the plan and purpose of God in this, as in all other things,—and in no respect more in this than in other things,—is to be reconciled with the freedom of moral agents, and the influence of second causes. They are undoubtedly reconcilable, for they are both truths; but how it is to be done, is perhaps beyond the human powers in the present state. Do obvious duty, and use appointed means, and when you become interested personally in the covenant of grace, by accepting the Saviour, then you may find that this very doctrine, so far from being offensive, is full of sweetness and comfort.

(*To be continued.*)

ON THE ATONEMENT.

No. II.

My dear Brother,—At the close of the preceding letter it was admitted, that between the *definite* and the *general* atonement, the difference is *verbal* rather than real. I am therefore unwilling to represent three theories on the subject, as prevailing in the Presbyterian church. But as the word *general* seems to correspond with the term *indefinite*, better than it does with the term *definite*, and consequently intimates that the advocates of a general atonement harmonize more in their views with the friends of an *indefinite*, than with those of a *definite*, atonement, it may be proper to state, that this is by no means the fact. By turning to the description given of the opinions of the new school on this all-important doctrine of divine revelation, it will be seen that it does not at all suit the views of those who have been known, in the Presbyterian church, as the advocates of what is termed a *general* atonement. For they believe, as well as we, that Christ was the *substitute* of his people—that he was *charged with their sins*—that he bore the *penalty* of the law—that he made satisfaction to the justice of God for all who shall believe—In fact they differ from us only in relation to the terms they prefer, in speaking on the extent of the atonement. While they maintain that Christ died *especially* for the elect, they believe that, in a cer-

tain sense, he died for others. With them, let it be repeated, we wish to have no dispute. We think alike, although we make choice of different words, in communicating our thoughts in regard to a particular point. The comparison I am drawing, is not between our views of the atonement and theirs; but between ours and those which are entertained on this great subject, by persons whose sentiments were stated in my first letter, and who are usually known by the name of Hopkinsians. And should these letters ever meet the publick eye, I wish the friends of a general atonement to see, that I am not contending with them, but opposing certain views of a most important doctrine, which they, as well as we, believe to be *unscriptural* and *dangerous*.

You will not, my dear friend, understand what I have said in relation to the heathen, in my first letter, as representing the salvation of all who are destitute of the light of the gospel, as being impossible. I have only said, that if the atonement had been made for all mankind, the knowledge of it would have been sent to all nations; and that, as an inspired writer has expressly represented the heathen as being "*without Christ, strangers from the covenants of promise, having* NO HOPE, *and* WITHOUT GOD *in the world*," it is altogether improper to say, *a door of hope has been opened for all men—for the heathen*, who are destitute of divine revelation, just as much as for Christians, to whom the gospel is preached. Still I believe, that, as *infants*, who are incapable of hearing and believing the gospel, are saved, not as being free from guilt and depravity, but through the atoning blood of Jesus Christ; so some of the heathen *may* be saved, by the application of the same precious blood. *How* they are brought to participate in the salvation of Christ, I do not know. Jehovah may, if he please, reveal to some, at any time he chooses, so much of the gospel as may be sufficient for the exercise of faith. But in whatever way the application of the atonement may be made, it is altogether *extraordinary*. Of the *means of grace*, the heathen are manifestly destitute: they have no Bible, no Sabbath, no gospel, no ministry of reconciliation; they are ignorant of God and Christ, of the way of peace and salvation.

In my former letter, the two theories in regard to the atonement, that prevail in our church, were compared, in regard to the extent of the atonement. It was, I trust, fairly shown, that the *new* has no advantage over the *old* scheme in this point; that the greater extent which is attributed to *indefinite* atonement is *nominal* and not *real;* and that the definite atonement, in respect to the *merits* of Christ's death, the *invitation* of the gospel, the *offers of salvation*, and the *divine purpose*, is quite as extensive as the other.

In this letter I propose to examine the second claim of the *New School;* which is, that their views on this most interesting subject are more compatible with a free and general preaching of the gospel, and an unfettered and unreserved offer of salvation to all sinners.

To this claim we cannot yield. It is a mere gratuitous assumption. You well know that the advocates of the doctrine on this fundamental point that has prevailed in the Presbyterian church from its foundation in this country, and by the teaching of which this church grew and flourished for more than a century, have felt no embarrassment in preaching the gospel indiscriminately, and offering salvation to all, to whom it was their privilege to bear the delightful messages of Divine grace.

With the utmost freedom have they published to all their hearers, the great and precious truths embodied in the gospel. They have delighted in celebrating the infinite love and unmerited mercy of Jehovah in providing salvation for sinners, by the mission of his own Son into our fallen and ruined world; and in proclaiming the grand and

fundamental truth, that the Redeemer, by his obedience unto death, made a full satisfaction for the sins of his people, and wrought out for them a complete justifying righteousness. They have constantly exhibited him as an all-sufficient Saviour, able and willing to save unto the uttermost, all that will come unto him; assuring their hearers that his blood cleanseth from all sin, and that his righteousness can make the vilest sinner righteous in the eyes of immaculate Purity. They have not ceased to invite all to come to this glorious Redeemer for salvation; urging the acceptance of the invitation, by showing that all are commanded to believe the gospel message, and that God has promised that he will cast out none who come to him. They ground the offer of salvation on the *atonement* of Christ; and proclaim it as an infallible truth, that whosoever believeth on him shall, without a single exception, be saved. And to all they add the awful truth, that all who refuse the overtures of Divine mercy, and continue in unbelief, will burden their consciences with aggravated guilt, and bring down upon themselves a more terrible condemnation.

Now, in the enunciation of these truths, consists the preaching of the gospel—in exhibiting the infinite love and unmerited mercy of God towards our fallen world, and in setting forth the death and righteousness of his Son, as sufficient for saving the vilest of sinners, and every one who believes; and in grounding on the merits of Immanuel's atonement, a full and free offer of pardon and life, to all who will accept of them on the terms prescribed by infinite Majesty.

What more can the friends of *indefinite* atonement add? Will they reply—We can assure all our hearers that Christ died for them? But in what sense? Did he die with an *intention* to save them? No; he died *intentionally* to save the elect alone; God did not *design* by the atonement to *secure* the salvation of others. And how does this view of the subject show the consistency of offering salvation to all, any more than the view we take; who represent the merits of the atonement as sufficient for all, and therefore on this ground offer salvation to all who will accept it? Can they make the offer on any other terms? Can they tell unbelievers that they will be saved? By no means. They declare, as well as we, that he that believeth not, shall be damned; and that none can partake of the saving benefits of Christ's death, unless it be applied by faith.

It will, we know, be said, that as Christ, according to the definite scheme, made atonement only for his elect, the offer in preaching the gospel, is made to them alone. But this is a groundless assertion. Ministers are not entrusted with the execution of the secret purposes of Infinite Wisdom; nor are they acquainted with the elect of God, any further than he is pleased to designate them by the bestowment of his grace. Election is no rule to them, in discharging their official duties. They must publish the gospel to all, and tender salvation to all indiscriminately; leaving it to the Most High to make the application, and to call his chosen to the enjoyment of salvation, in his own way and time.

Still it may be objected, that, if the atonement has not been made for all, the offer of salvation to all cannot be grounded on the atonement. Why not? The atonement is, in its own nature, sufficient for all; and if it were applied to all, every son and daughter of Adam would be saved; but because Jehovah, in his adorable sovereignty, is pleased to apply it to some, and not to all, it certainly does not follow that the benefits of it cannot be offered to all.

But suppose, it may be said, a non-elect person were to believe in Christ and accept the offer of salvation; would he, for whom no atonement has been made, be saved? Without hesitation I answer *affirmatively*; just as I would say, that if

an elect person were to die in unbelief, he would be damned.

But, before I assign the reasons of this answer, it may be proper to show how the same difficulty applies to the scheme of the new school. They believe in the doctrine of election; they say Christ died *intentionally* to save only the elect; that God did not *design* to secure by the atonement the salvation of any other men: and they must admit that Christ intercedes, not for the world, but for them whom God has given him. Now, we ask, suppose a non-elect person were to believe, would he be saved? one whom they say Christ did not die *intentionally* to save; one whose salvation God did not design to secure by the atonement; one for whom the great High Priest in heaven does not intercede; would such a person, in these circumstances, be saved, if he were to believe? Our brethren have to meet the same difficulty.

But after all, cannot the difficulty in reference either to election, or to a definite atonement, be lessened, if not solved? Election secures the salvation of its objects; but it interposes no obstacle in the way of the salvation of the non-elect. Jehovah will, in his own appointed time and manner, bring to a saving union with his Son, all whom he has destined to immortal glory; but the grace which he is pleased to impart to his chosen, does not prevent others from repenting and believing, as he commands them. He only withholds from them what they have no right to claim; but, if in obedience to his command, they were to repent and believe, he would doubtless fulfil to them the promise directed to all believers.

These observations will apply to the atonement. Were a non-elect person to believe in Christ, he would receive all the benefits of his death; which, in that case, would actually become to him an atonement; for let it be remembered, it is the *application* of his death that makes it truly an atonement or reconciliation. The purpose of God to apply the merits of his Son's death to his chosen, ensures the application to them, and their consequent salvation; but this divine purpose does not create any hindrance to others; it only leaves them to the influence and operation of their native depravity and wicked unbelief.

The answer we have given to the question, grounded on a supposed case that will never happen, can be justified on the principles that regulate common conversation, and on the principles that governed the language of inspired teachers, by the infallible connexion between faith and salvation, and by the nature of the atonement—

1. *On the principles that regulate common conversation.* Of a man who has just escaped from the flames that consumed his dwelling, we say, he would have perished, if he had slept longer; and of one lost at sea, he might have been living, if he had not gone on that voyage. The farmer says, I should have had a fine crop, had it not been for that drought which withered my grain; and, again, I should have made a profitable sale of my articles, if the market had not been so glutted. Ten thousand similar observations are made; all predicating a different state of things, on the supposition that the cause that has produced the existing state of things had not occurred.

2. *The principles that governed the language of inspired teachers, justify the answer.* That perverse generation of Israelites that came out of Egypt, failed to enter into the land of promise; and from the event it is certain that it was the Divine *intention* not to bring them into the possession. Yet this generation was commanded and encouraged to march forward, and take the promised inheritance. "Behold," said Moses to them, "the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; *fear not, neither be discouraged.*" And when they were dismayed at the report of

the spies, their leader said, "Dread not, neither be afraid of them. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes."—Deut. i. 21. 29, 30.

The event also proved it to be the secret purpose of Jehovah to establish the kingdom of Israel in the family of David; yet hear the language of Samuel, speaking under the inspiration of the Holy Spirit, on the supposition that Saul had been obedient to the Divine commandment: "And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee."—1 Sam. xiii. 13, 14.

Tyre and Sidon, the Saviour assures us, would have repented in sackcloth and ashes, if the mighty works that were done in Chorazin and Bethsaida had been done in them; and he also says, that if the mighty works that were done in Capernaum had been done in Sodom, it would have continued to his day.—Matt. xi. 21. 23.

When Paul was in danger of shipwreck, as he was sailing to Rome, he was assured, by promise, that his life and the lives of all on shipboard, for his sake, should be preserved. No condition was annexed to the promise; it was absolute. Yet this inspired man, who had unshaken confidence in Jehovah's word, when he saw through the sailors' design to escape with the boat, under pretence of casting out anchors, did not hesitate to say to the centurion and the soldiers: "Except these abide in the ship, ye cannot be saved." From this declaration we may unquestionably infer, that they would have perished, if the sailors' design had been accomplished. What then would have become of the promise? But Jehovah took care of his own faithfulness. The warning of Paul produced its effect. "The soldiers cut off the ropes of the boat, and let her fall off." Thus the promise of God, like his other promises, was accomplished by appropriate means. See Acts xxvii. 22–25. 30–32. See also 2 Kings viii. 10. ch. xiii. 19.

3. Our answer can be justified by the *certain and infallible connexion which God has established between faith and salvation.* "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth on me, shall never die." "He that believeth and is baptized shall be saved." But I need not cite passages to prove what will not be denied. Now, this infallible connexion between faith and salvation, authorizes a minister of the gospel to assure every individual to whom he preaches, that if he believe he will most certainly be saved. Jehovah has pledged his word, and he can and will fulfil his promise.

4. *The nature of the Redeemer's work will justify the reply.* In what did this work consist? In his obedience unto death in our nature; or in his active and passive obedience. In regard to the first branch of the Saviour's work, it is manifest, that, while obeying the precepts of the Divine law, in the room and stead of his chosen people, he observed them as perfectly, and his obedience was as glorious, as if he had been acting as the representative of many millions more. And in regard to the second branch, we believe, that the great Redeemer, in effecting the salvation of all who shall be saved, submitted to as much humiliation, and endured as extreme misery, as would have been demanded from him, on the supposition that the sins of all mankind had been imputed to him. He bore the *curse* of the divine law, the punishment due to our sins: and by the infinite dignity of the sufferer, more honour was done to the penalty of the law, than would have been done

to it by the everlasting punishment of our whole race. Hence while the atonement is *definite*, being *intentionally* made only for those given to Christ by the Father to be redeemed by him, it was necessarily, in its *own nature* and *intrinsick value*, sufficient for the salvation of every son and daughter of Adam.

Now, on this infinite work of the atonement, are grounded the general invitations and offers of the gospel. In preaching, we are not indeed authorized to tell every man that Christ died *specifically* for him, or that an atonement was made for him: but we are authorized to say, that the Son of God came to save sinners of our race; that he has, in our nature made an atonement for sin, suited to the case of human sinners, and that in its intrinsick value, it is infinite; and that he is able and willing to save unto the uttermost, all that will come to him. On this basis we invite all to apply to him for salvation, and tender to all the offers of Divine mercy; assuring them that if they will accept the offers made, they shall certainly be saved: for the mouth of the Lord has uttered the promise, and it cannot fail to be accomplished. It will follow, then, that if a non-elect person were to believe, he would certainly be saved.

Let this be further illustrated, by adverting to the covenant made with Adam, who represented all his natural posterity. Such was the nature of that covenant and of his representative conduct, that had his posterity been two-fold more numerous than they in fact will be, the consequences of his disobedience would extend to them the same destructive influence that will reach all who shall actually descend from him. Similar was the nature of the covenant of redemption, and of the work of obedience, done by the Saviour as the representative of his people. Had it pleased his eternal Father to have increased the number given to him to be redeemed, no alteration in his work of suffering and obedience would have been required.

In regard to Adam's posterity it is true, that as the number had been determined on before his apostacy, the number could not be increased after that fatal event; because this would have brought evil on immortal beings not originally represented by him, and so an act of injustice would have been done to them. But were the number appointed to salvation to be increased, no objection could be made to the increase on the score of injustice; because they would be made partakers of a *benefit*, and not of an injury. Besides, were any to whom it was not the Divine intention to apply the merits of the Redeemer's death to believe, they would, by their faith, be brought into a saving union with him; and consequently would come into contact with that blood that cleanseth from all sin, and gain an interest in that righteousness "which is unto all and upon all them that believe." Thus united to Christ and interested in his merits, they would be sheltered from Divine wrath, and be entitled to eternal life. "There is therefore, now, no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

In this representation, I do not perceive any inconsistency with the statements made in my former letter. For whatever was said in regard to the connexion between the death of Christ and the Divine intention, it was shown, that, in strictness of speech, the death of Immanuel *is not* an atonement to *any* UNTIL IT BE APPLIED; and consequently it follows, as stated above, that it will infallibly produce reconciliation between God and all and every one, without excepting any individual, who shall believe, and thus have its efficacy applied to his soul.

But will it be objected, that, on the ground on which we represent the offers of salvation to be made to the non-elect, they might be made to devils? We think not, for two

reasons: first, because our commission does not extend to them; and this reason, our brethren must allow, precludes the offers of salvation to damned spirits, for whom, they say, the atonement was made: and secondly, because the atonement is not suited to the case of devils, not having been made in the nature of angels, but in the nature of man. "Forasmuch then as the children are partakers of flesh and blood, he also, likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through death were all their life long subject to bondage. For verily he took not on him *the nature* of angels; but he took on him the *seed* of Abraham. Wherefore in all things it BEHOOVED him to be made *like to his brethren*, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. ii. 14–17.

It now appears, I trust, that, on the plan of *definite* atonement, the invitations of the gospel can be most sincerely given to all who hear it preached; that the offers of salvation can be most freely and unreservedly presented to all who will accept them; that it is the duty of all to believe, because Jehovah commands them so to do; and that those who refuse the overtures of mercy, and wilfully reject an offered Saviour, will be justly punished for their *unbelief*, as well as for their other sins. No unbeliever will, in the day of judgment, be able to discover in our views of the atonement, as its opponents imagine, any thing insincere or unreasonable, on which to found a fair excuse for unbelief. It will then appear, that although Christ died to make an atonement for his own people, yet, if others had believed, his death would have been an atonement to them also, and would have saved them from the curse of God, under which they must for ever sink in hopeless misery.

Very affectionately, yours, &c.

WHAT IS TIME?

BY THE REV. JOSHUA MARSDEN.

I asked an aged man—a man of cares,
Wrinkled and bent, and white with hoary hairs;
"Time is the warp of life," he said—"oh, tell
The young, the gay, the fair, to weave it well!"
I asked the ancient venerable dead,
Sages who wrote, and warriors who bled;
From the cold grave a hollow murmur flowed,
"Time sowed the seed we reap in this abode!"
I asked a dying sinner, ere the tide
Of life had left his veins—"Time!" he replied,
"I've lost it!—ah! the treasure!" and he died.
I asked the golden sun, and silver spheres,
Those bright chronometers of days and years;
They answered—"Time is but a meteor glare,"
And bade us for eternity prepare.
I asked the Seasons, in their annual round
Which beautify or desolate the ground;
And they replied (no oracle more wise,)
"'Tis folly's blank, and wisdom's highest prize!"
I asked a spirit lost; but, oh, the shriek
That pierced my soul! I shudder while I speak!
It cried, "a particle—a speck—a mite
Of endless years, duration infinite!"
Of things inanimate, my dial I
Consulted—and it made me this reply—
"Time is the season fair of living well,
The path of glory, or the path of hell."

I asked my Bible, and methinks it said,
"Time is the present hour, the past is fled:
Live! live to-day, to-morrow never yet
On any human being rose or set."
I asked old father Time himself, at last,
But in a moment he flew swiftly past;
His chariot was a cloud, the reinless wind
His noiseless steeds, which left no trace behind.
I asked the mighty Angel, who shall stand
One foot on sea, and one on solid land;
"By heavens, I swear the mystery is o'er:
Time was," he cried, "but Time shall be no more!"

Miscellaneous.

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

LETTER VI.

(*Continued from p.* 111.)

A——, Nov. 6, 1824.

Your request, dear Mary, I hasten to comply with; and I give you with pleasure my ideas respecting the education of your daughter. Still, I shall not probably propose a method, materially different from that which I pursued with yourself. Your own good sense may perhaps point out some amendments: and much of what was written on Charles's account will apply to Ellen.

There are, nevertheless, peculiarities in female education, which require our attention: and there are also infirmities, or rather follies, to be guarded against, which are eminently, if not peculiarly feminine.—The most predominant of these I take to be, *vanity* and *affectation*.—Odious indeed do these women become, and blighted is their loveliness, who cherish the one, or practise the other—blasted like the leaves of the rose by the untimely frost, and forbidding as the lily of the valley around the stalk of which the serpent is entwined.

Early place in the hands of your daughter Miss Hannah More's "Treatise on Female Education." Next to her Bible, this may be her companion; and let her read it over and over; and also read it again yourself. You became familiar with the sentiments of this treatise when young, but you will estimate them much better now, as well as those of her subsequent works. I doubt not but they have gone far in elevating the female character above the rate of that ignorance and insignificance, where our sex grovelled a century ago. Six months' schooling was then generally thought sufficient for the education of a woman; and but few could write their names. Their sons must also have been sufferers by this mistaken system, for how could an ignorant female be qualified to educate her children?

Miss More's *Lucilla* is a character which, from circumstances, but few in our land of liberty and equality can fully imitate. But we shall not suffer in the attempt, if the standard at which we aim is somewhat beyond our reach. We can imitate her *goodness*, if not her *greatness*. That the characters drawn by this writer are well delineated is evident, because we can find a strong resemblance of most of them, within the circle of our own acquaintance. Miss Edgeworth has drawn her characters as natural and as perfect, as in the fallen state of our nature they could be formed; but she was sadly unacquainted with the *principle of supreme excellence*. What are all the moral virtues, if not enforced by the sublime and distinguishing doctrines of the Christian religion?—nothing more than a body without a soul. If the hearts of your children were effectually under the influence

of these holy principles, you would have little need of the efforts of my pen, or the advantage of my experience.

Barren and stubborn is the soil of the human heart in its native state. It must be cultivated with labour and perseverance. The good seed must be sown and watered with an unsparing hand, or the desirable fruit, pleasant to the eye and useful in life, will never be produced. Thorns and briers, and noxious weeds, will be all that it will yield. When beholding the elegant form and the artless countenance of your little Ellen, who would suppose that an exterior so graceful and charming, could contain a soul by nature wholly alienated from God; a heart, if left without restraining grace, capable of the blackest crimes; and whose possessor, if unrenewed and unsanctified to the last, must, notwithstanding her present apparent loveliness, become forever the companion of devils, and take up her abode in "the fire that never shall be quenched." Well may we shudder at the thought of having given existence to a being of such a character, and exposed to such destiny. O let us never take our children to our bosoms in the fond embrace, without thinking of this! Let this awful thought mingle frequently with our maternal joys; that we may rejoice with trembling, and be stimulated to the highest degree of parental faithfulness. Our children are not given us as mere objects of amusement and pleasure; or only as the heirs of our names and our estates. They are given us to educate for God and for eternity: and for ourselves, if we are faithful, they are likely to become our greatest blessings; if unfaithful, our greatest curse.

Flatter not yourself, my daughter, that your children are by nature better than the most profane and abandoned that roam the streets. If they differ at all from these, it must be by the blessing of God on your faithful exertions; for be assured they received from their parents none other than a nature polluted and defiled by sin. This you will witness more and more in their wanderings, and in the waywardness of their dispositions. And shall I tell you, these may be but the beginning of sorrows? for if they are not renewed by Divine grace, you will find their hearts more and more hardened in sin; more and more alienated from God; and more opposed to all your pious purposes and exertions. Their conduct, in the mean time, may appear very fair to others, and even do honour to your family, by manifesting the good moral effects of your wise management; and yet you, who are most intimately acquainted with them, and can almost read their hearts, will know their utter aversion to what is *spiritually* good. However much you may flatter yourself that as they grow up to maturity, their superior advantages will necessarily render them pious, and lovely, and affectionate; alas! it is possible you may yet find, notwithstanding all your heartfelt care, that they have been growing more hardened in sin, increasing their guilt, and fitting for destruction: and in this event, you yourself cannot but assent to the justice of the sentence which condemns them. O that all this may be prevented! and it will be prevented, if they shall, by the grace of God, become early and eminently pious.

It is possible that many years may pass, before the judgment of your children will be on your side; or they appreciate your motives for restraining them from those pleasures, in which too many of their companions are indulged. But you may expect the time will arrive, when their reason and experience and conscience will be on your side, even should they remain unsanctified. This will take place when they, with their too much indulged companions, both enter into active life. Then they will discover the contrast between their own attainments and prospects, and those of their equals, whose mothers were more indulgent and less faithful. They may indeed

paint the picture rather too much in their own favour; still it will all aid in leading them to approve your conduct, and to respect you the more. You will then begin to reap the fruits of your painful labours. You will then also be able to draw a comparison, between your own situation and prospects, and those of the unhappy mother, whose heart is torn with anguish, in beholding her sons dissipated and undutiful, and her daughters vain, idle, and extravagant, treating her advice and expostulation with contempt, and disgracing themselves by frequent acts of imprudence, if not of gross vice.

Until this time arrives, arm yourself with fortitude and patience; and persevere against the strong tide of passions and affections which may oppose you. Take for your shield the authority of divine inspiration; and dwell on the precious promises which are found in almost every page of the sacred volume. If these fail to encourage your heart and to nerve your arm, where is your faith? One fond mother said, "She feared she should sink in the estimation of her children, if she should not yield to their wishes." Alas for us, if the esteem of our children be our ruling motive! Besides, they are grossly mistaken who suppose that parental faithfulness, discreetly managed, will destroy filial affection. The very reverse is the fact. Parental fidelity will increase filial respect. Let the mother, who dares to neglect her duties, look forward in imagination to the last stage of the existence of her dissipated son—to a life spent in sorrow and infamy, and shortened perhaps by intemperance. See him standing on the verge of a miserable eternity, cursing the day of his birth, and bitterly reproaching the unfaithfulness of her who gave him life! And, worst of all, may it not be expected, that these execrations will continue through the unnumbered ages of eternity!

But to return to your immediate request respecting Ellen. You may compare a daughter to the willow, which is trained into an elegant and correct form with far more ease than the firmer textured oak—the emblem of a son who is difficult of management. Yet to the yielding willow a wrong bent may easily be given in its early growth, by which it will be rendered forever deformed and of little use. Nay, by simple neglect, it may become altogether misshapen. If suffered to expand itself without pruning or training, exuberant and ill formed limbs will scarcely fail to disfigure all its beauty.

Your daughter is now but four years old; and probably has manifested very little affectation or vanity. And now it is comparatively easy, to prevent the excitement of such passions. The first thing is, to check the native propensity to *finery* and *dress*. With extreme pity, I have often seen the little Miss, of six or eight years, aping the manners and dress of one in her teens—the artificial ringlets quivering over her eyes, with a profusion of ornaments, obscuring the native loveliness of her form—and all *in her own taste*, a little aided by her indulgent mamma. Suffer not your Ellen, at this early age, to form her own taste. Dress her according to *your* judgment and taste, for many years to come. Let her dress be ever exactly neat, and suited to her circumstances; but let no *laces*, *curls*, or *fine ribands*, fan the latent spark of vanity into a flame. What is so lovely as the unadorned form of a child? Cover this form with a profusion of artificial ornaments, and you destroy at once that childlike simplicity of appearance and manners, which is lovely beyond the reach of art.

Observe your daughter's countenance narrowly, and possibly you will discover even now the affected smile—the expression of self adulation—the scornful air; sad presages of the future!

The plain made slip, the Leghorn gipsey, or the bonnet of straw—let these be formed in correspondence with the native loveliness of childhood; nor think this loveliness can

be increased by any artificial ornaments. Let her dress be such as shall not much engage her own thoughts—If you approve, it is enough.

I once saw the sprightly daughter of an Indian chief, at a missionary station, insist upon attending publick worship in a white dress, without stockings or shoes. The superintending sister very properly opposed this. When the Indian girl saw that her entreaties, her tears, and her anger availed nothing, she sunk down into her chair, apparently as lifeless as if she had been in a swoon. Sister S——, without any opposition, then dressed her according to her own taste and judgment. Thus altered, her elegant form soon resumed its accustomed vigour; she arose in very good humour, and proceeded to the church, with the interesting band of children rescued from heathenism. You may sometimes, perhaps, be thus opposed in your judgment, though never I hope so absurdly. But whenever opposed, whatever be the point, imitate Sister S—— in her perseverance. Your daughter indeed must not be antiquated or singular in her appearance: nor will she be so, if the mothers of her associates are possessed of any measure of correct judgment; if not, Ellen must be singular—but it will be the singularity of superiority.

Let no absurd fashion, however prevalent, lead you to infringe on the bounds of delicacy, which your own feelings and good sense prescribe. Think it no mark of heroism or independency of spirit, to accustom yourself to follow fashions which outbrave and destroy the moral feelings—It is sinful in the sight of God; and be assured you would, in such case, violate the spirit, if not the letter of the seventh commandment: and it might well be feared that He who searcheth the heart would punish you by visiting the iniquities of the parent upon the child—Her delicacy of feeling would be in danger of being lost. Pride might save her from actually falling, but her mind might by degrees become impure. O save for your Ellen the capacity of blushing, even at *the thought of evil!*

If possible, be more careful in the choice of her associates, than with respect to those of Charles. Girls are early susceptible of very warm friendships. They are prone to become enthusiastically fond of a companion, to whom they may unbosom all their thoughts. Happy if this should be her mother! But if not, it remains for *you* to make the choice: and beware that you choose one who is receiving such an education, as will constitute her a *safe* companion and confidant. If such an one is not to be found, suffer not Ellen to form an intimacy with any one: for it is esteemed the glory of these enthusiastick attachments, to love "the Friend" more than any other being—to confide in her judgment—and above all to make no reserves—not even of family secrets, however important. I have witnessed, from these disclosures of family concerns, very sad effects. But this is not all. If Ellen has an improper confidential friend, you may find the good principles you have so long and so carefully endeavoured to instil into her youthful mind, gradually subverted. She may first become reserved towards you—melancholy, peevish, and discontented. You will perhaps be at a loss for a time to account for her change of conduct; but you need not look for it beyond the influence of her ill chosen friend.

If you are not careful in your choice of servants, or if you allow her to be much in their company, you may there find the deleterious canker, destroying her peace, and the good effects of all your labours. Dismiss, therefore, from your service immediately, every one who is likely to be thus injurious, for you can in no other way prevent the evil. There is no confidence to be placed in a wretch that would destroy the influence of good principles in your child.

David considered it a crime to harbour such. Ever have it in your power to say—

"Now to my tent, O God, repair,
And make thy servant wise;
I'll suffer nothing near me there
That shall offend thine eyes.

I'll seek the faithful and the just,
And will their help enjoy;
These are the friends that I shall trust,
The servants I'll employ.

The wretch who deals in sly deceit;
I'll not endure a night;
The liar's tongue I'll ever hate,
And banish from my sight.

I'll purge my family around,
And make the wicked flee:
So shall my house be ever found
A dwelling fit for thee."

Trust not in any promises of reformation by a servant; nor in the native goodness of heart of your own children; but place them as far as possible beyond the power of temptation. It is unpleasant to create a foe, and the evils of a slanderous tongue may be dreaded; but they ought not to be dreaded as much as the contamination of your children's good principles. If the children of your best friend become dangerous, you must forbid their intercourse with yours; for your son may in a few hours learn the arts of profligacy from a wicked companion; and in a few days the labour of years may be overthrown. The natural passions, you know, are all on the side of vice.

Your daughter will not be so easily led into dissipation as your son, because *custom*, not *religion*, has placed more barriers in the way; but then, on the other hand, a smaller deviation will more effectually wound her peace, and destroy her character. Your son may gamble, become in some degree intemperate, and profane, and still retain his station in society; but let your daughter do this, and she is forever excluded from the place and the rank in society which she might otherwise have held. Happy for us that it is so; and happy would it be for the other sex, if they were treated with the same degree of severity. Alas, for ours! that we should at all countenance the libertine, the profane, and the dissipated! But at least teach your daughter not to do this: for she who countenances profligacy, proves that it is *pride*, and not *principle*, which keeps her from open vice. If she possesses real purity of mind, she will shrink like the sensitive plant, at the very approach or "appearance of evil."

On the whole then, see that the minds of your children are unsoiled by any "evil communications." If you know they have had intercourse with those in whom you have not full confidence, call them to an immediate account, and make them relate all that has passed. Watch the countenance, and see that an artless disclosure is made. Let them not succeed in any attempt to deceive. If they attempt it, be assured there is evil which they would not have you know. All parties will become cautious, when they know that what passes will come to your ears. This will give you great advantage in discovering the real characters of your children, and of others around you —And again I must charge you, to set aside all motives, except duty to God and faithfulness to your children.

(*To be continued.*)

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 117.)

Toulouse, June 12th, 1820.

My dear Friend,—I have once more changed my abode, having arrived a few days ago at this place. I may truly say, I live in a world of change. But the change I especially seek, viz. from debility to vigour, in the organs of my digestion, if coming at all, seems very tardy in its approach. It is like another change, far more important, but alas! far less

sought after—a change of heart, from corruption to purity. It has occurred to me, that if we pursued this last attainment with only half the eagerness we pursue health, or wealth, or pleasure, we should have double the success.

I had tarried at Montpelier, until I had become quite tired of the place. But designing to go to Bagniers, to try the waters there, it is necessary to spend the intermediate time somewhere, until the hot weather sets in; and the society of Mons. Lassignol, the Protestant minister at Montpelier, with the use of his library, were advantages I was loth to forego, as I might not find the loss of them made up, by any thing I might meet with elsewhere.

On the evening of the 5th inst., having bade adieu to a few friends, from whom I parted with regret, I entered the Diligence, and after a very unpleasant ride through the whole night, I arrived the next morning at Bessiers, for breakfast. It is quite a large town, situated on an eminence, which contributes much more to the magnificence of its appearance at a distance, than to its comfort as a place of residence. While the breakfast was preparing, I took a stroll through it. But being ill at ease, from fatigue, loss of sleep, and want of the morning meal, I was not in a mood to be easily pleased; and perhaps to this, in a great measure, is to be ascribed the unfavourable account I have to give of it. Narrow, dirty streets, winding up the hill on which the town is situated, shabby houses, with a mean looking population, make up the amount of what I observed, during a very limited survey of the place. The country around is beautiful, among the finest and best cultivated I have seen in France. The contrast between the town and country, is indeed very striking—furnishing an apt illustration of Cowper's remark—that "God made the country, but man made the town." Truly it looks like it, as it respects Bessiers and its environs.

At this place I took the boat, and travelled the remainder of the journey to Toulouse, on the great canal of Languedoc. This canal is truly a great work; and does honour to the genius of France. The novelty of this mode of conveyance, with the general beauty of the country through which the canal passes, made it at first very agreeable. But the monotony of it, its slowness, together with the shabby accommodation furnished by the boats, rendered it very soon tiresome. Leaving Bessiers after breakfast, we came that day to Narbonne, and the day following we arrived at Carcason, where we stayed the second night. With Carcason I was much pleased. It is situated on a level plat of ground, on the bank of the canal, and in the heart of a very pleasant country. The streets are wide and straight, crossing each other at right angles, after the manner of Philadelphia. Some beautiful walks, planted with trees, are found in the suburbs. It is quite a large city, and has a cleanness and neatness that I have not before noticed in the cities of France. Large quantities of woollen cloth are manufactured here; and the inhabitants have the character of great industry; which sufficiently accounts for the neatness and thriving appearance of the place. Next to religion, I believe a well regulated industry, contributes most to the prosperity of a people.

Our next day's travel brought us to Castelnaudery, which is also a considerable place in point of size; but with regard to beauty and situation, it is remarkably the reverse of Carcason. The country around is hilly, poor, and poorly cultivated; and the town, for ugliness, outdoes any place I have yet seen in France. Immediately in its neighbourhood, I counted twenty-four windmills, all in operation—the wind blowing at the time a strong gale. I have frequently seen windmills in this country, and believe a great deal of the grinding is performed by their action. They all appeared to be about

the same size, and on the same plan. They are very simple in their construction. The house is a round tower, of fifteen or sixteen feet in diameter at bottom, and narrowing, like a sugar-loaf, to the top. In the centre of the house stands a perpendicular shaft, which is turned at the top by the action of the wind on wings connected therewith. This shaft, by the intervention of a cog-wheel, turns the millstone at bottom. I am told that with a good wind, they will grind about three bushels of grain, or a little more, in an hour. From what I have experienced, I am ready to think that France is more favourable to machines of this construction than America—being much more windy. The mills which are driven by water power, so far as I have seen in this country, are very paltry establishments—looking as if they had been constructed in the infancy of the arts. I saw no bolting-chests, but in lieu of them, women with sifters, separated the bran from the flour by hand.

The next day brought us to Toulouse. The country through which the canal passes, is counted equal to any in France. It is a wheat and corn country; and appears to be under prosperous husbandry: but in point of high fertility, it does not entirely meet my expectations. I noticed very little cultivation of the vine, from which I would infer, that grain, on lands which produce abundantly, is more profitable than the grape. The cost of travelling, on the canal, is very moderate: about sixty cents per day, for a journey of fifty or sixty miles. The boats are very shabby—They consist of a cabin below and a deck above. The cabin is without ornament, and without a carpet to the floor, and furnished with only a few long benches round its sides for seats. The deck is simply a place to stand on, without even the protection of a railing, to prevent you from falling overboard. No refreshments of any kind are to be had on board, except what the passengers bring with them. The boat is drawn by two horses, or mules, and moves at the rate of about four miles per hour—allowing for the passage of the locks, which cause a detention of from five to eight minutes. The locks make a lift of from eight to twelve feet. I have noticed three together, making a rise of not less than thirty feet, at one place. The tow-paths at the side furnish a delightful walk, when the passengers are disposed to take it. The boat does not set off in the morning until after breakfast, and has its regular stages for dinner and lodging. Our company fluctuated much, in point of numbers; sometimes counting fifty or sixty, which were as many as the boat could contain; and at other times the number dwindling down to little more than twenty.

Two things I noticed, with equal surprise. One was, an entire absence of intoxication—During the three days' travel, in all the mixed company with which I mingled, I did not observe an individual, who gave sign of the least excitement from ardent spirits. And the happy effects were, quietness, regularity, and general harmony. This is certainly a credit to the country of a high kind: and this general temperance in drink would, if other things were equal, give the French people an immense advantage over the Americans, in the march of moral improvement. The second thing which struck me in our company was, the great deficiency of reading. Scarce a newspaper, pamphlet, or book of any kind, made its appearance on board. The majority of our company were evidently of plebeian rank, and I presume untaught to read. But a disposition towards this exercise, which is alike the source of amusement and mental cultivation, seemed to be wanting with those who certainly must have been educated. Undoubtedly, in the vast population which France contains, there are many students, and general readers. But the mass of the people are not given to read-

ing; and while this is the case, and such a great majority are even incapable of reading, the progress in every useful improvement must be slow. At Montpelier there is a publick reading room, to which I was introduced by the kindness of my mercantile friend. At every time I was present, it was very thinly attended, and the paucity of newspapers, with their diminutive size, and added to this, the lack of pamphlets and periodical publications, furnished decisive evidence, both of the want of disposition to read, and of the proper materials for exciting and keeping up such a disposition in the community.

The company on board our boat appeared to behave with great decorum to each other—mingling together with much freedom and sociality. Though a number, from their dress and riband at the button-hole, seemed to belong to the titled class, no hauteur, or supercilious distance, appeared to be affected. No where have I seen more republican equality maintained. I was fortunate to find in the company, a Protestant minister from Nismes, who continued with us all the way to Toulouse. He was a young man, whose appearance and dress indicated nothing of the clerical order, and it was some time before we recognised our ecclesiastical kindred. As he understood no Latin, and I had very little French, our intercourse was very limited. I was gratified by the friendly attention he manifested, and which seemed nothing lessened by the consideration of my being an American. He introduced me to the mess of which he was a member. The company was generally divided into small parties, who messed together at the publick house. Their custom was, that each should call for the articles he chose, as soup, a chicken, a beefsteak, &c. the price of every article being negotiated beforehand—The whole was eaten, and the reckoning clubbed among the mess. By this means, sufficient variety was obtained at the smallest expense.

The journey altogether, was to me uncomfortable, on account of the weather, which was very windy and damp, without much rain. So far, I think the months of May and June in this climate, though much drier than in the United States, possess no advantage, on the whole, as to comfort, on account of the greater quantity of wind and dust, intermixed with cloudy, damp, and cold spells. The Indian corn, many fields of which I passed, is not I think farther advanced in its growth, than the same plant is with you, at this time in June; which shows clearly that, for the time, the heat has not been greater. This, considering the mildness of the winter, and the earliness of the spring, is rather remarkable; and to be accounted for, I presume, from the same cause, whatever it may be, which produces such an amount of windy and cloudy weather.

I was greatly surprised to find so little business done on the canal. Passing for such a distance, through the finest and most populous region of France, and affording an open and easy communication between so many large cities, one would expect to find on this canal, a large amount both of trade and travelling. Yet ten or twelve boats a-day, and those of but small burden, constituted the whole of what I noticed. It might be indeed, that harvest being near, this was the slackest season of the year. But that there is not near half the travelling in France, in proportion to her population, that there is in the United States, may be safely affirmed. And her revenue arrangements must operate greatly to the curtailment of her internal commerce. Produce coming into any of the market towns, pays an excise duty—This is one of the leading sources of revenue to the government. Hence, the wines of one part of France, carried to a distance, must be drunk at an enhanced price, to those who consume them; and so of every other kind of produce. It is easy to see how this must affect internal trade.

It must be the interest of every section of the country, to consume its own produce, and subsist on its own resources.

On the evening of the 9th inst. I arrived at Toulouse; and by the kind offices of my clerical fellow traveller, was conducted to the *Hotel de Europe*, which is a very fine establishment. Here I am again at home, in a chamber which, while I stay, I am allowed to call my own: and it is a comfort, demanding no small gratitude to the Great Being, who condescends to be called "the *stranger's shield*"—a comfort indeed, to partake the accommodations of a good inn, after the privations of three days' travel, in very uncomfortable weather. I shall tarry here a week or ten days longer, as I am informed it is yet too soon to go to Bagniers. Though situated farther south, on the borders of Spain, yet on account of the snow on the mountains of the Pyrenees which adjoin it, the cold is not dissipated there till near July. I shall have time to make some more acquaintance with this great place—for a great place it is—and shall therefore defer till my next, saying any thing about it; in order that my communication may be as accurate, as time will allow me to make it. In the mean time I remain,

Yours, &c.

TRANSATLANTICK RECOLLECTIONS.

No. VI.

"Forsan et hæc olim meminisse juvabit."

Mr. Editor,*—Allow me, for a moment, to refer to the last note appended to my last communication. That note is perfectly correct, and the expression to which it refers is also correct; with the exception, that the Reminiscent's meaning might have been elucidated by a little more amplification. He took the whole mass of Presbyterians into view, and meant that as a *body* they adhered to their forms and principles, with all the ardour and devotedness which a cause so holy deserved and demanded. And, sir, it is an unquestionable fact, that the *great majority* of Scotch Presbyterians are as firmly attached to the doctrine and government of their church, as their church is to the "Rock of Ages" on which it is immovably founded. Even in the establishment, the great majority is on the side of orthodoxy; and when to these we add the large and pious body of Presbyterians, composed of the late Burgher and Anti-Burgher Synods, and the still more rigidly orthodox Covenanters, it may, we presume, be asserted with the greatest propriety, that the Presbyterians of Scotland are ardently attached to the doctrines and forms of their church. But while we believe this to be a fact, honesty and truth compel us to admit with you, that there is "in the establishment, a grievous departure in many, both of the clergy and laity, from the principles of the reformation." I acknowledge, therefore, the truth of your remark, and shall at all times be pleased to be reminded and instructed by the revered Editor of the Christian Advocate.

In speaking of the orthodoxy of the church of Scotland, especially as Glasgow is at present the theatre of our recollections, the mind almost instinctively turns to Dr. Chalmers. To speak of the church, or to pass through Glasgow, without speaking of this bright and splendid luminary, would be an unpardonable omission; for to every man who loves the Lord Jesus Christ, Dr. Chalmers must be an object of deep interest. He is, in truth, in every respect an extraordinary man. With neither appearance, nor manner, nor voice, to recommend him, yet by the sheer

* Our valued correspondent will excuse our omission of a few of his remarks—The reason, we doubt not, he will discern at once. His explanation, relative to the subject of our former note, is entirely satisfactory.—EDITOR.

weight and vigour of his talents, he impresses even his defects into his service, and compels them to minister to the effect of his oratory. Who that ever beheld this mighty man of God enter the pulpit of St. John's, with his wan features, "sicklied o'er with the pale cast of thought," and his large light blue eyes half closed, as if looking in upon the busy world of his creative mind; and heard the first weak and grating sounds of his broad provincial dialect; and witnessed the rude awkward gestures with which he commences his holy orations—would expect the subsequent thundering and lightning of his irresistible genius, which flash after flash, and peal after peal, bursts forth upon his wrapt and astonished audience? His looks, his tones, his gesture, warmed and illuminated by an imagination which roams unconstrained through heaven, earth, and hell, all speak to the heart a language which cannot be mistaken. In fact his rudest peculiarity, in those moments of lofty enthusiasm, and—shall I call it—holy phrensy, seems but to increase the effect. In the height of his animation, he strikes the pulpit without even the semblance of a grace; but he does it with such a nerved and bracing sincerity, that it drives, as it were, the accompanying expression right home to the heart; and his eyes, beaming and brightening with the fire of inspiration, seem to throw a light around his words which *flashes conviction* upon the soul: and his voice, mellowed by the depth and intensity of his feelings, falls this moment upon the wounded spirit as softly and sweetly as distant musick; and then anon, it rushes upon the hard and unyielding heart, with all the force and velocity of the roaring cataract. As if he intended to surprise his hearers, he commences like the low whispering breezes of a vernal morning, and before they are aware, bursts out upon them, with the suddenness and force of a northwest hurricane. In fact, he always commences in a low monotonous manner, which seems calculated to exhibit nothing but his defects; but then he advances from sentence to sentence, and from paragraph to paragraph, liking a person walking up an ascending platform, and that too with gigantick strides, until his audience are delighted and astonished, and almost persuaded to become Christians. And yet there is about him no *trick*, nor the least appearance of *endeavour;* for he throws his whole soul, as it were, without premeditation, into the midst of his subject, and it carries him directly to his people's heart. He never *whines:* for though his large blue eye rolls in a flood of tenderness, and his voice is softened into the tremulous melody of the deepest feeling, yet he is manly and dignified. In truth, *whining* is the effect of a determination in the speaker to *appear* more engaged, than he is *in reality;* but Chalmers is in reality too much engaged to think of such a scheme—Cast upon the lashing and foaming surges of his own oratory, he is borne along and aloft, with a velocity too impetuous and irresistible, to give him time to turn to the right or to the left. Another thing remarkable in this great orator is, the manner in which he keeps *himself* in the back ground, when he is offering Christ to his fellow men. Like the Apostle Peter, he walks upon the swelling waters; but so visible is the presence of the Creator, and so direct does his agency appear in it, that we think of the miracle, only to adore the God who works it. "What do you think of Dr. Chalmers?"—said one of his ardent admirers, to a distinguished stranger who had heard him for the first time. "Think of *him?*" said the stranger—"why he has made me think so much of Jesus, that I had no time to think of him."

Perhaps my description of the wonderful force of this man's oratory will be better understood by the following anecdote, which I had, when in Scotland, from the best authority. Some time after the promulgation of

his fame, he preached in London, on a publick occasion, in Rowland Hill's circular chapel. His audience was numerous, and principally of the higher circles. Upwards of one hundred clergymen were present, to whom the front seats in the gallery were appropriated. In the midst of these sat Mr. Hill himself, in a state of great anxiety, arising from his hopes and fears. He had indulged many hopes upon the accession to the standard of Jesus of an orator so evangelical as Chalmers; and yet his fears, lest he should not succeed before an audience so refined and critical, were very distressing. In fact he felt as if the cause of Christ would be materially benefited or injured that day; and as that cause was very near to his heart, it is not strange that his feelings were deeply and tenderly interested. The doctor as usual began in his low monotonous tone, and his broad provincial dialect was visibly disagreeable to the delicate ears of his metropolitan audience. Poor Mr. Hill was now upon the rack; but the man of God having thrown his chain around the audience, took an unguarded moment to touch it with the electrick fluid of his oratory; and in a moment every heart began to throb and every eye to fill. Knowing well how to take advantage of this bold stroke, he continued to ascend; and so majestick and rapid was his flight, that in a few moments he obtained an eminence so high, that every imagination was enraptured; while the heart, palpitating betwixt fear and pleasure, endeavoured to suppress its own beating, to hear him—though he was speaking in thunder. The rapid change from depression to ecstasy, which Mr. Hill experienced, was too much for him to bear. He felt so bewildered and intoxicated with joy, that unconsciously he started up from his seat, and before his brethren could interfere, he struck the front of the gallery with his clenched fist, and roared out with a stentorian voice—"Well done, Chalmers."

Glasgow University was founded nearly four centuries ago; and according to Scottish history, occupies the ground on which a battle was fought between the English and Scotch, when the latter were commanded by the celebrated Sir William Wallace. It is built immediately on the street, and forms two quadrangles, the courts of which are covered with smooth flag stones. The only thing remarkable about those quadrangles is, their old monastick air, which tells at once the history of their antiquity. From the second court, an arched gateway leads into a large open square, on the one side of which stands the University library, and in front the elegant modern building called the Hunterian Museum—in honour of Dr. Hunter, who bequeathed to it the greater part of his valuable collection, especially his famous anatomical preparations, together with a splendid assortment of medals. Immediately behind the museum, is the college green, and observatory, and botanical garden. On the right of the University is the collegiate church and grave-yard, where lie the ashes of the celebrated Dr. Reid; and on the left is a large oblong court, surrounded by the dwellings of the professors.

The University is composed of the departments of medicine, philosophy, jurisprudence, and theology; and the faculty consists of the professors of these departments, besides a principal and a lord rector. It has but one session and one vacation in the year; the former commencing on the first of November, and ending the first of May; the latter occupying the remaining six months. The philosophical students wear scarlet gowns, made something similar to the common plaid-cloaks: those belonging to the other departments have no distinguishing dress. The whole number of students, sometimes amounts to more than fifteen hundred. Of native students, four years study is required, in order to graduate; but of all others, only

three—provided they are qualified by a sufficient academical education to enter. In the philosophical department, the students are admitted by a process called "the blackstone examination;" when those who are qualified become members of the logick class—This examination is so called, because the curious antique chair, which each student in his turn occupies during the process, has a *black marble seat.* The back is very large and high, carved into the appearance of a laurel bush, with a five minute sand-glass, fixed among the leaves. This examination takes place in the common hall. A certain number of students attend each day, and are called to this chair successively, in alphabetical order. Behind this chair, according to collegiate etiquette, stands an old servant, dressed in a black silk gown, who turns the sand-glass the moment a student takes the chair; and when the sand has all run, cries out—"Fluxit Domine"—Hence I never knew this old man by any other name than "Old Fluxit." The professor who examines, however, seldom, if ever, pays any attention to this monition. This examination, preparatory to entering the logick class, is in Greek, and conducted by the professor of that language. The second session, the student undergoes, in a similar way, an examination upon logick, previous to entering the moral philosophy department; and the next session, on moral philosophy, as preparatory to becoming a student of natural philosophy.

After being prepared by an academical education, the studies are—1st Session—Greek, Latin, Logick, Mathematicks. 2d Session—Moral Philosophy, and the higher branches of Mathematicks, together with attending upon the lectures of the former course. 3d Session—Natural Philosophy, together with the lectures upon the course of the preceding session. The hours of attendance are—the first session, in the Greek class, from half past 7 to half past 8, A. M., called the hour of examination. In the Logick class, from half past 8 to half past 9, which is the lecture hour. After breakfast, from 11 to 12, in the Logick class, which is the hour of examination and reading of essays; from 12 to 1, in the Mathematical class; and from 2 to 3 in the Greek class, which is the hour of lecturing. Breakfast is taken at 10 o'clock, and dinner at 3: and the remainder of the afternoon and the whole evening are spent, or should be spent, in preparation for the several examinations of the next day—unless the student attends the oratorical and chemical classes, which are held in the evening; but an attendance on these is perfectly optional.

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THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 125.)

June 23d. Were you sitting with us this evening, my dear M., you would scarce believe yourself in the torrid zone, and that too in midsummer. The wind howls around us as boisterously, if not as coldly, as it does through the colonnades of your own habitation, when a northern storm sweeps down the lake on a winter's night: and we have been obliged to close all our doors and windows, and resort to woollen garments, to keep us comfortable. The whole day has been blustering—gloomy and wet—similar to the weather of March in America, and such as in this climate, especially at Lahaina, is seldom known. There is a heavy swell of the ocean from the south, and the high surf occasioned by it, though near a mile distant, has been the object of constant attraction from its varying beauty and tumult. The interest of the scene in this direction, is much increased by the appearance of the *Sultan,* still outside of the reef. She is a noble looking vessel, and labours at her

anchor from the violence of the gale, with a stateliness of motion becoming the proud name she bears.

There has been so much of a tempest at sea, that Governor Adams, who sailed for the windward on Saturday, returned this morning with the loss of a topmast, yards, &c. &c. not having been able to make the anchorage at Maui.

30th. While at tea this evening, two sail appeared off Diamond Hill; and before it became entirely dark, the Enterprise, Capt. Ebbetts, with our friends, Mrs. Ellis, Mr. and Mrs. Loomis, &c. &c., and a native vessel with Karaimoku and suite on board, anchored in the offing. All the intelligence from the windward is favourable, except from the station of Waiakea. Dr. and Mrs. Blatchley have been ill at that place, and the infant son of Mrs. Goodrich was at the point of death, when the last letters received from them were sealed.

July 5th. Mr. Crocker, the consul, gave a dinner to-day in honour of the independence of our nation. Mr. Ellis, Mr. Loomis, and myself attended; and in company with about thirty gentlemen—commercial agents, masters and officers of the ships in port, &c. &c.—partook of an excellent and well served dinner.

Thursday, 15th. A day of much social happiness. Mr. and Mrs. Ellis having become partially established in their new stone cottage, gave a formal invitation to the mission family to spend the day with them. We were happy indeed to see our kind and valued friends so comfortably accommodated, after having been subjected for eighteen months to great inconvenience, from the want of a suitable residence—rendered doubly desirable by the extreme ill health of Mrs. E. Seated at a long well set table, with none but dear companions and confidential friends near us, we could almost fancy ourselves again at a family party of beloved friends at home; and in the illusion, for a moment find a melancholy pleasure. After the cloth was removed, we passed the afternoon in listening with lively interest to the journal of the deputation which explored the island of Hawaii last summer, and which Mr. E. is preparing for the publick. I think it will be favourably received, and will answer the purpose, in many respects, of private journals to our friends. We also again examined the drawings which are to accompany the work, copies of which I have myself taken, to accompany the manuscript for the American Board. The originals will go to the London Missionary Society.

After tea we held our customary weekly prayer-meeting; when Mr. Ellis made a warm and affecting address from the words—"Bless the Lord, O my soul, and all that is within me bless his holy name."—"Bless the Lord, O my soul, and forget not all his benefits,"—in which he recounted the various dealings of Providence towards himself and family, since his arrival in the islands, and testified to the unfailing goodness, and mercy, and faithfulness of God. Many circumstances conduced to make the hour a touching one—we felt the high and holy ties by which we were united to each other; and could any one have looked in upon us, while the lively sympathies of our hearts entered into all the feelings of our associates, though strangers till we met on Pagan ground, he might with truth have exclaimed—"Behold how these Christians love one another!"

"Lone wanderers" as we are "of these northern isles—placed far amid the melancholy main"—it is a happiness inconceivable to any one not of our number, or in a similar situation, to meet even here those you can tenderly love, and to find in them the refinement, the intelligence, and the piety, which in any place give the highest zest to the enjoyments of social life.

Friday, 16th. Another dinner party. Two days since we received cards from Capt. Ebbets, to spend the day with him at his residence on shore. The company consisted of

Mr. and Mrs. Ellis, Mr. and Mrs. Loomis, and Harriet and myself, from the mission—the consul, Mr. Crocker, of Boston, Mr. Senall, a Scotch gentleman, late from South America, and Mr. Bruce and Mr. Halsey, of New York.

Saturday, 17th. A month has passed since the thatching of the new chapel was completed. Since then, nothing has been done till to-day, towards finishing it entirely, by putting in doors, windows, &c. &c. owing to a necessary delay in procuring sticks from the mountains, for the fence which the chiefs desired to place round it, before it was opened for service. During the present week, a substantial enclosure has been made, and the carpenters have been busily employed since, in getting the house in readiness for the worship of the Sabbath.

About 4 o'clock, the chiefs, with their attendants, came up to gather rushes to spread on the ground before laying down the mats; and every one except Karaimoku, even the queens, went into the marshes between the mission house and the sea, and pulled up and carried on their backs large bundles for that purpose. The building has been erected entirely at the expense of the chiefs, and speaks loudly of the interest they take in the worship of the only living and true God—more particularly as the carpenter work, the boards, the doors, the windows, and the seats, cost no inconsiderable sum. It is a very neat and comfortable building.

Sabbath, 18th. Many well dressed natives began to assemble at the chapel at an early hour, and before the last bell had even commenced ringing, the house was well filled. Before the service was begun, every place was occupied; and a more attentive, orderly, and serious congregation, could not have been desired. A very great portion of the audience were well, and many handsomely, dressed in foreign costume, and all the rest cleanly attired in the native style. Mr. Ellis conducted the worship, the musick being led by Mr. Crocker on the flute, and Mr. Harwood on the violoncello.

As usual, I preached to the English congregation at 11 o'clock, and at the earnest solicitation of Mr. Ellis, took upon me the afternoon service in the native language. That there might be no disappointment from this arrangement to the people of Waititi, with whom I have held a religious meeting every Sabbath afternoon, Karaimoku despatched a messenger early in the day, ordering them to come and worship in the chapel. My text was—"Behold, I bring unto you good tidings of great joy, which shall be unto all people," and was happy enough to receive the congratulations of Mr. Ellis and the family, as to the success of my first effort in the native language, at the metropolis.

I certainly have never felt, on any occasion, stronger desires to be made a blessing to this nation, in devoting my life to their temporal and eternal benefit. They are a race highly capable of profiting by the labours of the servants of God—they have profited immensely already, and the audience of this day, contrasted even with its state and appearance only one year ago, is a heart cheering and soul gladdening testimony, that this people will yet, and at no very remote period, exhibit to the world the purity, the happiness, the light, the intelligence, and the blessedness of a truly Christian nation.

Tuesday, 20th. This evening, at 8 o'clock, Karaimoku sent to request us to attend prayers with himself and household, at his new house, in which he sleeps, for the first time, to-night. We passed a happy hour with him, and consider the circumstance a strong evidence of the interest he takes, and the importance he attaches, to the exercises of family worship.

This building will bear the name of *palace*. It is no doubt the finest in the Pacifick, not excepting most, if any, of those on the Spanish coast

of America. It is of stone, plastered and whitened, two and a half stories high, 64 feet in front; and when the roof was put on, it reminded me of Mr. James Cooper's house, at Fennimore; but since it has been finished, it has more of the style of the old mansion at Sidney. The second story, the front doors and windows of which open on a covered piazza or verandah, is that in which the prime minister will live and see company; it consists of one very large apartment in front, upwards of 50 feet long and proportionably wide, designed for a saloon, in which to give entertainments to strangers. It is a light and airy room, commanding from its elevation, a fine view of the island and the ocean. A small neat room, at one end of this, is to be the minister's study, or cabinet, and to be furnished with an escritoir, &c. The rest of the floor is divided into sleeping rooms, for himself and one or two confidential attendants. The expense of the building is estimated at six thousand dollars. It stands in an enclosure of several acres, which is to be planted and kept in a state of cultivation. The whole establishment will give quite a new aspect to Honoruru, from whatever point it is viewed.

Kaahumanu has also had a new house built during the year; it is of wood, and was prepared in all its parts for erection, before it was brought from America. It is well papered and painted, and in its dimensions and general appearance, much like Mr. Worthington's dwelling in the village near you—except that it has the addition of piazzas in front. These two buildings, with the *consulate*, which is also a two story frame house, a smaller one belonging to Kaahumanu, and the two mission houses, give quite a European aspect to the town; and while they render it more picturesque, by the contrast with the native huts, give evidence of the civilization to which the nation is approaching.

21st. This morning the ship Jupiter, Capt. Leslie, of New York, (more than two years out however), anchored in the roads. She is from California, and bound to New York, by the way of Manilla. In the evening most of our friends in the village, to the number of fifteen, including Capt. L. took tea with us. We sent to the letter bag of the Jupiter, which proceeds on her voyage to-morrow, letters for Miss Chester, Miss Murray, Sarah Stewart, and Caroline K.

25th. The brig Niu, from Kairua and Lahaina, arrived this morning, bringing Dr. and Mrs. Blatchley, who have been for many months at Waiakea or Hawaii.

Monday, 26th. Mr. Ellis and myself walked to the village this afternoon immediately after dinner, for the purpose of paying our respects to Karaimoku, previous to his embarkation for the island of Tanai. We did not reach the fort, however, till he had gone on board his favourite schooner, "The New York," and the crew were taking up the anchor. We could only wave him our farewell, therefore, and take our stand among the multitude who thronged the point to witness his departure. As is usually the case when any chief of high rank is embarking, the vessel was overrun with those who were desirous of testifying their attachment, by remaining with the object of their attention as long as possible. We tarried a moment to see them leave the vessel after she was under way, which is always by plunging overboard and swimming to the shore. The wind was very fresh and fair, and the schooner, being a remarkably fast sailer, shot into the channel, hurrying all on board far from the landing, almost before they were aware of it,—this led them to leave the vessel with more than ordinary precipitancy, and not less than 50 or 60 dived at the same time from every part of the railing, and after a moment, rose again, amid the shouts of hundreds from all sides of the harbour, blowing like so many porpoises, in the foam of their own creating. In the

number were no less personages than *Pauwahi*, one of the wives of Rihoriho, Piia, one of the queens dowager, and Hinau, the governor of Oahu during the absence of Boki. Piia is lame, and weighs about 300 lbs. and the governor scarce less.

The weekly conference held this evening was uncommonly interesting. Indeed I never attend this exercise with this *inquiring* people, without having my *missionary spirit* excited anew, and without feeling fresh devotedness to the despised but glorious cause in which I am engaged.

Monday, Aug. 9th. Yesterday morning, at day-break, Betsey tapped at our door, to announce the arrival of the long anxiously expected TAMAAHMAAH. Capt. Meek politely sent up one letter before breakfast, and a packet of twenty-five or thirty, in time to read after the services of the day, in the evening. The death of our beloved aunt J—— was almost the first intelligence that met our eyes and melted our hearts. But the simple fact of her exit is all we can learn—not a syllable as to the manner and the circumstances, in which she exchanged this world for that better to which, we hope, her spirit has fled. The entire silence of all our relatives west of Albany, is inexplicable—especially after occurrences so important, and in which we feel so deep an interest, as the birth of a son to my dear sister—the marriage of our sweet cousin M.—and, above all, the death of our lamented aunt. Great as our disappointment is, we are satisfied that it is not to be charged to a want of affection for us, or an indifference to our happiness—therefore, however contrary to our wishes and our hopes, we bear it patiently and cheerfully, in the belief that some future arrival will bring with it a rich compensation. It is a long time since the angel of death visited the circle of our immediate blood—the lovely little *Margaret Stewart*, in 1809, was the last taken—but he has come again, and who is to be the next victim after aunt J——? It may be you, my dear M.—it may be myself—it may be one of those who are as dear to us as life—it may be that one who, I had almost said, is to both of us even dearer—it may be our venerated and beloved mother!—it may be the youngest, or it may be the oldest among us—we know not who it may be. May the Spirit of the Most High and the Most Holy, make us all equally ready to go with joy and not with grief—may we all, by the grace of God, be enabled with truth to say, "for me to live is Christ, and to die is gain!"

(*To be continued.*)

Reviews.

THEOLOGY, IN A SERIES OF SERMONS, IN THE ORDER OF THE WESTMINSTER CATECHISM. *By John M'Dowell, D. D., Pastor of the First Presbyterian Church, Elizabeth Town, New Jersey. In two volumes. Elizabeth Town: published by Mervin Hale. Joseph Justice, printer, Trenton*, 1825. *Vol.* 1. *pp.* 485. *Vol.* 2. *pp.* 545.

From a very short but affectionate dedication of these sermons to the people of the author's pastoral charge, we learn that they were "prepared and delivered, especially for their instruction and benefit." It also appears from the title page, that they were intended to contain a system of Christian theology, arranged "in the order of the Westminster Shorter Catechism;" and we accordingly find that, although a pertinent text of scripture is given as the subject of each discourse, the doctrine of the text is generally laid down in the very words of the Cate-

chism, and illustrated in the order, and agreeably to the import, of those words.

Before we proceed farther with our review, we shall seize the good opportunity which is now offered, to express our decided and long entertained opinion, that every pastor of a Christian congregation ought, within the ten or twelve first years after his settlement, to deliver to the people of his charge, something like a complete system of theology, in which the several parts of the system should be exhibited in their proper order and connexion; and that this cannot be better done than by taking the Confession of Faith, or the Catechisms of our church, as furnishing the statement of the doctrines to be proved and illustrated. We have no objection to the plan—we rather approve it—which has been adopted by Dr. M'Dowell, of selecting a text of scripture, which fairly contains the general truth to be explained and urged, and showing that this truth is one which our standards most clearly and unexceptionably express. But the method adopted for the execution of the plan is not of the first importance. The essential matter is, that systematick truth be preached, and preached in a close and manifest conformity with that form of sound words which our church has set forth, and to which all her ministers have explicitly and most solemnly assented, at the time of their ordination.

Every gospel minister who would follow the example of the Apostle Paul—and surely he cannot follow a better—must "not shun to declare the *whole* counsel of God." Yet this is rarely, if ever done, by those who never preach systematically. There are certain truths, constituting some part of the counsel of God, which they never bring fully and distinctly before their people; and in regard to which, of course, they are left to form their own opinions, without that pastoral aid and guidance which they ought to receive. The consequence is, and it is a very common consequence, that on these omitted points, some of their people entertain very loose and erroneous notions; not only hurtful to themselves, but often injurious also to the peace and purity of the church.

And as systematick truth ought to be preached, so the advantages to be derived from doing it in correspondence with the statements made in our publick formularies of faith and practice, are numerous and obvious. These formularies being familiar to the people addressed, they will, of course, more easily and fully understand the speaker who connects his discourses with them; will more readily receive the truths which they see are supported by our adopted creed; and will scarcely fail to remember and frequently call to mind, the doctrines whose outlines their catechisms have fixed in their memory. They will, also, be taught better to understand the true import of the doctrines received in our church, and to love them, adhere to them, and defend them, as they ought to do. We have had abundant reason to know, that many who have held a connexion with the Presbyterian church, have entertained prejudices against some of the tenets of that church, solely from a misapprehension of them—often produced by the false representations of enemies; and that nothing was wanting to the entire removal of these prejudices, but a candid and able explanation of the truths misrepresented and misunderstood.

Nor is the method of discourse here contemplated, without manifest advantages to the preacher himself. It places much of his work in the pulpit, at once before him; and thus saves him much time and trouble in choosing subjects and selecting texts; it furnishes him with a method of treating his subjects, ready made to his hand; it tends to make him a thorough theologian, by leading him to study every part of the system; and it constantly brings him before

his people, supported by the authority of the whole church, with which both he and they are connected.

It is, however, by no means to be understood, that we recommend this systematick method of preaching, to the exclusion of all discourses of a different character. This would be to go to another extreme, even more objectionable than the one avoided. The larger part of all pulpit addresses, should undoubtedly be on topicks which stand in a great measure by themselves; and they will be the better, just in proportion as they are suitable and appropriate to the existing state of the congregation, or to the peculiar characters and spiritual necessities of the hearers. All that we plead for is, that systematick preaching should not be neglected, but regarded as an *essential part* of a preacher's pulpit performances; and for this we apprehend sufficient and weighty reasons have been assigned. Besides, experience we think has demonstrated, that those congregations have always been best indoctrinated, in which catechetical instruction has been liberally communicated, and systematick doctrine faithfully preached.

Among the objections to such a course of sermons as the volumes before us exhibit, we wish we had no reason to believe that one is, a reluctance to come in direct contact with some things contained in our Confession of Faith and Catechisms—We should greatly rejoice, if there were nothing to hinder our belief that every gospel minister in our connexion, could honestly, freely, and fully, preach his own sentiments, and yet say nothing that would manifestly be in conflict with some of the leading doctrines contained in our publick standards. On this, however, we shall not dwell at present, farther than to remark, that what we have hinted at, may we fear, sometimes lie at the bottom of the objection which we have heard, that such systematick preaching as we have advocated, promotes formality, and is unfriendly to revivals of religion. But the ministry of the author of the work now before us, has furnished a decisive practical confutation of this objection. We know of no clergyman in the church to which Dr. M'Dowell belongs, whose labours God has more signally blessed than his—none who, in the space of time that he has been a pastor, (less, we think, than five-and-twenty years) has been more instrumental in apparently winning souls to Christ: and we doubt if, in any congregation in our whole land, there has been a more remarkable and promising revival of religion, than has taken place among the people of his charge, while these very sermons were passing through the press; and which, if we are rightly informed, still continues, without the appearance of declension. We could refer, were it necessary, to other instances of a similar kind. Nor is what we state at all wonderful. It is surely reasonable to expect that the best practical effects of revealed truth should be seen, in those who have been taught it the most thoroughly. A part of the intercessory prayer of the Saviour, for those given to him in the covenant of redemption, was—"Sanctify them through thy truth; thy word is truth." True converts are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." "The word of God" is "the sword of the Spirit," by which he pierces the human heart, and which he uses in "slaying its enmity." We deeply fear that there are not a few religious excitements, which bear the name of revivals of religion, in which sound doctrine—the truth of God—has, to say the least, far less agency than it ought to have. Feeling is awakened and conscience alarmed; but the understanding is not enlightened, nor the path of duty clearly seen. The consequences are, enthusiasm and extravagance, at first; speedy declension, afterwards; and frequently, in the event, a state of apathy in some, and a prevalence

of vice, immorality and infidelity, among others, greater than had existed previously to what was called a revival. Hence too, many have conceived unhappy prejudices against every thing that bears the name of a revival of religion. But that which really deserves this name, is nothing more or less, than a considerable number of sound conversions to God, occurring in the same place, and at nearly the same time. And who, but an enemy to all vital piety, can object to this? What real Christian but will say—let conversions be genuine, and then the more of them the better. We yield to none in friendship to genuine revivals of religion, or in the desire to see them universally prevail: and we know of no human means and efforts, by which they are so likely to be rendered genuine, as by carefully, and diligently, and constantly labouring to imbue the minds of the people with sound doctrine, while the most powerful appeals are made to their hearts and consciences.

The sermons before us must, we think, have been heard with much advantage. They appear to us well calculated to answer the design for which they were prepared and preached—the indoctrinating of a popular audience, systematically, in Christian theology. The several topicks are shortly discussed, doctrinal points are clearly illustrated, orthodox sentiments are maintained, by popular rather than by profound arguments; and pointed, and sometimes powerful addresses, of a practical kind, follow the exposition of evangelical truth. The language is generally plain, perspicuous, and flowing. In a word, these sermons, when accompanied by the author's well known serious and impressive manner, we should suppose could scarcely fail to instruct, interest, and edify his hearers. But truth and candour compel us to say, that they were far better calculated for the pulpit, than for the press. We think they ought not to have been printed, without very numerous corrections—not in regard to sentiment; for of this we have remarked nothing erroneous that was not manifestly verbal; and which, in most instances, a good delivery itself, would have saved, and probably did save, from conveying any improper ideas. But we live in a fastidious age, in regard to composition as it is found in books; and although we certainly have no wish, ever to see evangelical truth tricked out in the flowers of rhetorick, or very artificially attired in any manner whatsoever, yet we do wish to see her carefully, and chastely, and neatly dressed—*simplex munditiis*. This, we regret to say, we do not find to be the dress, in all their parts, of the sermons before us—They appear in print, just as we should suppose the weekly compositions of a man of Dr. M'Dowell's talents and information would appear, if he should hand them over to the printer immediately after their delivery, without any corrections whatever. In truth, we suspect that they came into the printer's hands much in this very manner; and that the author did not even review the whole of the proof-sheets. We cannot otherwise account for a few inaccuracies and omissions, which go to the entire destruction of the sense—Of this the close of the sermon on drunkenness, the 78th in the series, affords a very striking example. It is not, however, to be understood that the typography is in general incorrect. On the contrary, the printer appears to have performed his work with fidelity; and the paper and printing of these volumes are highly reputable. But the repetition, not only of single words but of whole phrases, the frequent want of select language, the numerous instances of loose expression, and the various other indications of hasty composition, will strike the critical reader unfavourably.

We have not yet had time to read the whole of these discourses.—We have, however, not only carefully inspected them, but have read in connexion pretty large portions,

in different parts of the series. On the whole, we doubt not that this work will prove a very acceptable offering to the author's parishioners, for whose use it was originally and chiefly designed; and it may also be useful and interesting to that class of readers, who peruse religious books only to profit by the sacred truths which they teach and inculcate. But much *labor limæ* would be necessary, to render these volumes acceptable to those who demand as indispensable, accuracy of style and manner in every book they peruse; and not a little, to make them altogether pleasant to those who possess good taste, although it be in union with fervent piety. As a very favourable specimen of our author's manner, we give the following extract from the third sermon, entitled "the Scriptures the word of God."

"That the scriptures are the word of God is proved from *their light and power to convince, convert, and comfort the soul.* It is certain the scriptures have often been made the means of convincing persons of sin, and converting them from an evil course of life to the practice of virtue. Many have known by experience, that they are indeed 'quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart.' Heb. iv. 12. Many have felt them to be 'mighty to the pulling down of strong holds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God.' 2 Cor. x. 4, 5. Consider the history of this and that man, in the circle of your acquaintances. Is he not visibly and greatly changed from what he once was? not long since, he lived as though there was no God, to whom he was accountable. He was unconcerned about his eternal welfare. He wholly minded earthly things. He gave free scope to the gratification of his selfish and corrupt passions. He disregarded the counsels of his friends. He neglected prayer. He took the name of God in vain. He disregarded his Sabbaths. He delighted in wickedness. View him now; and must it not be acknowledged even by the enemies of religion, that a great and important change has taken place. He now fears God. He grieves over his past life. His great concern is the salvation of his soul. His chief delight is in the service and enjoyment of God. The worship of God is maintained in his family and in his closet. He fears to injure his fellow men. He is just in his dealings. He is tender of the good name of others. He is charitable to the poor. His lips avoid deceit and speak the meaning of his heart. He is temperate in all things. He forgives his enemies. His heart is expanded with benevolence towards all men. He is the affectionate partner, the tender parent, the dutiful child, the friend in need, the good citizen, and the universal philanthropist. Ask him, whence this change? and he will tell you it was effected by the truths of the scriptures as the means. This is not an imaginary picture; but it is one, the original of which we frequently see.

"And as the scriptures are powerfully instrumental to the conviction, and conversion of sinners, so also to the comforting and establishing of believers. Many by precious experience know this. By the scriptures they have been established in the faith, and have continued steadfast, unmoveable, always abounding in the work of the Lord. From the scriptures they have derived comfort, which they would not exchange, for all that the world can afford. The religion of the scriptures has sweetened the bitter potions of life. It has enlightened a dungeon, and it has imparted contentment to every situation. Visit the cottages of the pious poor, and there you may see the smile of contentment, under circumstances the most abject; there you may hear the expression of gratitude to God for their coarse and scanty fare. Search into the cause of such a frame of mind, and you will find it in the religion of the scriptures, which they have chosen as their heritage. Listen to the expressions which break from the lips of that pious person who has just been bereaved of an affectionate partner, or of a beloved and perhaps an only child. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Job i. 21. Visit the sick bed of the Christian, and witness his composure, patience and resignation. Ask him whence these arise, and he will tell you from the instructions and promises of the scriptures. Go to the dying bed of the Christian, and you will frequently hear from his lips such language as the following: 'Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.' Ps. xxiii. 4. 'I know whom I have believed, and I am persuaded he is able to keep that which I have commit-

ted unto him against that day.' 2 Tim. i. 12. 'O death where is thy sting.' 1 Cor. xv. 25. Thus have some Christians been enabled to meet death. The principles of infidelity give no such triumph or support. It is true, infidels have sometimes died with composure; but their composure has generally arisen from insensibility. Of triumphs they cannot boast, and generally even composure has failed them; their consciences have been awakened, their fears have been excited, and their principles have failed them in this honest hour of trial. Many have in that hour renounced their infidelity, and expressed their deep regret at their former principles and conduct; but no real Christian has ever in that hour, renounced his principles for some other, or regretted that he was a Christian. And the religion of the scriptures, has enabled persons to meet death with composure and triumph, not only in its ordinary course, but in its most terrific forms. The martyrs through its influence have rejected every offer which was not consistent with a good conscience, and have preferred torture and death, rather than life and worldly honours, at the expense of the answer of a good conscience; and have been composed, and even triumphed on the rack and the scaffold, and at the stake, to the amazement and confusion of their cruel persecutors.

"And is it possible, that such a religion, which brings forth such fruit, and affords such consolations, can be the invention of impostors? No! the power of the scriptures in discovering the sinner to himself, and in transforming the soul into the image of God, and in giving support and comfort in the most trying seasons, proves that they have a higher origin, even from above, and that they were given by inspiration of God."

"LACK OF VISION THE RUIN OF THE PEOPLE." *A Sermon preached at Indianapolis, Indiana, Dec. 25th,* 1825. *By George Bush. Published by request. Indianapolis, printed at the Gazette Office.* 1826.

We have read this sermon with no common pleasure—the greater because we found it preceded by the following notes—

"*The Rev. George Bush,*

"Sir,—Several gentlemen, citizens of this place, and present on a visit to it, are very desirous of having the sermon delivered by you, on the 25th instant, printed and made publick in pamphlet form, anticipating, from the effect already produced, much satisfaction to the community.

"In furtherance of this object, we have been appointed a committee to request of you a copy of the sermon for publication, and to assure you that your compliance with their wishes on this subject, will place them under a great obligation,

"Very respectfully,

"Your obedient servants,

"THOS. BLAKE,

"JOHN H. FARNHAM,

"*Committee.*

"Indianapolis, Dec. 28, 1825."

"*Messrs. Thos. H. Blake and John H. Farnham,*

"Gentlemen,—Your note of yesterday has been put into my hands, requesting a copy of the sermon preached last Sabbath for publication. I cannot but be extremely sensible to the favourable opinion indicated by the request, and though it was prepared without the remotest view to any other publicity than that afforded by the pulpit, I resign a copy to your disposal, with the wish that the performance had been more worthy of the subject, and with the hope that the Father of blessing may smile upon its wider diffusion. With sentiments of great respect,

"I am, Gentlemen,

"Your obedient servant,

"GEO. BUSH.

"December 29, 1825."

When we find in one of the States of the American Union, which a very short time since had not a single civilized inhabitant, a preacher of the gospel who composes and delivers, as a cursory sermon, such a discourse as that before us; and also find its merits so appreciated by those who hear it, that they obtain a copy for publication and distribution; our fears for the religious, moral, and intellectual state of our extended western territory, are *diminished*—we cannot say *removed.* It is certainly encouraging to see that the exigencies of that interesting region, are at least well understood by a portion of its population; by that portion too, which is most influential, and in which we find an amount of intellectual and moral power actually existing and operative, which promises the happiest results—We hesitate not to give it as

our opinion, that a moderate number of gospel ministers, of like qualifications with the author of this sermon, and properly distributed throughout the state of Indiana, might be expected, under the Divine blessing, speedily to cause "the wilderness and solitary place to be glad for them, and the desert to rejoice and blossom as the rose—to blossom abundantly, and to rejoice even with joy and singing." We know full well, that clergymen with the qualifications we now contemplate, are a great *desideratum*, in every part of our country. They are wanted for cities, and large towns, and long established congregations of every kind, and in every quarter. But we must be forgiven, if it requires forgiveness, when we say, that we earnestly wish, that at least a full half of our candidates for the gospel ministry, of the very best talents and highest attainments, of every kind which qualify for pulpit service and pastoral duty, would resolutely turn their backs on the whole population of the old settlements of our country, and go and devote their lives and their labours to the inhabitants of the new states. It is a great, but we believe a common error, to think that moderate endowments will answer for clergymen on the frontiers, and that distinguished eloquence and learning should be reserved for the seaboard and city population. This reservation, alas! is too often made in fact; but we must say, we think it totally wrong. The best ministerial qualifications are wanted where a *beginning* is to be made in planting churches, where the enemies of religion will have few except the clergy to oppose them, and where great weight of character, in one individual, will effect more than could be effected by twenty of a different description. On the other hand, where religion has been long established, churches fully organized, the professors of religion numerous, and many of them laymen of learning and talents, as well as piety, the walls of Zion may be defended, and her conquests maintained and extended, by ministers of reputable, and yet not of distinguished attainments. The superior qualifications of the Apostle Paul, were those which were chiefly employed, in the primitive church, in extending and establishing the gospel in distant and unevangelized regions; while men of inferior powers were generally employed, in sustaining the triumphs of the cross which had already been achieved. The Protestant reformation, likewise, was more rapidly and extensively propagated by Luther, and Calvin, and Knox, than by all their auxiliaries—More, probably, than it would have been by such men as these auxiliaries were —some of them able and excellent too—if their number had been fourfold greater than it was. We think that all experience and analogy are clearly in favour of the opinion we maintain; but selfish feelings are all against it; and how apt these are to preponderate, we need not tell— We honour Dr. Lindsley and Mr. Bush for the course they have pursued, and hope their example will have at least some followers.

The text of the sermon which has led us to these remarks, is taken from Prov. xxix. 18.—"Where there is no vision the people perish." The manifest scope and aim of the preacher is, to impress deeply on his audience, the unspeakable importance, of providing means for the intellectual, moral, and religious improvement of the rapidly increasing population of the new western states of the American Union. After clearly explaining, in the introduction, the terms *vision* and *perish*, he says—

"Thus, then, we may paraphrase the words of Solomon—'Where there is no vision the people perish'—wherever the mass of any community are destitute of the light of revelation and religious knowledge, there a flood of evils may be expected to pour in upon the land. Such a people are disrobed of their true glory—spoiled of their defence—laid open to the inroads of the most destructive errors —and led captive to the grossest iniquities—the consequence of which is, that

God, in righteous judgment, abandons them, and they perish—Perish politically—morally—and eternally."

The sequel of the discourse is an elaborate and eloquent discussion, going to show that where there is a lack of vision the people perish—1. POLITICALLY. 2. MORALLY. 3. ETERNALLY. We regret that our space forbids us to make extracts from the preacher's arguments and appeals, under these particulars. We can only say that we do not wonder his hearers were impressed, and that they requested a copy of the sermon for publication. The discourse is concluded with some reflections arranged under two heads. We shall close our review, with extracting what is said under the first of these.

"We have taken occasion to remark on a previous page, that where there is no vision the people perish *politically*. Our leading design in those remarks was to show, that nothing is more diametrically opposed to the civil interests of a community, than a state of spiritual darkness attended by intellectual bondage. This, therefore is a subject that addresses itself to the appointed guardians of our civil welfare. Not that we are to expect human efforts to do the work of Almighty power, or that the halls of legislation should be converted to an ecclesiastical synod or sanhedrim, but it is not too much to look for a general course of policy favourable to the interests of religion, learning, and morality. The framers of our excellent constitution have evinced a wise solicitude on this subject, in those liberal provisions made for securing the benefits of education to the great mass of the community—a feature in vain looked for in the most famous codes of antiquity. Scarcely a message, moreover, has emanated from the chair of our respected chief magistrates, but has reiterated the sentiment, that general intelligence and pure morals are the stability of our government; the surest safeguard against the dangers of a republick; going upon the theory of the prince of civilians—"That virtue is the principle of a democracy." These sentiments have received the sanction of former legislatures, by various acts in favour of science and morality. To whom then can we come with more propriety, and present the claims of our perishing fellow men, than to those entrusted with framing our laws—founding our institutions—and moulding our character as a people? Nothing that vitally concerns the interests of our state can be indifferent to the authorized overseers of the publick weal. We readily grant that the widest spread and the most intense pursuit of mere human learning, will not supply the place of spiritual vision. But we do hold that the influence of literature, generally diffused, goes far to remedy the evils already depicted—that it goes far to meliorate and elevate the condition of men in a national capacity, and as such legitimately claims the patronage of the supreme councils. The theme of our present discussion then addresses itself not only to the patriot and philanthropist, but also to the chosen heads of the community. We commend to their auspicious favour every scheme intended to impart to the present generation the means of moral culture. The legislative body, of whom some form a part of this audience, are called to preside over a section of the Union, whose future prospects are grand beyond description. Our lot is cast in the midst of the garden-spot of America—a region forming the wonder of a nation, which is itself the wonder of the world. The native luxuriance and resources of our soil, together with the amazing progress of population, inspire the sublimest visions of the future. But one gloomy fact darkens the bright prospective, and makes the soul sick—a fact, which loudly calls for the notice of the patriot and legislator. It is ascertained beyond a doubt, that the progress of population is immeasurably outstripping the means of moral improvement. If the present proportion, or rather disproportion, should remain—if the mighty tide of emigration and increase should still roll on, and only the existing ratio of moral influence should proceed with it—the prospect is alarming. From sound calculations it appears that in one hundred years from this date, two hundred millions at least of inhabitants will people the whole extent of the land of our nativity; of which the majority doubtless will fill the vast valley of the west. But if this immense mass of population is to grow up uneducated and unchristianized, can we look for a prosperous society? Will millions of civilized heathens supply the place of a community of enlightened, sober, peaceful, industrious citizens? Can we imagine that law will govern—order prevail—our liberties be perpetuated—without the influence of Christian light and knowledge? Impossible. It were a delusive dream to expect it. Irreligion and infidelity will triumph, confusion and every evil work, licentiousness in principle and profligacy in practice, will infest society—discord, faction,

anarchy, ending perhaps in sanguinary revolutions, will rend the body politick into bleeding fragments. From this view of the prospects of the west, many enlightened and cordial friends of their country, are now looking forward with trembling anticipations. To their eye a cloud hangs over the scene as viewed through the vista of years. Whether charged with mercy or judgment, they stand in doubt. They see the banks of our western waters, the Ohio, the Wabash, the Mississippi, the Missouri, peopling with swarming tribes of emigrants, to be multiplied in their posterity ten thousand fold; but they see not a proportionate growth in virtue, knowledge, and godliness: and they fear, they dread the consequences of such a vast numerical and physical power holding an unsanctified preponderance in the councils of the nation, and over the destinies of man. Hence the great movements in the churches of the east in favour of the growing myriads of the west. Hence is it, that our theological seminaries, education and missionary societies are turning their eyes upon us. Hence the munificent donations elicited from the revenues of the rich. And shall such generous concern be felt for us by others, whilst we feel none, or but little, for ourselves? Have we less interest in the event? Do we not live in the midst of the scene? Is not our welfare identified with that of the country we have adopted? Have we not children who are to share in its fortunes, good or bad, and who will hereafter extol or reprobate the policy pursued by their fathers? Most devoutly therefore do we pray, that our patriotic senators may smile propitious upon every object friendly to the best interests of the land, and that they may throw the spirit of Christian citizens into their acts of legislative authority."

A LETTER TO A GENTLEMAN OF BALTIMORE, IN REFERENCE TO THE CASE OF THE REV. MR. DUNCAN. *By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government, in the Theological Seminary, at Princeton, N. J. Princeton Press: Printed by D. A. Borrenstein.* 1826. 8vo. pp. 91.

In this letter Dr. Miller assigns to his correspondent in Baltimore, his reasons for not having made any formal reply to Mr. Duncan's book, published something more than a year ago; and in which the Dr.'s "Introductory Lecture," and some of his previous publications, were impugned. The Dr. declares his steadfast resolution, not to enter into any direct controversy with Mr. D.; and in telling his correspondent *why* he has formed such a purpose, he shows that what has been said by Mr. D. is so irrelevant, weak and futile, that it requires no answer. Such is the purport of this letter—It is, on the whole, a singular and curious production. In assigning reasons why he will not *directly* reply to Mr. D., the writer does in fact *indirectly* reply to him; and expose, in a most striking light, the utter inanity of that gentleman's *declamation—argument* the Dr. maintains it is not; and we certainly are disposed to enter into no controversy with him on this point.

We mention this publication, chiefly with a view to make known its existence and object to those of our readers who might not otherwise hear of it; and all that we shall farther say is, that it sustains the former reputation of the writer, both in its matter and its manner; and that we recommend its careful perusal, to those who may think they have not already heard and read enough of the strange notions of Mr. Duncan.

Literary and Philosophical Intelligence, etc.

Method of Procuring Good Yeast.—Put four or five handfuls of hops in a linen bag, place it in a large pot, and pour on it boiling water, or make it boil for some time. Divide the decoction into equal parts. The first half is poured while hot into a kneading trough, in which is a little sour paste or dough. Add to it a little sugar, a few whites of eggs well beaten, and a sufficient quantity of wheat flour

to form a paste of ordinary consistency. Knead it well and cover it over. When the mass is well risen, it may be used for the purpose of fermenting the finest wheat paste or dough, without any fear that the bread, after baking, will retain the least sourness, because the acetic acid of the leaven has been completely decomposed in the course of the fermentation. It is probable that this would not have been the case, without the sugar and the eggs. To obtain a leaven which will answer for future batches, reserve a portion of the dough, pour on it the second half of the decoction of hops, previously heated, and add the same quantity of sugar, white of eggs and flour as before; knead the whole with a bit of the former leaven, and let it raise in the trough. Nothing but flour need afterwards be added.

Distance to which Sand and minutely divided Matter may be carried by Wind.—On the morning of the 19th of January last, Mr. Forbes, on board the Clyde East Indiaman, bound to London, in lat. 10° 40′ N. and long. 27° 41′ W., about 600 miles from the coast of Africa, was surprised to find the sails covered with a brownish sand, the particles of which, being examined by a microscope, appeared extremely minute. At 2 P M., the same day, some of the sails being unbent, clouds of dust escaped from them on their flapping against the masts. During the night, the wind had blown fresh N. E. by E., and the nearest land to windward was that part of the African coast lying between Cape de Verd and the river Gambia. May not the seeds of many plants, found in remote and newly formed islands, have been thus conveyed?

Noah Webster, Esq. author of the Spelling Book, has given notice in the Eastern newspapers, that he has completed a *Dictionary* of our language, "at the expense of twenty years of labour, and thirty thousand dollars in money." He mentions that he made a visit to England, partly with a view to ascertain the real state of the language, and there discovered that no book whatever was considered and received in that country as a standard of orthoepy. He observes incidentally, that not less than *seven millions* of copies of his Spelling Book have been sold. He thinks that the English Dictionaries are, all of them, half a century behind the state of science, and hopes that his fellow citizens will be furnished with something better in the one which he is about to publish.

Professor Olmsted has confirmed, by a series of experiments in the laboratory of Yale College, the discovery that a gas, affording a degree of illumination equal to the oil gas, (of which it is indeed only a variety,) and superior to most varieties of the bituminous coals, may be obtained from cotton seed. The gas thus produced was inferior to the pure olefiant gas, as are the inflammable gases obtained from perhaps every substance except alcohol decomposed by sulphuric acid. The kernel of the hickory-nut comes the nearest to the olefiant and is but little inferior; the quantity of the gas is considerably debased by using the entire nut —the woody covering of which affords a gas which burns with a paler flame. It was some time ago calculated that the surplus quantity of cotton seed produced in the United States would furnish 2,827,500,000 cubic feet of illuminating gas, little inferior to that produced directly from oil. The quantity of seed is supposed to have been much augmented, perhaps doubled, during the last year, by the increased culture of the cotton.

Marine Railway.—The New York Dry Dock Company during the last summer, purchased a suitable spot on the East River, above Manhattan Island, and constructed a railway or inclined plane for the purpose of taking vessels from their proper element on to dry land. Within a few weeks their works have been completed, and the experiment has surpassed their most sanguine expectations. On Wednesday of last week, the brig Mary Ann of New Bedford, was taken up in a very short time from the river, and placed so as to enable the workmen to do her necessary repairs in the same manner as when she was building on the stocks. These railways extend in three parallel lines about three hundred feet into the water. The vessel enters the cradle prepared for her, with shores to keep her upright; she is then drawn by the power of only two horses about three feet per minute, until she is entirely out of the water into the proper situation for undergoing the necessary repairs. As it is altogether a novel sight in our city, hundreds of our citizens have witnessed the performance of the railway, and three vessels of upwards of 200 tons each, having been taken up and repaired, the experiment is believed to have succeeded to the satisfaction of all, and is considered one of the greatest improvements of the kind ever erected in our city.—*D. Adv.*

Observatory at Washington.—In the House of Representatives, on Saturday last, Mr. Mercer of Virginia, from the Select Committee to whom that part of the message of the President which relates to an Observatory, was referred, reported a bill to establish an Observatory in the District of Columbia. This Observatory

will, it is estimated by the Engineer Department, cost for the necessary buildings about $14,750, and require an annual expenditure of $4,000 for compensation to the astronomer and assistants, and other contingencies.

Raleigh, (N. C.) March 24.

We hear that the enterprising fishermen in the vicinity of Beaufort, in this State, caught a whale, a few weeks since. This animal measured *fifty feet* in length, and it is computed that the oil will be of the value of 500 dollars. Although whales are seldom taken on our coast now, yet half a century ago, that fishery was an abundant source of profit to the inhabitants of Carteret county, for there are old persons now alive, to whom, in their youth, it furnished regular employment.

Fire Proof Wood.—A composition has been discovered by Dr. Fuchs, Member of the Academy of Science at Munich, whereby wood is rendered incombustible; the composition is made of granulated earth, which has been previously well washed in a solution of caustic alkali, and cleared from every heterogeneous matter; this mixture, which is not decomposed by either fire or water, being spread on the wood, forms a kind of vitreous coat, which is also proof against each of these opposing elements. The building committee of the royal theatre, in that city, has made two publick experiments on small buildings, six or eight feet long, and of a proportionate height: one covered with the composition, the other left as usual,—the fire was kindled in each equally: that not covered with the composition was quickly consumed, the other remained perfect and entire. The cost of this process is trifling—only about 20*d.* per 100 square feet. The theatre has been submitted to the process, containing nearly 400,000 square feet. The late Earl Stanhope made some very successful experiments of the kind—he coated a building with a mixture of sand and glue, which proved completely fire proof.

New Method of Lighting large Apartments.—M. Locatelli, a mechanician of Venice, has invented a new process for lighting publick halls. It has completely succeeded, and leaves nothing to be desired. Instead of parabolic mirrors, the light of several lanterns is concentrated on an opening in the middle of the hall, and falls upon a system of lenses, plano-concave, which fill the opening, (a foot in diameter,) and distribute through the apartment rays, which, falling parallel on the lenses, issue divergingly. From the centre, or pit, nothing is perceived but the lenses, which resemble a chaffing dish of burning coals, illuminating the whole house, without dazzling or fatiguing the eye. Besides the advantage of being more equal and soft, the light is more intense than that of the chandelier: there is not a spot in the hall where one cannot see to read with the greatest facility.

The Andersonian Society of Glasgow has purchased from M. Dolland the largest solar microscope that optican has ever constructed. The first trial of this superb instrument disclosed some wonderful phenomena. Hundreds of insects were discovered devouring the body of a *gnat*, and scores had lived luxuriously for several months on the leg of a *moth*. These animalcules were magnified so as to appear nine inches long, their actual size being somewhat less than the fourteen hundredth part of an inch. The mineral kingdom afforded another display of brilliant objects: their crystallization, and the splendour of their colouring, exceed any thing the most lively imagination can possibly conceive.

Religious Intelligence.

FOR THE CHRISTIAN ADVOCATE.

PENNSYLVANIA MISSIONARY SOCIETY.

Many years ago a *Philadelphia Missionary Society* was organized in this city, to which each annual subscriber paid $5, and each subscriber for life $50. For a considerable time it was prosperous and efficient; being able steadily to support a labourer in the metropolis and its vicinity; and sometimes to send missionaries to distant parts of the commonwealth. Unhappily, however, the love of novelty, or some cause less commendable, produced, within the last eight years, four or five other Presbyterian missionary societies in the city and liberties of Philadelphia. This distracted the minds of our fellow citizens, divided their resources, and paralyzed their exertions. These societies, for the most part, were

supported by the same individuals; and consumed in their management five hours, where one would have been sufficient, had they been united.

To produce, if possible, a better state of things, in the Presbyterian portion of this community, two of our missionary societies resolved to become extinct: and on the 7th of the present month, a number of gentlemen of this city resolved to co-operate with each other in an association which is called

The Pennsylvania Missionary Society.

More than $900, stipulated to be paid annually, were at once subscribed, by *fourteen* individuals, and the subscriptions of a few other persons since, have made the annual income of the Society already exceed *one thousand dollars.* This we trust will prove but a good beginning; and we most earnestly entreat our Christian friends, and especially the ministers and elders of the Presbyterian Church, throughout the state, to unite with us; and not to relax their exertions, until every vacant congregation in Pennsylvania has a well informed and faithful pastor, and every town and village a dwelling place for the Most High.

The object of this Society is to employ regular ministers of the gospel, or licentiates, of the Presbyterian or Reformed Dutch churches in the United States, to preach among the destitute in this city and state, and when their funds will allow, to assist infant churches in this and neighbouring states, in maintaining the stated ministrations of the word and other ordinances of Christ. Such a Society was greatly needed, and may be extensively useful in this commonwealth, in which there are still *whole counties* without any settled ministers of the gospel, who have received such an education as qualifies them to be leaders of the people. Indeed it has long been a matter of regret, that in Pennsylvania we should have no more than 196 ministers and licentiates of the Presbyterian Church, while in the state of New York, of nearly the same size and population, they amount to 426. That a great part of our population is German, and belongs to the German Lutheran, or German Reformed Church, will account for this disparity in some degree; but still, had we suitable missionaries of the Presbyterian Church, two hundred congregations of this denomination might in a few years be gathered, that would comfortably support those who should minister to them in spiritual things.

Every benevolent heart must wish success to this newly organized society, which seems destined particularly to promote the spiritual welfare of the Presbyterian portion of this commonwealth.

The Reformed Dutch Church in this country is in all respects Presbyterian in its creed, and character, and therefore the two denominations united in this laudable enterprise can harmonize in their operations.

"The officers of the Society for the present are—Robert Ralston, Esq. *President.* Rev. Dr. Ashbel Green, Rev. Dr. James P. Wilson, Rev. Dr. William Neill, of Carlisle College, Rev. Dr. Francis Herron, of Pittsburgh, Rev. Dr. Wylie, of Washington College, Rev. Dr. Brown, of Jefferson College, Wm. Kirkpatrick, Esq. of Lancaster, and Dr. Agnew, of Harrisburgh, *Vice Presidents.* Rev. John H. Kennedy, *Secretary.*

The Board of Managers consists of Doctors Green, Janeway, Brodhead, and Ely; the Rev. Messrs. Potts, Skinner, Engles, M'Calla, Sears, Patterson, and Kennedy: and Messrs. Robert Ralston, Ambrose White, James Kerr, Alex. Henry, Wm. Nassau, Silas E. Weir, Solomon Allen, Jacob Mitchell, Samuel Morrow, Joseph Montgomery, Robt. Hammil, Frederick Erringer, Wm. Spohn, Branch Green, and Lewis Mattenly.

The Executive Committee, at present, are Drs. Ely, Green, and Brodhead; and Messrs. Ralston, Nassau and Allen.

The following is the Constitution of the Pennsylvania Missionary Society:

Article 1.—This Society shall be known by the name of the Pennsylvania Missionary Society.

Article 2.—The object of this Society shall be to employ missionaries, being regular ministers of the gospel or licentiates in connexion with the Presbyterian, or

Reformed Dutch Churches, in the United States, to labour in this city and state; and, when their funds will allow, to assist infant churches in this state, and in neighbouring states.

Article 3.—All persons subscribing and regularly paying annually any sum not less than five dollars, shall be considered as members of this Society. Those who pay annually a less sum shall be regarded as patrons; but ministers of the gospel paying less than five dollars shall be members; persons paying not less than fifty dollars at one time shall be members for life.

Article 4.—This Society shall, at their first meeting, choose, by ballot, and annually afterwards, on the day of their annual meeting, a President, eight Vice Presidents, a Secretary, and twenty-six Managers. The Vice Presidents shall rank according to seniority in age.

Article 5.—The Society shall meet annually on the second Monday in April, at such hour and place as may be appointed by the Managers. Seven shall be a quorum.

Article 6.—The Managers, or the President, or, in case of his death or absence, one of the Vice Presidents, may call a meeting of the Society.

Article 7.—The Managers shall choose out of their own body a Chairman, a Secretary, and Treasurer. They shall have the disposal of all the monies belonging to the Society. They shall endeavour to procure subscribers, adopt measures for obtaining funds, and collect what monies may be due to the Society. They shall appoint an executive committee to act under their direction. They shall endeavour to procure the formation of auxiliary societies, and may appoint executive committees, and additional Vice Presidents and Managers, who do not reside in this city. They shall meet twice a year, and at any other times, and as frequently, as they may judge proper. Five shall be a quorum. The Managers shall annually make a report of their proceedings to the Society.

Article 8.—The executive committee shall consist of three ministers and three laymen. They shall appoint missionaries and direct their labours. They shall have authority to draw on the Treasurer for any sums due to the missionaries, and shall do whatever may be entrusted to them by the Managers. They shall meet once in two months, and oftener when they shall judge it expedient. They shall report to the Managers at each semi-annual meeting. Three shall be a quorum of this Committee.

Article 9.—The Officers and Managers of the Society shall continue in office till a new election shall have been made; and should no election be made at the annual meeting, one may be held at any meeting called for the purpose by the proper officer.

Article 10.—This constitution may be altered or amended, at the annual meeting, or at any meeting called for the purpose; provided three-fourths of the members present concur in the proposed alteration or amendment; and provided also that publick notice of an intention to amend or alter the constitution shall have been given, in at least two publick newspapers of this city."

The first annual meeting of the Society is to be held on Monday evening, the 10th of April, at which time it is expected that a discourse will be delivered by the Rev. Thomas J. Biggs, of Frankford; and a collection taken up in aid of its funds.

Subscriptions and donations will be thankfully received by any of the managers.

By order of the Board,

EZRA STILES ELY, *Sec'ry.*

Philadelphia, March 29th, 1826.

MISSIONARY CONVENTION AT UNION.

On Monday the 7th of November, the annual meeting of Missionaries to the Western Indians was held at Union among the Osages, in the Arkansas territory: Present, Messrs. Washburn and Hitchcock from Dwight, Messrs. Vaill and Palmer, from Union, and Messrs. Dodge and Belcher, from Harmony. At this meeting, the constitution of a permanent Missionary convention, which is to consist of delegates from all the missions to the Western Indians, and to hold its meetings annually at the different stations in rotation, was read and adopted. The design of the missionaries in forming this Convention, is to strengthen each other's hands in the great work of evangelizing the heathen, to unite their prayers for the blessing of God on their labours, and to deliberate on the best measures for promoting the great cause in which they are engaged. The fourth article makes it the duty of the visiting members of the Convention "to use their most serious efforts by personal exhortations and prayer, to excite in the minds of the members of the family and school where they meet, an increased love to the Lord Jesus Christ."

Mr. Vaill, in a letter to the Secretary

of the U. F. M. Society, thus speaks of a part of the proceedings of the Convention.

The Convention was opened on Monday, the 7th inst. Thursday was a day of peculiar interest. The Convention having resolved itself into an Ecclesiastical Council, proceeded to examine Br. Palmer, Br. Jones, and Nicholas, the coloured man before-mentioned, who had committed themselves to this body for advice and direction upon the subject of preaching the Gospel; and after prayerful deliberation, it was thought best to give each of them a license to preach the word. To this step we seemed to be called in Providence. Nicholas is, we trust, designed in the hands of God for Africa. There is a prospect of his being sent out by the American Colonization Society. And though his knowledge is not great, yet his piety, his zeal, and humility, together with his experience, and acquaintance with the Gospel, seemed to render it suitable that he should be licensed, and for a season be placed under the care of this body. Nicholas had been raised among the Cumberland Presbyterians, and became connected with their church. But after his arrival at Union, he signified his desire to be connected with us, which made it the more necessary that we should encourage and assist him. He is a noble looking mulatto, has an excellent voice, and speaks with confidence, yet he does not appear to be proud. And he certainly bids fair to be a very useful man to the people of colour and to others. Br. Palmer and Jones were both licensed under the restriction of being advised and directed for a year by their elders. The Council proceeded to recommend to their respective churches the forming of a Presbytery, at the next annual meeting of the Missionary Convention at Dwight.

Among the resolutions adopted by the Convention, were the following:

Resolved, That it is expedient to redeem Indian youth of various nations from captivity, that they may be put in a course of education, to qualify them to act as interpreters, teachers, &c. among their respective tribes.

Resolved, That it is the duty of this Convention to address the Domestic Missionary Societies and Bible Societies at the East, on the spiritual wants of the white settlements of Arkansas and Missouri.

Resolved, That it would be for the interest of missions to establish a permanent mission school at Union, to be composed of the following classes of youth:

1st. More advanced children of missionaries.

2d. More advanced Indian youths.

3d. Pious young men preparing for the missionary work—to be subject to the direction of the U. F. M. Society at New York.

Resolved, That after the experience of four annual meetings of our Missionary Convention, we feel ourselves sacredly called upon to express our cordial thanksgivings to God for the benefits we have received from our mutual counsels, encouragements, and prayers.

Resolved, That this Convention regard the settlement of Indians at Hopefield, as exhibiting great ground of encouragement, both as it respects the civilization of the Osages, and as an opening for the successful communication of the word of life, and that we feel ourselves called upon to express our thanksgivings to God for the smiles of his providence upon the settlement.

In reference to the utility of the Convention, Mr. Vaill, in his letter to the Secretary, says:

I cannot express to you the benefit of this annual Missionary Convention, as it respects myself, the mission in the west, and the advancement of Christ's kingdom. An acquaintance has been made with fellow labourers. We have gained light on many points about which we were before in darkness. A union has been formed, which makes our little band feel strong amid opposition and trials peculiar to ourselves. These meetings make the cause of the heathen, which may at times be dwindling in our eyes, look great again. They give new energy to the soul, promote action, and encourage to perseverance.—*New York Observer.*

SANDWICH ISLANDS.

The following information, relative to the health of Mrs. Stewart, is we believe the latest that has reached this country. It is given in a letter from Mr. Stewart, of the date of August 25th, 1825, and was first published in the New York Religious Chronicle. Knowing as we do the deep interest which many of our readers take, in common with ourselves, in whatever relates to Mr. and Mrs. Stewart, we have thought it right to give this interesting communication without abbreviation.

"As you will have been apprized by former communications of the extreme illness of your friend Harriet; your first de-

sire will be to know what her present state may be. Though nearly three months have passed since the date of our last letters, little or no change has taken place; our hopes and our fears have been kept in the same painful alternation,—though there has been a period of some days, within that time, when the former gave place entirely to the latter, and we waited only to see her sleep the sleep of death. When she was landed from the Blond, on our return from Owhyhee, six weeks since, no one thought she could survive a week. Indeed, Lord Byron hastened his departure from that island, by ten days or a fortnight, lest she should not live to see her children, if he pursued his original plan, in visiting the Windward Islands. Previous to this the physicians had strongly recommended an immediate trial of a colder climate, as a last resource, and preparations were making for our leaving the islands, in the frigate, on our way to America. But then they, as well as Lord Byron, were fully satisfied that she was too far gone to make the attempt. Since the departure of the Blond, however, she has gained some strength, and in some respects seems better, but not to a degree to give us any hope in this climate. A voyage, and the bracing influence of a more northern country, might possibly save her. But this is very doubtful, though if she remains in her present state long, and an opportunity offers, I think it most probable I shall embark with our little family, in hopes of saving them the sorrow of an early orphanage. On this point, however, every thing is too uncertain to say much, even if we had it in our power. Our hope, our daily prayer, and our hearts' desire is, that she may be restored to her family and the mission here, and be permitted once more, at our chosen and delightful station at Lahaina, to inculcate by her example and precept the bright virtues of Christianity, and declare the boundless blessings of salvation to the dark beings in whom she is so deeply interested.

"Much as we love you all, sweet as the remembrance of past joys with you is, happy as the vision of country, home and friends is to us, we should turn from these islands of the sea to visit you, with sorrow, with sighing, and with tears, with a depression and aching of heart far surpassing any thing we knew on the 19th Nov. 1822; not on account of the afflictions of our family, but because this grace would be denied us, of teaching and preaching the unsearchable riches of Christ to the Gentiles. Our embarkation from the Island of Mowee is a circumstance which I devoutly hope I may not be speedily in duty called to experience. The bare possibility of never being permitted again to enter on the appropriate and active duties of our residence here, makes our little cottage at Mowee, with the society of our beloved Mr. and Mrs. Richards, and our field of usefulness with all its rudeness, look like the bower of Eden, in comparison with any other situation the wide world can offer. But, you will inquire, what is Harriet's disease? A question I believe I have answered in no one of my communications. And I have not answered it, only because I could not. No one knows. She can neither sit, stand, or walk, and is reduced to the merest skeleton without any defined or known disorder. The great danger now is, that her lungs will become affected, and she be hurried off by a rapid consumption. From this danger a voyage might save her, and this is one reason why a voyage is recommended. Her spirits are generally good, and her frame of mind uninterruptedly serene and happy. However different in person, she is not less cheerful, mild, and submissive than you have known her to be, in the bloom of health and youth, waiting without anxiety or impatience, a further disclosure of the will of her Father. For the disclosure of that will, whatever it may be, I believe her to be fully prepared. She has a good hope, through grace, of inheriting eternal life; and can trust the safety of her soul, with confidence, on the atonement and intercession of Jesus Christ, believing that he of God is made unto her wisdom, righteousness, sanctification and redemption. For the sake of her children she may desire to be spared, but she surrenders herself cheerfully into the hands of eternal wisdom and mercy, and would hold herself in readiness to live and labour, or to suffer and to die, as seemeth good in his sight. If called to mourn, we shall not mourn as those that have no hope."

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ULTRA GANGES.

AMBOYNA.

Extract of a Letter from Rev. Jos. Kam, dated Amboyna, 19th January, 1825, giving an Account of the Renunciation of Idols by four Villages in the Moluccas, containing 2500 Inhabitants.

"In December, 1823, I called at Elpaputy, which consists of two populous villages. Mr. Starnink, one of our Dutch missionaries, strongly desired me to remove him from that place, having now been labouring there for almost three years, and there not being any fruit from his labours; which was also the advice of the Resident, who thought it would not be advisable for him to remain; but I

said to him, 'My dear brother, try but one year more, because God is able to assist you, and bless your painful labours in his own appointed time.' On the 29th September, 1824, (nine months afterwards) when he had again admonished both chiefs, or rulers of the villages, on account of their bad conduct in worshipping the dumb idols, some of the inhabitants hearing this began to be angry; and on the same evening, when he was engaged in service at the church, they went to his dwelling-house and put fire on the top of it, on purpose to burn it down; but no sooner was the fire there, than a shower of rain, for about half an hour, quenched the flame.

"After the service was over, his servants told him of the circumstance. Immediately he required the chiefs to come before him, to give them notice of what had happened. After this they promised to call the villagers on the following morning, to be present before the house of Mr. Starnink; when he asked the people, in general, to prove them, what was the reason of such bad conduct as that appeared to be to him, which had happened on the past night; whether this was the reward for the assistance he was always ready to give them, and *still* was ready to give them, in times of sickness and disease, as well as medicines, and for instructing their children in reading the holy scriptures. Not one of them was able to answer him, being too well convinced of their bad conduct towards a man of such a character. At this time one of the chiefs cried out, 'I will bring my idols.' He felt the power of the truth of what Mr. S. had said to them; and the more so, when he put them in mind of the providence of God, in saving his house by sending a shower of rain just in time to drown the fire on the top of it, and to show his power in saving his servants, according to his promise. As soon as they heard this, they were pricked to the heart; and the other chief, with the people of his village, promised to bring to him their idols at once; but as it was on the Sabbath morning, and the time when they should attend divine worship, he advised them to collect the idols all together, of both villages, and to bring them the next day; and so they all went into church, with thanksgivings to God, *the living God*, for what he had done.

"On the next day it was indeed a great solemnity, and a real feast day, as the publick and private idols were collected together. Before the fire was put under them, Mr. Starnink desired all the children of the two villages to be called together, to see, for the last time, the foolishness of their parents, and what was the end of their idols, that they might keep it in remembrance; and after the fire was put under them, the children were very merry, and began to dance and rejoice; and the parents joined their children, and confessed their foolishness before God and man. Certainly we may say, this is the Lord's doing, and it is marvellous in our eyes.

"Mr. Kam, in another letter, dated the 10th January, observes, that at Ceram, on the southern coast of the island, God has, by the preaching of the gospel, been showering down his mercy, so that four villages, containing 2500 souls, have forsaken their idols. Two of the villages drowned their idols in the sea, and the other two burnt theirs in the fire. He further says, 'We recently celebrated the Saviour's dying love, when a small number of real converts sat down with us (two of his brethren) at the Lord's table. We have therefore great hope that in this part of the Molucca islands our dear Redeemer shall see of the travail of his soul, and shall be satisfied.'"—*London Missionary Chronicle.*

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MISSIONARIES IN BURMAH.

The latest accounts from Mr. Judson and Dr. Price, are furnished by Edward A. Newton, Esq. late of Calcutta, who has just arrived in Boston. We have been favoured with the perusal of a note to him from an officer in the British army, who had returned to Calcutta. He states on undoubted authority, that the situation of Mr. Judson and his companions is not at present perilous, and that their friends have but little reason to entertain any apprehensions of their final safety.—*Am. Bap. Mag.*

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AFRICA.

The following letter, extracted from the London Missionary Chronicle of January last, contains the latest missionary intelligence from South Africa.

Extracts of a Letter from an English Gentleman, addressed to Dr. Philip, containing some Account of the principal Colonial Missions of the Society in South Africa. Cape of Good Hope, 27th of January, 1825.

"My dear Sir,—As it may be acceptable to you to receive the testimony of impartial eye-witnesses to the progress of the missionary exertions among the Hottentots, at the various stations under your superintendence, I have much pleasure in communicating in writing the result of the observations made by my friend Mr.

—— and myself, on our late visit to Pacaltsdorp, Bethelsdorp, and Theopolis, the substance of which we also expressed at the late meeting of the *Auxiliary Missionary Society* in Cape Town.

"In stating Mr. ——'s sentiments, in conjunction with my own, on this occasion, I have to regret that his hasty departure for ——, has devolved on me a task which he was so much better qualified to perform; but I am sure you will receive with indulgence the few desultory observations I shall venture to offer. To allude in detail to every object which strikes the eye, or attracts the observation of a stranger at these institutions, would be an unnecessary trespass on your time, who are already so fully acquainted with them; I shall therefore confine my remarks to a few of the most prominent features they present to those who keep in view the great end of their establishment, the disseminating of religious truth, and the moral improvement of the people."

Mission Schools.

"Among the various instruments employed for the important objects abovementioned, schools have ever held a primary place, and we were gratified to find that this fundamental branch of missionary labour had not been overlooked. At all the institutions we found Sunday Schools, both for adults and children, in active operation, and zealously supported by the people themselves, as well as almost every individual resident at the station, whose assistance could be made useful as teachers. Many of the latter class were selected from among the Hottentots, and when it is considered, that not less than 600 adults, and from 3 to 400 children, are regularly receiving instruction, and learning to read the scriptures, in these schools—that the greatest number of the children are also taught on week days to read and write English, it is impossible, for a moment, to doubt the utility of the institution, or to deny that the work of improvement is going forward. The progress of persons advanced in years, who have but one day in seven to learn, cannot be otherwise than slow; and doubtless much remains to be done; but while the effect of these schools on the morals of the Hottentots is already very apparent, in their better observance of the Lord's day, and the useful appropriation of that portion of time which before was too often wasted in idleness, the very general desire of instruction thus evinced, both for themselves and their children, affords a gratifying proof of the influence of Christian principles on their minds, and cannot fail, at no distant period, to produce a striking and important change in the character and habits of the people. In the day-schools we had much satisfaction in seeing the British system successfully introduced. And at Theopolis particularly, it was pleasing to find that the obstacles hitherto presented by the irregularity of the children's attendance has been almost entirely overcome, and so great a number as 200 daily collected together for instruction, through the active exertions of Mr. Wright, all of whom, with but two or three exceptions, were decently clothed.

"The progress the children had made in English, considering the short time since it had been introduced into the schools, appeared very creditable to their teachers; while the facility with which they learn, and the readiness of their replies to questions put to them on scripture history, (particularly at Pacaltsdorp, under Mr. Anderson,) afford a satisfactory refutation of the charge of intellectual incapacity, which some have unguardedly thrown out against the Hottentots in general."

BRITAIN.

It is probably known to the most of our readers, that during the year past, an ardent controversy has existed in Britain, among the friends of the British and Foreign Bible Society, relative to the propriety of giving any aid to societies or individuals, that in the publication of the Holy Scriptures print the Apocrypha with the canonical books of the sacred volume. This had been done in several instances, in aiding Bible societies on the continent of Europe, where distributions of the Scriptures were to be made among Roman Catholicks, who regard the Apocryphal books as a part of inspired truth—It had never been done, we believe, when Bibles were printed in Britain. The Bible societies in Scotland first protested against any aid being given, to print, in connexion with the Bible, any thing which Protestants consider as mere human compositions. A controversy on this subject threatened, for a time, to destroy the harmony and impair the extensive usefulness of that noble institution, the National Bible Society of Britain, to which the whole Christian world has been indebted, for its exertions and liberality in pro-

moting the translation and dissemination of the Holy Scriptures. A valued correspondent in London, and one of the committee of the British and Foreign Bible Society, has sent us by the last arrivals, the printed monthly extracts for December, 1825, and January, 1826, containing the following circulars and resolutions; by which it appears that the unpropitious controversy to which we have adverted, is likely, we hope, to be amicably settled, although the societies in Scotland are not entirely satisfied.

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CIRCULAR.

Addressed, by order of the Committee, to the Secretaries of the Auxiliary Societies.

BRITISH AND FOREIGN BIBLE SOCIETY.

London, November 28, 1825.

DEAR SIR,—The earnest attention of the Committee having been solicited, by certain Members of the Society, and also by many of the Committees of its Auxiliaries, to the propriety of affording aid, from the Funds of this Institution, to the circulation of Foreign Editions of the Scriptures, which contain the Apocrypha; the subject was referred to a Special Committee, appointed for that purpose; from which, as well as from the General Committee, it has received the most mature consideration. The result we are instructed to transmit to you in the subjoined resolution.

It is our fervent prayer, that the harmony which has hitherto subsisted among the Members and Friends of this Institution, both at home and abroad, may be preserved to the latest age; and that the Society may long continue to prove a blessing to the Christian Church, and also to the World at large.

We have the honour to remain, dear Sir,
Your faithful and obedient Servants,
ANDREW BRANDRAM,
JOSEPH HUGHES,
C. F. A. STEINKOPFF,
Secretaries.

—

November 21, 1825.

At a meeting of the Committee, summoned for the purpose of receiving the Report of the Special Committee, appointed on the 1st of August, to consider the proceedings and communications on the subject of the Apocrypha:—

The Report of the Special Committee was read and received.

The Committee, in accordance with the spirit of the recommendation in the Report of the Special Committee, adopted the following Resolution;—viz.

"That the funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those Books, and parts of Books, which are usually termed Apocryphal; and, that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole or of any one or more of such Books, be invariably issued bound; no other Books whatever being bound with them; and, further, that all money grants to Societies or individuals be made only in conformity with the principle of this regulation."

November 28.

At a meeting of the Committee, specially summoned to confirm the proceedings of the last Meeting;

THE RIGHT HON. LORD TEIGNMOUTH, *President, in the Chair;*

The Minutes of the last Meeting were read and confirmed.

Extracted from the Minutes,
JOSEPH TARN, *Assistant Secretary.*

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CIRCULAR.

Addressed, by order of the Committee, to Societies on the Continent.

British and Foreign Bible Society's House, London, January 2, 1826.

We beg leave to inform you that important reasons have induced the Committee of the British and Foreign Bible Society to adopt the subjoined Resolution. (Vide page 66, *Monthly Extracts*, No. 101.)

Whilst the Committee of the British and Foreign Bible Society have adopted this regulation for their own guidance, nothing is farther from their intention than to interfere in the smallest degree with the religious views and opinions, or with the rites and usages of Foreign Churches. They respect that liberty of conscience in others, which they themselves so happily enjoy.

The Committee of the British and Foreign Bible Society embrace this opportunity of assuring all their Continental Brethren of their most unfeigned Christian regard, and of their anxious desire to contribute as liberally as possible to the Foreign Societies, consistently with their present Resolution, and they shall deem it their privilege and happiness invariably to maintain that pleasing bond of harmony and union, which has so long and so beneficially subsisted between the British and Foreign Bible Society and the kindred Institutions of the Continent.

We remain, &c.
ANDREW BRANDRAM,
JOSEPH HUGHES,
C. F. A. STEINKOPFF,
Secretaries.

We think the following extracts from a letter which accompanied the pamphlets containing the foregoing circulars and resolutions, contain information which will be interesting to our readers.

London, 9th Feb. 1826.

My Dear Sir, * * * * *

It is a pleasing feature of the times, that the advocates of Christianity in its pure and holy principles, feeling the firmness of the ground on which they stand, do not shrink from investigation, nor fear the most powerful attacks of its adversaries, however elevated by rank, or in the schools of science and literature. Dr. Wardlaw's two sermons on "Man's Responsibility for his Belief," occasioned by a passage in Mr. Brougham's inaugural discourse on his installation as Lord Rector of the University of Glasgow, affords a specimen of this kind which may be gratifying to you, and an early opportunity shall therefore be made use of to convey it to you.

The valuable individual to whom you refer, Mr. Wilberforce, lately delivered his farewell publick address, on occasion of a meeting of the Anti-slavery Society, which produced a very powerful effect on all who were present. Mr. Fowell Buxton may be considered his successor, as leader in this noble cause, to which the publick mind is again awakening, and numerous petitions are preparing to the legislature, in support of the measures adopted by Parliament, but not yet carried into practical effect, in our West Indian colonies, for want of the cordial co-operation of the colonial legislatures.

What turn affairs will take in Russia since the Emperor Alexander's death, and the elevation of Nicholas to the throne, remains yet to be seen; one fact was mentioned a few days since, which shows that Prince Galitzin has not lost the publick confidence—his appointment as a member of the committee for inquiring into the late disturbances.

A few weeks before Alexander's death, a meeting of the committee of the Russian Bible Society was summoned by the Metropolitan as president, to be held in the *cell* of his chapel; it having been ascertained that the design of this meeting, after a lapse of *twenty-one months*, was to crush the Society altogether, means were used to make the design known to a nobleman very friendly to the institution, and who had passed some years in this country. As a member of the committee he attended, and warmly and powerfully opposed the proposal of the Metropolitan to dissolve the Society and send away the foreigners concerned—in which he completely succeeded, on the ground that as the Society was established under an imperial ukase, it could only be dissolved by the Emperor himself. Thus foiled in his main object, the president declared that as this was the case, he would take care that no other meeting of the committee should be held for three years to come. Thus matters rest at present.

It is not a little remarkable that Mirza Jaffa, a learned Persian, who passed some time in this country, and of whom favourable views are entertained, has been appointed Oriental Professor in the College at St. Petersburgh, and is engaged in translating the Old Testament into Persian, several books of which are completed.

Dr. Henderson who was for some years associated with Dr. Paterson in the Bible Society's service in Russia, and has been returned to this country for some months, is about to take charge of the Missionary Students who were under the late revered Dr. Bogue, at Gosport, and the Seminary will probably be removed to the premises lately occupied as the Hoxton Academy, near London.

By the publications of the Bible Society you will see in what manner the Apocrypha question is settled; but the Edinburgh Society is not yet pacified, insisting that we should *impose* the condition of *no Apocrypha* on those societies we aid; the Society conceives its duty ends in giving the scriptures, and that such prohibition would be a violation of the right of private judgment. In this view the publick mind seems fully to acquiesce, as the Protestant, or rather the Christian ground, and I hope it will work well.

A liberal minded Episcopalian clergyman, the Rev. John Armstrong, who went out to South America to reconnoitre, as agent to the Bible Society, has accepted a pastoral charge at Buenos Ayres, where a large British population were very urgent with him to do so; and as a pious devoted servant of Christ, I trust he will be made a blessing to many, and a valuable co-operator in the Bible cause, with fellow Christians of various denominations settled in that quarter.

Mr. Thompson lately returned from South America, after a residence of seven years, gives a most favourable view of the opening prospects in the various new Republicks now forming. The thirst for education and useful knowledge must enlarge and liberalize the minds of all classes in society, and prepare the way for Christian instruction—And on the question of civil liberty, advantages of no small importance may be derived from the appointment of an enlightened individual, as representative of the United States at the Congress to be held at Panama; such occasions of friendly intercourse must be very desirable in the early stages of these infant republicks.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of March last, viz.

Of Rev. Henry R. Weed, the annual collection in the First Presbyterian Church in Albany, for the Contingent Fund - - - - -	$82 00
And a donation from Rev. Joshua Moore, for the same fund - -	5 00
Of Josiah Bacon, jr. Esq. collections at the monthly concert of prayer in the church in Sackett's Harbour, for do. - - - - - -	6 00
Of Marcus Wilbur, Esq. a donation from a young man in New York, for do.	10 00
Amount received for the Contingent Fund	103 00
Of Marcus Wilbur, Esq. part of the subscriptions obtained in New York, for the Permanent Fund - - - - - - - - -	20 00
Total	$123 00

View of Publick Affairs.

EUROPE.

BRITAIN.—Our last advices are of the date of March 1st, from London, and March 3d, from Liverpool. Parliament was opened on the 2d of February. It was considered as a remarkable and uncommon event, that neither the King nor the Lord Chancellor was present at the commencement of the session. Why the king did not open the Parliament in person, we are not told; the absence of the Chancellor was occasioned by sickness. The royal speech was delivered by commission, and was read by Lord Gifford—It first adverts to the pecuniary embarrassments of the country, which it affirms do not proceed from political causes, from unexpected demands on the publick resources, or from any fears that the publick tranquillity will be interrupted; but, as is gently hinted, from the imprudent and unwarrantable speculations and engagements of individuals. It is intimated that some of the causes of the evil, "lie without the reach of direct parliamentary interposition." But so far as Parliament can provide a remedy for the existing distress, or a preventive against its recurrence, the speech earnestly recommends that it be done; and it is suggested that this may be done, "by placing on a more firm foundation, the currency and circulating credit of the country." It is stated that all foreign states give assurances of friendly dispositions toward Britain, and that his majesty "is constant and unwearied in his endeavours to reconcile conflicting interests, and to recommend and cultivate peace both in the old world and in the new." Information is given that the mediation of the British court had produced a treaty and friendly intercourse between Portugal and Brazil, and the acknowledgment of the independence of the Brazilian empire—That no opportunity is lost of giving effect to the liberal principles of trade and navigation lately sanctioned by parliamentary enactions—That on these principles a convention has recently been concluded between Britain and France, and another with the free Hanseatic cities of Lubeck, Bremen, and Hamburgh—That the treaty of amity, commerce, and navigation concluded with the Republick of Colombia will be laid before Parliament—That his Majesty regrets that hostilities in India are not terminated; that success, however, has uniformly attended the British arms, and that an honourable and satisfactory pacification may soon be expected—That attention has been given to the measures recommended by the last parliament for improving the condition of Ireland, that the industry of that part of the united kingdom is gradually advancing, favoured mainly by a happy state of tranquillity now prevailing through all the Irish provinces—That the estimates of the current year, to be laid before parliament, have been made with an anxious desire to avoid every expenditure not absolutely necessary:—and that the produce of the revenue through the last year had fully justified the expectations formed at its commencement. The speech then concludes in these words—"His majesty deeply laments the injurious effects which the late pecuniary crisis must have entailed on many branches of the commerce and manufactures of the united kingdom. But his majesty confidently believes that the temporary check which commerce and manufactures may at this moment experience, will, under the blessing of Divine Providence, neither impair the great sources of our wealth, nor impede the growth of national prosperity." This epitome of the king's speech has been given, because it includes a statement, on the highest authority, of the most

important concerns of Britain, since the previous meeting of parliament. It seems a little remarkable that not a word is said of the death of Alexander, emperor of Russia. We learn, however, by an article in one of the publick papers, that "the Duke of Wellington had proceeded with a splendid retinue of six carriages, to congratulate the Emperor Nicholas on his accession; and that he arrived at Berlin on the 17th of February." It is also said with confidence in a Liverpool paper, that the chief object of the Duke's journey is, not court etiquette, but the prevention of a general war, to which the march of Russian troops against Turkey might lead; and that the Duke is empowered to offer the co-operation of Britain, to effect the immediate and complete independence of Greece. Greatly shall we rejoice, if time shall confirm the truth of this intimation.

The attention of parliament since it was opened, had been almost exclusively directed to measures for the relief of the commercial distress which pervaded the whole kingdom, and every class of the people, except a few unadventurous money holders, and some of the nobility. This distress indeed appears to be extreme, and in some instances had produced actual starvation among the poor. Riot, in some places, had been the consequence, and in one instance there was raised a cry of "Blood or bread"—Scotland shares in the general calamity. The Bank of England had agreed to make advances to the amount of three millions sterling, on a deposite of goods, valued by brokers appointed for the purpose. It appears that the government had used its influence with the bank for the adoption of this measure, and that it has been highly applauded for this humane interference. But the bankruptcies both of individuals and of banking companies are almost without number, and to a most enormous amount—Sir Walter Scott is among the sufferers, but not so as to leave him without property. A most fearful warning has indeed been given to the whole nation against the dangers arising from cupidity, stockjobbing, rash enterprise,—in a word, from the sin of "hastening to be rich." Happy will it be for Britain if this warning shall be remembered; and happy for us, if by witnessing it we shall be preserved from a like calamity.

More than forty petitions, from different places, had been presented to the House of Commons for the abolition of slavery—one from the University of Cambridge. Although the king's speech states that Ireland was tranquil, it appears that disturbances of an alarming character had recently broken out,—probably since the speech was prepared.—The Archbishops and Bishops of the Roman Catholick Church in Ireland, had published a long "declaration," as they styled it, in which in the most studied, explicit and unqualified terms, they had disclaimed all the principles which they have been represented as holding, in such manner as to disqualify them, and the Catholicks generally, from being admitted to the full privileges of British subjects.

France.—The French chambers were opened on the 31st of January, by a speech of the king—in which he felicitates himself on meeting the chambers, and them that there had been no necessity for calling them together at an earlier period—pathetically laments the death of the emperor of Russia—mentions a convention formed with his Britannick majesty for regulating the navigation and commerce of the two kingdoms—states that he had "resolved at last to settle the fate of St. Domingo," but in such a way as that "the separation of that colony" should not disturb the security of those retained, and says that he will propose a law for indemnifying the ancient inhabitants of that island. He then informs them that the accounts for the year 1825, a sketch of the receipts and expenses for 1825, and the budget of 1826, would be laid before them. He says that the avails of the national commerce and industry are such as to warrant a further provision for "the ministers of religion, and an increase of the funds for other services," and yet to allow a diminution of taxes, in the current year, of nineteen millions (about $3,830,600). He deprecates the practice which had obtained, of cutting up landed estates, affirms that this practice is generally "contrary to the spirit of a monarchical government," and says that he will propose measures "to preserve the patrimony of families, without restricting the liberty of disposing of one's goods."—This appears to be a favourite measure, which he urges by saying that "the preservation of families brings about and secures political stability, which is the first want of states, and which particularly is that of France, after so many vicissitudes." The speech is concluded, by admitting that there is still in France what he calls "a thoughtless restlessness which still agitates some bosoms;" by which we suppose he refers to the latent dissatisfaction of those who still cherish liberal sentiments and the love of freedom. But (concludes the monarch) "security shall not be impaired gentlemen—rely upon my watching with equal solicitude over all the interests of the state, and that I shall know how to conciliate the exercise of legal liberty, with the maintenance of order and the suppression of licentiousness."—From this speech, of which we have retained every idea of any importance, it appears that the affairs of

France, so far as quiet, property, and national prowess are concerned, are highly prosperous; and with this representation the other statements in the publick papers agree. The pecuniary embarrassments and distresses of Britain have in a measure affected its neighbour and rival, and yet comparatively but a little. A fleet, of six frigates of the first class, had sailed from Brest for the West Indies—its real object is the subject of conjecture. Possibly it is little else than to give exercise to the seamen. In every way in which it can be done, France is labouring to improve her marine, and to regain her respectability on the ocean. Many new ships are being built, and soldiers are exchanging the land for the sea service. The independence of the late Spanish colonies, now republicks of America, has not yet been acknowledged, but we think it will not much longer be delayed.—The delay is felt by the French merchants and manufacturers as a sore grievance. We observe nothing new, of much importance, in the religious state of this great and populous kingdom. The Jesuits are labouring to subject every thing to Popish domination; but they are resisted, not only by the Protestants, but, as yet, by the great mass even of the Catholicks, and, of course, by all the free thinkers, who are still a very numerous and powerful body in France.

SPAIN.—By the lately published communications of our minister, Mr. Everet, at the court of Madrid, we have a full confirmation of what had been often affirmed on general report before, that the Spanish monarch is inflexibly determined never, in any event, to relinquish his claim to the former provinces of Spain in America. He is deaf, on this subject, to all the remonstrances of his allies, and rejects all their offers of mediation.—We perceive that a rumour is afloat in England, that the French armies, or a part of them, will remain three years longer in Spain, and a suggestion is thrown out that this kingdom may, not improbably, become a province of France. That it cannot long remain as it now is, seems very certain; and we can hardly think of a change that will be for the worse. A royal order has lately been given, to suppress, in every theatrical piece, the word *liberty*.

ROME.—The Pope's health remains, it is said, in a very precarious state. The project of establishing an Irish college at Rome had been abandoned. The Mexican plenipotentiaries had arrived at Rome, and had been graciously received; and an agent from Colombia was expected. Their errand is stated to be, the appointment, by the Pope, of a Patriarch at Mexico, the nomination of an apostolical Vicar, and a definite organization of bishopricks—How all this is to be made to quadrate with a free republican government, is not for us to explain.

AUSTRIA.—The Emperor of Austria is in ill health, and has retired to Florence. He was to leave the government to a council of regency at Vienna. It is even stated that he is about to abdicate his throne in favour of his son.

RUSSIA.—It is no longer doubtful that the late Grand Duke Constantine, who was the regular heir of the throne of the Czars, on the demise of Alexander, has resigned his pretensions, in favour of his brother Nicholas, who has accordingly been proclaimed Emperor, and as such is now acting. It appears that this was an event for which provision had been made during the life of Alexander, and that the written evidence of the voluntary renunciation of his claim, by Constantine, dated several years since, although not publickly known, were deposited both at Moscow and Petersburgh. True to this previous renunciation, Constantine has publickly confirmed it, by a letter to his brother, which has been published; and in which he professes the most ardent attachment to Nicholas, and his determination to support him in swaying the sceptre of the empire, with perfect loyalty and by every effort in his power. All this notwithstanding, there was a part of the Russian troops at St. Petersburgh that determinately refused to acknowledge Nicholas as emperor. All attempts to conciliate them were unsuccessful, and they were at length subdued by force. General Miloradovitch, an old and gallant soldier, while attempting to harangue the refractory soldiery, received a pistol shot, of which he died a few hours afterwards. But although active opposition to the reigning prince was soon subdued, it appears that great uneasiness still exists, both in the army and among a portion of the nobility. It is affirmed, that the opposition to Nicholas as Emperor of Russia, was nothing more than the manifestation of part of a plot, deeply laid and of some considerable continuance, and not unknown to Alexander before his death, to revolutionize the whole Russian empire. However this may be, it appears certain that a considerable number of the nobility, and some of them of great distinction, have been implicated in what are considered treasonable measures; for which life is to be the forfeiture with some, and banishment the punishment of others—The last accounts state, that two individuals of high rank, were to be publickly shot. Nicholas appears to be a man of resource and decision. He has published a proclamation, in which he denounces the traitors, and declares his determination to maintain the established laws and usages of the empire, in opposition to all attempts to subvert or resist them—The

last accounts, however, favour the belief, that the torrent of opposition is too strong to be resisted, without partially yielding to its force. It seems that the popular cry, and the demand of the army is for a war with the Turks, and the capture of Constantinople. It is believed that the mission of the Duke of Wellington to St. Petersburgh, has the prevention of this war, if possible, as its principal object. We wait with some anxiety to see the issue of the state of things now existing in Europe, and especially in Russia, Turkey, and Greece. Great events in the womb of time seem struggling for their birth. Mere politicians regard not the overruling providence of God; but the Christian looks to it as extending to every thing both great and small. And if a sparrow falleth not to the ground without our heavenly Father, the sudden and unexpected death of the mightiest monarch on earth, is doubtless connected with ulterior events of importance. What they will prove to be, we pretend not to predict; but we may be permitted to say, that if the expulsion of the Turks from Europe, and the emancipation of Greece, should be among these events, nothing improbable will, as we think, have taken place, and nothing that we should contemplate with regret. For we think that the savage and cruel warfare waged against Greece, would long since have justified Russia in hurling the Grand Signior from his throne, if nothing short of this could have put an end to his oppressions and massacres.

Turkey and Greece. It appears that the war with Greece is professedly, at the present, a war of extermination. If the Turks prevail, the depopulation of Greece is said, and we think truly, to be determined on—to be replaced with Arabs from Africa. We trust that this horrible design will not be permitted to be carried into execution. Yet, on the whole, we fear that the Turkish forces are gaining ground. Some accounts, which we earnestly hope may prove true, represent the Greeks as having recently gained some important advantages. But they want union, system, and above all, a leader of talents and integrity, in whom they might and would confide. Doubtless they will fight to desperation, for they know their fate if they are conquered. Yield they never will; but their force may be so broken, as to leave their country in the power of their enemies. This we do not on the whole expect, but whether their deliverance is to come from their own exertions, or from foreign interference, remains to be seen—We could wish it might be the former, but present appearances would seem to indicate that it must be the latter. We know indeed that great changes in favour of this interesting people may suddenly take place; and if they do, we shall hail them with no common pleasure.

ASIA.

It appears by the English papers, that an armistice has been concluded between the British forces in the Burman empire and the native troops to whom they are opposed; and that arrangements are made for treating for peace. The commissioners are appointed, and are to meet midway between the hostile armies; which, in the mean time, are to remain respectively within certain lines of demarcation. It is stated that the overture for an armistice and a treaty came from the Burman Emperor; but it is plain that the British are not in a situation to dictate terms at their pleasure. It will be seen under our head of religious intelligence, that the missionaries are probably in safety—Their preservation appears to us to be a singular and merciful dispensation of Him, who has the hearts of all men in his hands; and we hope these devoted men have been reserved for eminent future usefulness.

AFRICA.

From this large section of the globe we have nothing new to report, except what we have inserted relative to the missions in South Africa, in another department of our work.

AMERICA.

On comparing our statement for the last month, of the affairs of the republicks to the south of the United States, with the articles of news since received, we find little to add, unless we should descend to such details as the nature of our work forbids—We shall notice very summarily a few items—The war between the Emperor of the Brazils and Buenos Ayres, or the Provinces of Rio de la Plata rather, is still carried on; but we have heard of no marked success, on the one side or the other—The Emperor has the command of the water—The Emperor also, with an evident design to concentrate all power as much possible in himself, has abolished the provincial juntas of government throughout his dominions, and appointed in their place presidents and secretaries of *councils*, with great honours and powers, and with large salaries—The vice-president of Colombia has transmitted a message to the Congress of that republick, which manifests great ability, and the most enlightened views of the true inter-

ests of the people, and of the measures which ought to be taken to promote their welfare—A like message has been sent by the President of the Mexican Union, to the general Congress of that confederation. Of the nineteen separate states, concerned in the confederation, fourteen have completed and put into operation their particular constitutions of government—It appears that these two republicks, Colombia and Mexico, are marching considerable bodies of troops to the sea coast of their territories severally; either with a view to meet any descent of Spanish troops on their coasts, or more probably to be prepared for an expedition against the Island of Cuba, as soon as circumstances shall favour such a design—We have heard nothing of importance lately, from the Congress of American nations at Panama.

UNITED STATES.—Much precious time has been spent, or rather, in our humble opinion, mispent, by the Senate and House of Representatives of our general government, in discussing the propriety of sending commissioners, or agents, to the Congress of Panama, and on proposals or resolutions for amending the constitution of the United States. If the opinions and feelings of those who originated the discussions which have proved so tedious, and have also unhappily excited much acrimony, are not contrary to the wishes and views of the great body of the American people, we do grievously mistake. We doubt if any important measure could be named, not immediately touching our domestick interests, that would insure in its favour a larger share of the popular voice, than the mission to Panama; and we equally doubt, whether a single amendment to the constitution which has been proposed at the present session of Congress, would be sanctioned by the requisite number of the individual states, if submitted to them. Whence, but from party spirit, the zeal has proceeded which has been manifested against the mission to Panama, and in favour of important changes in the constitution of our country, we confess ourselves unable to discover—although cordially desirous to make the discovery. Among other evils resulting from the unhappy controversies, produced by the causes to which we have referred, has been the call for, and the ultimate publication of, communications from our ministers at foreign courts—communications which certainly were intended only for the eye of the executive part of our government, and the publication of which cannot fail, as we apprehend, to be followed by bad consequences of a very serious character. We did intend to remark particularly on some profane allusions to revealed truth, which we have noticed in the late congressional debates. But our limits forbid us to say more, than that we have been shocked and grieved to observe that a certain coalition, or supposed coalition, of three individuals connected with the government, has been denominated a "Trinity in unity;" and that the whole Mosaick account of the temptation and fall of our first parents has been called—not, we have good reason to believe, through haste or inadvertence, but understandingly and intentionally—"an apologue," and thus put on the same footing with one of the fables of Esop.

We have made the foregoing strictures on the proceedings of our representatives in the national legislature, with the most sensible pain. But it is through the medium of our free and popular elections that legislative errors are to be corrected; and it is by the instrumentality of the press that our legislators chiefly learn the publick sentiment, and those who appoint them learn in what manner they have fulfilled their trust. These considerations have constrained us, to offer our views of what has been doing through a large part of the present session of Congress—Much, which in our judgment ought to have been done, is yet undone. The subjects that have caused delay are now disposed of, and have at last met the fate which we think they deserved. Now, we hope, the various interesting concerns which have so long been suspended, will receive a due attention, and be speedily brought to that issue which shall most promote the honour, peace and prosperity of the nation.

TO READERS AND CORRESPONDENTS.

We take the liberty to remark to our distant subscribers, that by the members who shall come to the next General Assembly of the Presbyterian Church from the various parts of our country, they will have a favourable opportunity to make remittances—either in payment for our work for the past year, or in advance for the current year—The time for paying in advance, it will be remembered, terminates on the first of June.

We have several valuable communications on hand, which shall appear before long.

We should be glad to know how we may communicate with the author of a piece in our February number, entitled "A Hint to Publishers of Books."

THE

CHRISTIAN ADVOCATE.

MAY, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XIX.

(*Continued from p.* 147.)

We now proceed to consider—

IV. That a covenant of grace was made by God the Father, with his eternal Son, as the head and Redeemer of the elect world. This, it is affirmed in a passage already quoted, was before the birth of time; before man or angels were formed—even from everlasting. Then, in foresight that man when created would fall, in the counsel of peace between the Father and the Son, a number of our race, considered as fallen sinners, were chosen in Christ, or were given to the Son, to be redeemed by him—he voluntarily choosing to undertake the whole work of redemption in their behalf.

This topic is so well explained and so accurately expressed, by Witsius, in his justly celebrated work, called The Economy of the Covenants, that I will give you a general view, of it in some extracts from the English translation of that masterly treatise.

"If any thing ought to be accounted worthy of our most attentive consideration, certainly it is the covenant of grace, of which we now attempt to treat. Here the way is pointed out to a paradise far preferable to the earthly, and to a more certain and stable felicity than that from which Adam fell. Here a new hope shines upon ruined mortals, which ought to be the more acceptable, the more unexpected it comes. Here conditions are offered, to which eternal salvation is annexed: conditions, not to be performed again by us, which might throw the mind into despondency; but by him who would not part with his life, before he had truly said, *It is finished.* Here, with the brightest splendour, shine forth the wonderful perfections of our God; his wisdom, power, truth, justice, holiness, goodness, philanthropy, or good-will to man, mercy—and what tongue can rehearse them all? never before displayed on a more august theatre, to the admiration of all who behold them. Whoever therefore loves his own salvation, whoever desires to delight himself in the contemplation of the divine perfections, must come hither, and deeply engage in holy meditations on the covenant of grace: which I think may not improperly be thus defined—

"*The covenant of grace is an agreement, between God and the elect sinner; God declaring his free good-will concerning eternal salvation, and every thing relative thereto, freely to be given to those in covenant, by and for the sake of the Mediator Christ; and man consenting to that good-will by a sincere faith.*

"That the nature of *the covena-*

of grace may be the more thoroughly understood, two things are above all to be distinctly considered. 1. The *compact* which intervenes between *God the Father*, and *Christ the Mediator*. 2. That *testamentary disposition*, by which *God bestows*, by an immutable covenant, *eternal salvation*, and every thing relative thereto, upon *the elect*. The former agreement is between *God* and *the Mediator*; the latter between *God* and *the elect*. This last presupposes the first, and is founded upon it.

When I speak of the compact between *the Father* and *the Son*, I thereby understand *the will of the Father*, giving *the Son*, to be the *Head* and *Redeemer* of the elect; and *the will of the Son* presenting himself as a *Sponsor* or surety for them; in all which the nature of a compact and agreement consists. The scripture represents *the Father*, in the economy of our salvation, as *demanding the obedience of the Son* even unto death; and for it promising him that name, which is above every name, even that he should be the head of the elect in glory: but *the Son*, as *presenting himself* to do *the will* of the Father, *acquiescing* in that *promise*, and in fine, requiring *the kingdom* and *glory promised* to him.

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"Christ himself speaks of this compact in express words.* Καγω διατιθεμαι υμιν, καθως διεθετο μοι ὁ πατηρ μου βασιλειαν. *And I engage by covenant unto you a kingdom, as my Father hath engaged by covenant unto me.* In which words the Lord Jesus says, that by virtue of some covenant or disposition, he obtains a kingdom, as we also obtain it by virtue of the same.

"And Heb. vii. 22. where he is said to be κρειττονος διαθηκης εγγυος, *a surety of a better covenant* or *testament*. But he is called the Surety of a testament, not principally on this account, because he engages *to us for God* and his promises, or because he engages *for us* that *we shall obey*; as Moses intervened as a surety between *God* and *the Israelites*.† For by how much Christ was greater than Moses, in so much he was also a surety in a more excellent manner. His suretiship consists in this, that *he took upon himself to perform that condition*, without which, consistently with the justice of God, the grace and promises of God could not reach unto us; and which being performed, they were infallibly to come to the children of the covenant. Unless then we would make void the suretiship of Christ, and gratify the Socinians, the very worst perverters of the scripture, it is necessary we conceive of some covenant, the conditions of which Christ took upon himself; engaging in our name with the Father, to perform them for us; and which, having performed, he might engage to us for the Father, concerning grace and glory to be bestowed upon us.

"Moreover,‡ Paul mentions a certain διαθηκην, *covenant*, or *testament*, *that was confirmed before of God in Christ*. Where the contracting *parties* are on one side *God*, on the other *Christ*; and *the agreement* between both is ratified. But lest any should think, that Christ is here only considered as the *executioner* of the *testament* bequeathed to us by God, the apostle twice repeats, that *Christ was* not *promised to us*, or that *salvation was not promised to us through Christ*, though that be also true; but that *the promises were made to Christ himself*.‡ That *Christ was that seed*, ὁ επηγγελται, *to which he had promised*, or *to which the promise was made*; namely, concerning the inheritance of the world, and the kingdom of grace and glory. It is evident therefore, that the word διαθηκη does here denote some *covenant* or *testament*, by which something is promised by God to Christ. Nor do I see what can be objected to this, unless by

* Luke xxii. 29.

† Exod. xix. 3—8. ‡ Gal. iii. 17.
‡ Gal. iii. 16.

Christ any one should understand *the head*, together with *the mystical body*, which with Christ is that *one seed*, to which the promises are made. This indeed we shall very readily admit, if it also be admitted, that Christ, who is the head, and eminently the seed of Abraham, be on no account excluded from these promises, especially as the promises made to his mystical body, ought to be considered as made also to himself; since he himself too *hath received gifts for* [*in*] *men.**

"Nor ought those places to be omitted, in which explicit mention is made of the *suretiship* of Christ; as Psal. cxix. 122. *Be surety for thy servant for good;* that is, as surety receive him *into* thy protection, that it may be well with him. In like manner, Is. xxxviii. 14. *I am oppressed, undertake for me;* be to me a surety and patron. And that none but Christ alone could thus undertake, God himself says, Jer. xxx. 21. *Who is this that engaged* [*in*] *his heart*, or quieted his heart by his suretiship, or *sweetened his heart*, by a voluntary and fiducial engagement, or, in fine, *pledged his* very *heart*, giving his soul as both the matter and price of suretiship (for all these are comprised in the emphasis of the Hebrew language) *to approach unto me*, that he may expiate sin? These words also point out what that suretiship or undertaking was, which David and Hezekiah sought for; namely, a declaration of will to approach unto God, in order to procure the expiation of sins.

"In fine, we may refer to this point, what is to be found, Zech. vi. 13. *The counsel of peace shall be between them both;* namely, between the *man*, whose name is *the Branch*, and Jehovah: for no other pair occur here.

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"I consider *three periods*, as it were, of this compact. Its *commencement* is to be sought in *the eternal counsel* of the adorable *Trinity:* in which *the Son* of God was constituted by *the Father*, with the approbation of *the Holy Spirit*, the Saviour of mankind, on this condition, that in the fulness of time, he should be made of a woman, and made under the law; which *the Son undertook* to perform. Peter has a view to this when he says,* that Christ *was foreordained before the foundation of the world.* To this purpose is also, what the Supreme Wisdom testifies concerning itself,† *I was set up* [anointed] *from everlasting;* that is, by my own and the will of my Father, which is one and the same, I was appointed to the performance of the mediatorial office in time. Paul likewise declares, that *we were chosen in Christ before the foundation of the world.*‡ Consequently, Christ himself *was constituted from everlasting, the head* of those that were to be saved, and *they were given unto him*,§ for whom he was to merit salvation, and in whom he was to be glorified and admired. From this constitution, the Son from everlasting bore a peculiar relation to those that were to be saved. Hence the book of life is, by a special appropriation, ascribed to *the Lamb*,‖ as containing a description of the peculiar people assigned to *the Lamb* from all eternity. Hence also it was, that God, in his amazing wisdom, so ordered many things in man's state of innocence, that the attentive remembrance of them after the fall, and the comparing them with those things which were afterwards revealed, might have reminded man of this divine counsel.

"The *second period* of this covenant I place in that *intercession* of Christ, by which, immediately upon the fall of man, he offered himself to God, now offended by sin, actually to perform those things, to which he had engaged himself from eternity; saying, Thou hast given them

* Psalm, lxviii. 19.

* 1 Pet. i. 20.
† 1 Prov. viii. 23.
‡ Eph. i. 4.
§ John xvii. 6.
‖ Rev. xiii. 8.

to me, I will make satisfaction for them: and so making way for the word of grace to be declared to, and the covenant of grace to be made with them. Thus Christ *was actually constituted Mediator* and *declared* as such immediately after the fall; and *having undertaken the suretiship*, he began to *act* many things belonging to the offices of a Mediator. As a *Prophet*, and the interpreter of the divine will, he even then, by his Spirit, revealed those things which relate to the salvation of the elect, and by his ministers published them.* Nay, he himself sometimes appeared in the character of an *angel*, instructing his people in the counsel of God. As a *king*, he gathered his church, and formed to himself a people, in whom he might reign by his word and spirit. For it was *the Son* of God, who said to Israel, Exod. xix. 6. *Ye shall be unto me a kingdom of priests*, and who, with more than *royal pomp*, published his law on mount *Sinai*,† and whom *Isaiah* saw sitting as *king upon a throne*.‡ As a *Priest*, he took upon himself the sins of the elect, *to be expiated by the sacrifice* of his body, which was to be fitted for him in the fulness of time. In virtue of this, as being a faithful surety, he likewise *interceded* for the elect, by declaring his will, that they might be taken into favour, saying, *Deliver them from going down to the pit, I have found λυτρον, a ransom*.§ For what *angel* could speak thus, but *the angel of the covenant?* who even then was called *an angel*, before his coming in the flesh, because he was accomplishing what depended upon that future mission.

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"The *third period* of this compact is that, when on his *assuming human nature*, he suffered *his ears to be bored*;‖ that is, engaged himself as a voluntary servant to God, from love to his Lord the Father, and to his spouse the church, and his spiritual children (for the ears of such voluntary servants were bored;)* *γινομενος ὑπο νομον, was made under the law*,† *subjecting himself to the law:* which he solemnly testified by his *circumcision*, on the eighth day after his birth, whereby he made himself *a debtor to do the whole law*."‡

Thus it clearly appears, that there was a covenant between the Father and the Son, in which he undertook to be, in all the extent of the word, *a Redeemer* of the people who were given to him.

It only remains to remark,

V. That by Christ all his people are actually brought out of a state of sin and misery, into a state of salvation.

You will not understand that I now propose to go into a particular explanation how this is done. A large part of the subsequent answers in the catechism is employed in explaining these topicks, and to anticipate them would produce confusion. Let us then only dwell for a few moments on *the fact*, that Christ Jesus, the eternal Son of God, is the great agent in the work of our redemption, and that he has perfected it in behalf of his people.

In virtue of his undertaking for them, he is made to be "the head over all things to the church, which is his body." There is no gift of grace or glory bestowed on the church, or on any individual member, but it is, as it were, first given to Christ, and then comes to the believer from him —"Of his fulness have we all received, and grace for grace." It was for this purpose that "it pleased the Father that in him should all fulness dwell." As the people of Christ are given to him, and he gave himself for them, it is infinitely fit and reasonable, that they should receive all immediately from him. And

* Isa. xlviii. 15. 1 Pet. i. 11. and iii. 19.
† Acts. vii. 38.
‡ Chap vi. compared with John xii. 41.
§ Job xxxiii. 24.
‖ Compare Psalm xl. 7. with Heb. x. 5.

* Exod. xxi. 5, 6. † Gal. iv. 4.
‡ Gal. iii. 3.

this is calculated unspeakably to encourage and comfort them, while they are permitted and required to look for all that they need, from the hands of their kinsman Redeemer, who has identified himself with them: and they also hence receive every possible assurance that the work of their redemption and salvation has been fully wrought out for them, shall be effectually wrought in them, and shall be completed in eternal glory and felicity;—because the whole has been engaged for by God's eternal Son, whom no enemy can resist or disappoint.

The efficacy of this work of Christ, was just as great, although not so clearly revealed, before, as after, his coming in the flesh. It is the prerogative of God, to call things that are not as though they were. Christ was "the lamb slain from the foundation of the world." The efficacy of his undertaking and atonement, was coeval with the fall of man. He was promised to our first parents as "the seed of the woman who should bruise the serpent's head." His character and his atonement were shadowed forth under the Mosaick dispensation, by a variety of symbols and sacrifices—These all pointed to Christ and his sacrifice; for the apostle expressly declares, "they were a shadow of good things to come, but the body was of Christ." To Christ, therefore, all who are saved, the ancient and the modern, the Jew and the Gentile, the infant and the aged, owe entirely and equally, their redemption and their eternal inheritance.

Two short reflections on what you have heard, shall close this lecture.

1. Reflect on the self-moved goodness, mercy and condescension of God, in the covenant of grace. On this let me counsel you to dwell in your meditations, more—far more—than on the inscrutable decrees of Jehovah. To *Him*, those decrees—those "secret things belong;" while to *us*, it belongs to wonder, admire, adore and love, in attentively contemplating the "revealed" truth, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Remember, I repeat it, that this is plain revealed truth; in which the benignity of God, manifested to our world, is exhibited as inconceivably great. He "*so* loved the world," that "he spared not his own Son, but delivered him up for us all;" and this when we were hardened and unrelenting rebels against Himself. This is indeed benevolence, compassion, and a stoop of mercy, without any parallel—without any thing to which we can even resemble it. Those who oppose our sentiments, often represent us as exhibiting the ever blessed God as an arbitrary, inexorable, and vindictive Being—Nothing can be farther from the truth. We do indeed plead for all the Divine attributes, and are careful not to deny one in order to establish another. Hence we maintain the perfect foreknowledge and entire sovereignty of God, that we may not impeach his wisdom, nor derogate from his supreme disposing power. But at the same time, we maintain the infinite goodness of God. We believe with the Apostle John, that "God is love." We represent this love as the first spring and source of the whole plan and work of redemption—that it was the inconceivable love of God that provided the Saviour, and "gave him up," to all that he endured in the work of our redemption. If our opponents will represent this part of our system as inconsistent with the other—we will ever deny it; and reply, *that* is your consequence, not ours. We believe, and so do you, that many of the ways of God are unsearchable. We believe that the things in question are perfectly reconcilable, although for the present we cannot tell *how*. We believe, from the word of God and the dictates of reason, facts and truths

which we cannot fully reconcile. But we will not deny any of the facts or truths, because we cannot show exactly how they quadrate with each other. But on the fact that God is love, and the fountain of all goodness, grace, and mercy, it is our delight to dwell. We love to contemplate it by itself; yea, we love to inculcate it, till our own minds, and the minds of those we address, are filled with admiration, and warm with gratitude and affection, to the infinitely best as well as greatest of all beings.

2. Reflect on our infinite and endearing obligations to the Saviour. When "there was none to help—none to uphold," then he said, "Lo, I come to do thy will, O God." But for this intervention of the Saviour in our behalf—an intervention which was perfectly voluntary on his part, and to which he was under no obligation—but for this, the whole race of man, like the whole host of rebel angels, must have perished without remedy and without hope. What mortal can think of this, and not feel that his obligations to the Saviour are beyond all expression! But especially, when we consider the astonishing price of our redemption, and that the Saviour had a clear and perfect foresight of it—a perfect foresight of the ineffable humiliation, sufferings and death, that would be indispensable in executing the undertaking for which he made himself responsible, and yet that he cheerfully assumed it, and steadily persisted till he had fully performed it—what tongue of men or angels, will ever be able to utter his love and compassion, or the endearing obligations which bind redeemed sinners to their great Deliverer! This doubtless will be a theme for the songs and harps of saints and angels, while the eternal bliss of heaven shall endure. And O! how hard, my dear youth, must be that human heart, how lost to every worthy sentiment, how base, how vile, which feels nothing—glows not, melts not, moves not with one pulse of gratitude and love—when this unutterable goodness, kindness, and compassion of the Saviour, is made the subject of contemplation! Is such the state of any heart in this assembly? If it be, how great must be the change wrought upon it, before it can be reconciled to God! May every such heart be shocked, and humbled, and tremble, at its vileness—may it be broken and bleed, that it may at length be healed by the application of the atoning blood of Christ—Amen.

ON THE ATONEMENT.

No. III.

My dear Brother,—In my last letter it was, I hope, fairly proved, that the doctrine of the new school has no advantage over that of the old, in respect to a general and free preaching of the gospel, and an unfettered and unreserved offer of salvation to all men. We can invite all to come to Christ, as sincerely as any of our brethren. We can offer salvation to all, as freely as they; and hold out as many inducements and encouragements to incline the perishing to come to the munificent feast which grace has prepared. We can exhibit the promises in all their fulness and riches, as well as they; and thunder out the denunciations of a righteous God, against all who disbelieve the gospel and reject the Saviour.

3. But the advocates of *indefinite* atonement claim that their views correspond best with the freeness and sovereignty of divine grace, displayed in the recovery of fallen man.

They contend that, to represent the death of Christ as a real and complete satisfaction to divine justice for the sins of his people, is to set aside the grace of God in their salvation. If, say they, salvation was really purchased for them by the Redeemer's sacrifice, then salvation must be granted to them as a matter of *debt*, and not as a *free and*

gratuitous gift; and besides, as the price has been paid and accepted, justice requires that all for whom it was paid, should be immediately justified and released from captivity.

In reply to the latter part of this statement, I shall here observe briefly, that the scheme sketched by the wisdom of our opponents, is not the plan devised by infinite wisdom. That sinners should be justified before they were born, and be released from condemnation as soon as they came into the world, was no part of Jehovah's plan. It was the pleasure both of the Father who gave them to his Son to be redeemed, and of his Son who bought them with his blood, that they should remain under the curse of the law, until they should believe on the Redeemer. Then, and not till then, are they, or can they be, justified. This was the plan of infinite wisdom; and so it is drawn by the pen of inspiration. Christ paid the price of our redemption, that the benefits of it might be applied to his people in the way and time determined on by divine sovereignty: and surely he had a right to arrange the economy of salvation, as was most pleasing to himself.

In regard to the former part of the statement, examination will show, that the objection, if it have any force, will apply to the doctrine of the *new*, as well as to that of the *old* school. Man was fallen; and God, in infinite mercy, determined to save him. But a mighty obstacle was in the way of his salvation. It must be removed, or man must perish. None in heaven or on earth, among all the creatures of God, is able to remove it. The Son of God alone is equal to the stupendous undertaking; and even he can accomplish it in no other way than by humiliation the most profound, and sufferings the most overwhelming. His obedience unto death is required, to make it consistent for a righteous God to exercise his mercy in saving sinful men. Now, it cannot be denied that the inspired writers speak of the Saviour's death as an invaluable price, by which his people were purchased. "For," says Paul, "ye are bought with a price: therefore, glorify God in your body and in your spirit, which are God's." 1 Cor. vi. 20. By the same motive does Peter enforce a holy and heavenly conversation: "Forasmuch as ye know that ye were not *redeemed* with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the *precious blood* of Christ as of a lamb without blemish and without spot." 1 Pet. i. 18, 19.

By his death *we* say that Christ satisfied divine justice for all true believers: and our *brethren* say, by his death Christ made an exhibition of divine justice, and satisfied *publick* justice, so that God can now save all who believe. But if we view his death in either light, it will appear that it was the *procuring cause* of our salvation; and that without the intervention of his fearful sufferings, none of our guilty race could have been saved. The death of Christ our brethren represent as being a *substitute* for our sufferings, and some, if not all, will allow it to have been an equivalent for them. If then the justice of God, call it what you will, *publick* or *distributive*, required the amazing sufferings of his own Son for the salvation of sinners, and he, by them, actually satisfied the demands of justice; where, to adopt their own language, we ask, is the free and sovereign grace of God in a salvation thus dearly bought? The objection then applies to the doctrine of the *new* school, as well as to that of the *old*.

When it is affirmed that sinners are saved by *absolute* grace, our brethren do not mean that salvation is bestowed on them *without respect to the atonement of Christ;* for they affirm an atonement to have been so necessary, that none of our sinful race could, without the death of Christ, have been saved consistently with the glory of the Supreme Ruler of the universe. Where then, we

again ask, is the grace of God, in salvation procured by so costly a sacrifice?

A writer, I know not where to place him, says, if I understand him, that the sufferings of Christ were not a full equivalent for the execution of the penalty of the law on those who are saved; because this would be destructive to the grace of God in our salvation. Now, if this objection have any weight, it must depend on the assumption, that so far as the sufferings of Christ were necessary to our salvation, the grace of God is diminished: because if a full equivalent for our sufferings, or a complete substitution for them, be wholly inconsistent with the freeness and sovereignty of divine grace, then, for the same reason, a partial equivalent, or a partial substitution for them must be, in its degree, inconsistent with the freeness and sovereignty of divine grace. What consequence follows? Clearly this: if we had been saved, without the intervention of the death of Christ, by a sovereign act of Jehovah in remitting our sins, there would have been a *more* glorious display of free and sovereign grace. But who that has read the scriptures attentively, does not know that such a conclusion would be at war with the strains in which they celebrate redeeming love? Do they not teach us to consider the method of saving sinners, through the humiliation and death of the Son of God, as affording the highest display of divine love and mercy? Hear our Lord himself: "God *so* loved the world, that he *gave his only begotten Son*, that whosoever believeth in him should not perish, but have eternal life." Hear his Apostle John: "Hereby perceive we the love of God, because *he laid down his life* for us." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and *sent his Son to be the propitiation for our sins.*" Now, these declarations are manifestly based on the fact, that a richer and more glorious display of divine love has been made in our salvation, through the incarnation, sufferings and death of Christ, than could have been made in saving sinners without so costly a sacrifice; and that grace is magnified, not in proportion as the Saviour's sufferings are diminished, but rather in proportion as they are increased. The exhibition of the Father's love brightens at every step in his Son's humiliation; and shines with the greatest splendour, when the Lord of glory, in the midst of the preternatural darkness, suffering under the hidings of his Father's face, is heard to exclaim, "My God, my God, why hast thou forsaken me?" and then bows his head and gives up the ghost.

This objection, then, militates against the plain language of holy scripture, which teaches us that, if we would form exalted views of Jehovah's infinite love and sovereign grace, we are not to diminish the Redeemer's sufferings, but look at them in all the extent of agony, terror and dismay to which they were carried by divine justice. "He that SPARED *not* his OWN Son, but *delivered him up* for us all; how shall he not with him also freely give us all things?"

We believe, my dear sir, you well know, all the benefits of salvation to be the fruits of Christ's death, and purchased by him for all who will accept them; and yet, in perfect consistency, we believe that they all flow from unmerited grace and infinite love. Both these propositions are plainly taught in holy scripture.

1. The inspired writers represent every blessing of salvation as the fruit of Christ's death.

Forgiveness is the fruit of his death. "In whom we have redemption through his *blood*, even the forgiveness of sins, according to the *riches* of his *grace*." Ephes. i. 4. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for *Christ's sake* hath *forgiven* you." Ephes iv. 3. *Re-*

conciliation is the fruit of his death; "And all things are of God, who hath *reconciled us to himself* by *Jesus Christ*," and hath given to us the ministry of reconciliation, to wit; that God *was in Christ* reconciling the world unto himself, not imputing their trespasses unto them. 2 Cor. v. 18, 19. "And, having made peace through the *blood* of his cross, by him to *reconcile* all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the *body* of his flesh through *death*, to present you holy, and unblameable and unreprovable in his sight." Col. i. 20—22. *Justification* is the fruit of his death. "Being *justified* freely by his grace, through the *redemption* that is in Christ Jesus." Rom. iii. 23. *Peace* is the fruit of his death. "But now, in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ. For he is our *peace*, who hath made both one, and hath broken down the middle wall of partition between us." Ephes. ii. 13, 14. *Adoption* is the fruit of his death. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the *adoption* of sons." Gal. iv. 4, 5. *Sanctification* is the fruit of his death. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might *sanctify* and cleanse it by the washing of water, by the word." Ephes. v. 25, 26. The *heavenly inheritance* is a fruit of his death. "And for this cause he is the mediator of the New Testament that, by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of *eternal inheritance*." Heb. ix. 15. "For the wages of sin is death; but the gift of God is *eternal life* THROUGH JESUS CHRIST OUR LORD."

From these texts of holy scripture, it appears undeniably, that all the blessings of salvation come to us as fruits of the Redeemer's death; and as his death was the *price* which he paid for them, it must conclusively follow, that they were all purchased for believers by his death.

2. But the inspired writers, while they teach this truth so fully, teach with equal plainness and fulness, that all the blessings of salvation are the *fruits of free and sovereign grace*. In the present discussion it is unnecessary to go into any laboured proof of this point; because it is freely and cordially admitted by our brethren, from whom we differ in our views of the atonement. Were proof required, it might, by an induction of particulars, be shown that each benefit of salvation is attributed to the free and abounding grace of God. "By *grace* are ye saved, through faith; and that not of yourselves: it is the gift of God." Ephes. ii. 8. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his *grace*, we should be made heirs according to the hope of eternal life." Tit. iii. 5—7.

Now, as the scriptures teach us that we are saved by the death of Christ, or that all the blessings of salvation were purchased by his blood; and teach us also that we are saved by free grace, or that all the blessings of salvation flow from unmerited mercy; if there be any difficulty in reconciling these two doctrines so fully and distinctly taught in the scriptures, the difficulty manifestly grows out of the revelation of an omniscient God. It is our duty in humble submission to his infallible teaching, to receive both truths, how irreconcilable soever they may appear to our feeble understandings. A little more light, and difficulties of this kind would vanish. What

mysterious doctrine of the Bible would be received by us, if it were not received till all difficulties attached to it were removed? Who can fully explain the doctrine of the *Trinity*, the doctrine of the *incarnation* of the Son of God, the doctrine of *divine influence?* Yet every Christian believes them.

But the scriptures contemplate no difficulty in regard to these two important truths; they consider them as perfectly consistent and harmonious: for they exhibit them in close connexion in the same verses; as will appear from a reference to the texts just quoted. "In whom we have *redemption* through his *blood*, the forgiveness of sins, according to the *riches* of his *grace*." Here the blood of Christ is represented as the *price* of our redemption; and yet forgiveness is represented as flowing from the *riches* of *divine grace*. Again: "Being justified *freely* by his *grace* through the *redemption* that is in Christ Jesus." Here justification is attributed to the free grace of God; and at the same time it is attributed to the *redemption* of Christ, or to his blood, which is the *price* of our redemption. Again: "That as sin hath reigned unto death, even so might *grace* reign through *righteousness* unto eternal life." What is the meaning of this passage? Plainly this: As sin, the procuring cause of every evil, reigns in all the calamities brought on our guilty world, and extends its destructive ravages unto death; so grace, the original spring of our salvation, reigns, through the *righteousness* of Christ, the procuring cause of every blessing, from the beginning to the consummation of salvation.

We cannot, my dear brother, but feel surprised that any should apprehend an inconsistency between the two propositions—that the righteousness of Christ is the *procuring* cause, and divine grace the *original spring*, of our salvation.

The scriptures, you know, set our *works* and the *grace* of God in opposition; and represent salvation by works, and salvation by grace as being wholly incompatible. "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Rom. xi. 6. But, while this opposition between grace and our works, as the procuring cause of salvation, is abundantly exhibited by the inspired writers, no where, not in a single passage, do they set the grace of God in opposition to the *works* or *righteousness* of Jesus Christ.

To the great Redeemer, the covenant of redemption was indeed a covenant of works. His obedience unto death was the very work the law demanded of him as our *Surety;* and consequently *to Him* the reward was not of *grace*, but of *debt;* a reward secured by the promise of his Father to him, for the glorious services he had done in execution of his mediatorial office. At the close of life, when offering up his intercessory prayer for his church, HE could say, "Father, I have glorified thee on the earth; I have finished the work thou gavest me to do:" and on the ground of his obedience utter that divine language, "Father, I *will*, that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." John xvii. 4. 24.

But to *us* the covenant is *wholly* of grace; inasmuch as it secures to us all the blessings of salvation, not on the footing of *our own works*, but on the footing of our Redeemer's righteousness. All is the fruit of grace. It was grace that planned our salvation. It was grace that chose us in Christ before the foundation of the world. It was grace that accepted the mediation of Christ. It was grace that provided the Mediator in the person of God's own son. It was grace that revealed the wonderful plan of redemption. It is grace that offers salvation, and grace that applies it. It is

grace that remits our sins and justifies us when we believe in Christ. It is grace that begins the work of sanctification; grace that carries it on; and grace that crowns it with glory. To our own salvation we do not contribute a *particle* of *merit*. It is not for *our righteousness*, but purely for the *righteousness of Christ* that we are saved.

I am, &c.

FOR THE CHRISTIAN ADVOCATE.

EXPOSITION OF ROM. VIII. 19—23.

The writer of this expository essay, near forty years ago, after having had some acquaintance with the New Testament, both in the original language and in a translation, determined to read it carefully in the common English version; with a view to see if he could not get a better understanding of some parts of it than he then had, by giving a close attention to the scope and design of the inspired writers, in the several passages which at first sight might appear obscure—And he takes leave, by the way, to recommend this practice to all who may see what he now writes.

In pursuing the plan that has been mentioned, the Epistle to the Romans came under review. The first part of the eighth chapter appeared to be very plain, and very important and precious. But at the 19th verse an obscure passage was observed to commence, and to extend to the 23d verse inclusive. It was not seen how the discussion here introduced was to be understood, when taken by itself; nor how it was naturally connected, either with the preceding or subsequent verses—In a word, it seemed to be a dark and detached passage. By meditating on the Apostle's language, however, it was soon perceived that to understand his scope, it was essential to ascertain clearly the meaning of the word *creature*; (κτισις in the original) because it is on this word that the sense of the whole passage manifestly hinges. At length, after some perplexity, the concluding part of the 23d verse, "waiting for the adoption, to wit, the redemption of OUR BODY," seemed to throw a gleam of light over the whole, by suggesting that *the creature* might mean *the human body*, or *the material and animal part* of man's nature. This led to a more exact and critical examination of these verses, first in the common version, and then in the original. The result was, a pretty strong persuasion that the thought which first occurred would furnish a key to the real meaning of the Apostle, in a paragraph which has generally been considered as difficult of explanation as any in his writings. This persuasion has since been strengthened, by finding it approved by a considerable number of the writer's friends; some of them skilled in Biblical criticism, and well versed in the Greek language. The interpretation of the passage, however, which the writer proposes, he has never found adopted or favoured, by any Biblical commentator that he has hitherto had an opportunity to consult.

As already intimated, it is essential to the exposition contemplated, that the original word κτισις, may, without perversion, be considered as a term used by the Apostle to designate the *material and mortal* part of human nature; or the *body* of man, as contradistinguished from his *immaterial and immortal spirit*. Κτισις, as well as the verb (κτιζω) from which it is derived, is, it is well known, a word of various significations. Schleusner assigns to it, in the New Testament, five distinct, though related, meanings; and Parkhurst enumerates six. The commentators have taken a still wider range. The author, whoever he was, of the exposition of this passage which appears in what is called *Henry's Commentary*, supposes that by *the creature*, or κτισις, we are chiefly to understand, throughout this whole passage, *the brutal and inanimate creation*; and actually favours the monstrous supposition that all

brutes, if not all animals whatsoever, will be reanimated, immediately before the final judgment. Whitby thinks that by κτισις we are to understand *the Gentile world.* Doddridge, in his paraphrase, renders it *the whole creation,* and in a note seems to think it especially refers to the *whole unevangelized world.* Scott understands by *the creature* "the whole *visible* creation." Macnight says, "κτισις in this passage signifies *every human creature;* and afterwards, in a note on the 22d verse, says a little more particularly, that we are to understand by it "*mankind,* in general, Jews as well as Gentiles." Pool's Synopsis gives, from various commentators, the following senses of this remarkable term; namely, *angels, man in general, christians, the whole human race, especially the gentiles, the whole visible creation*—Some of these senses, it will be observed, are the same as those adopted by commentators previously mentioned. On the whole, it appears that the learned men who have translated and commented on the passage under consideration, have thought themselves at full liberty to consider the word κτισις as applicable to *any created thing, or being,* whatsoever; and that it was only necessary to consider, among created beings, which would best serve to explain the reasoning of the sacred penman in this place.

To consider κτισις, then, as used by the apostle to denote the *bodily frame* of man, is only to take the same liberty that has been taken by commentators and criticks of the most distinguished name. But let us see if we cannot assign satisfactory reasons for giving this meaning to the term, in preference to every other.

1. This construction accords well, if not the best, with the strict and primitive meaning of the word κτισις. The verb κτιζω, from which the noun κτισις is derived, not only signifies primarily *to create out of nothing,* (which as Parkhurst justly remarks, is a sense purely Hellenistical) but also, and especially, *to form or fashion out of pre-existent matter;* or *to frame a structure, from materials previously prepared.* Hence it is used by our Apostle, 1 Cor. xi. 8, 9, in speaking of the formation both of man and woman. Now woman we know was formed from a part of the pre-existent frame of man: and it is expressly said, Gen. ii. 7, that the corporeal part of man was formed "out of the dust of the ground." From this pre-existent matter, or material previously prepared, his bodily form was fashioned, while his immortal spirit, we are told, was not so formed, but came *immediately* from his Creator—God "breathed into his nostrils the breath of life, and man became a living soul." Κτισις then, following the sense of the verb from which it is derived, as it does, not only by the general rules of derivation, but by the express showing of the Lexicons, applies, not we admit exclusively, but in one of its most strict and primitive senses, and in the most frequent usage of the sacred writers, to something that is *formed out of pre-existent matter,* or that undergoes a change from *a pre-existent or previous state.* Hence it follows, that in giving it the construction for which we plead, we do not *pervert* the meaning of the term. On the contrary, we give it that meaning which is *strict and primitive*—And let it be observed, that this is a meaning from which it is made to depart, by most of the various renderings which, as we have seen, have been given it by others.

It may further be remarked, that the sentence past on man at his first apostacy was, "for dust thou art, and to dust thou shalt return." That which had been formed out of pre-existent matter, is here sentenced to return to its primitive state: And at the period of "the redemption of the body," spoken of in the conclusion of the passage before us, this dust shall again resume a bodily form; that is, be again *created out of pre-existent matter,* or be *formed into a*

structure, out of materials already existing. Hence it appears that the sense of κτισις, for which we plead, is *peculiarly appropriate* to the corporeal part of man's nature; since not *once* only, but *twice*, it will have been formed out of that which had a previous existence. It may perhaps be observed that in the 22d verse, where the Apostle extends his views to "the whole creation," as our translators render the words πασα ἡ κτισις, the construction we contend for cannot be maintained. In regard to this we remark, that we have admitted that the Hellenistick sense of κτιζω is sometimes to *create out of nothing*; and if we should suppose that the apostle here changes, or extends the meaning of κτισις, it would be easy to refer to numerous examples of a similar change, or extension of the meaning of terms, in the writings of St. Paul. But it is believed that we do not need the aid of this remark. It has been justly observed by criticks, that our translators have often, for some reason or other, "put the worse rendering in the text, and the better in the margin;" and it is believed that they have done so here—The marginal reading is "every creature," and this is certainly more literal, as well as more accordant with the rendering of κτισις which they had before given, than the words "the whole creation." It seems reasonable to believe, that although it be true in itself that the very "ground is cursed" in consequence of man's sin, and that there might be here some reference to this, yet the direct and special reference of the Apostle, when he speaks of "groaning and travailing in pain," is to the sufferings which are endured by mankind in general, and by many of the inferior animals, in consequence of the first apostacy, and the subsequent abuse of them by man, as well as of their use for food—all of which have arisen out of the primitive apostacy. But it surely does not follow, because the inferior animals suffer in consequence of man's sin, that they will be reanimated and rendered immortal at the resurrection of the just. The glorious resurrection and reward of the saints, are altogether owing to their connexion with the Redeemer; but between him and the inferior animals no such connexion has ever existed. We admit, indeed, that there are difficulties in accounting for the sufferings of inferior animals; but the solution of these difficulties belongs not to the present discussion.

2. It is believed, as we have already hinted, that if we translate κτισις as is here proposed, we shall preserve a beautiful coherence between the passage under consideration, and the verses which precede and follow it, which must otherwise be in a great measure destroyed; and also give a unity and consistency to the several parts of the passage itself, which cannot in any other way be maintained. Let it be remarked that in the 15th verse the Apostle begins to speak of the *adoption* of believers, and represents, in what follows, that its full benefits are not to be received till "the redemption of the body"—the last words of the 23d verse; where the *beginning* and the *end* of what he says on this subject of adoption, are strikingly brought together. To this general topick, then, all the intermediate verses have some reference, either direct or remote. In the 16th and 17th verses the Apostle speaks of the high privileges of the "children of God," his *adopted* sons. In the 18th verse, he speaks of their sufferings in "this present time;" and then, agreeably to a method of writing often to be met with in his epistles, and particularly in this letter to the Romans, he goes into an explanatory digression relative to these sufferings, which he finishes by showing, as already observed, at the close of the 23d verse, that their complete termination is not to be expected, till the full benefits of *adoption* shall be received—till body and soul shall be glorified together, in the resurrection at the last day. Of this glorious consummation he then proceeds to

speak, in the 24th and 25th verses, as the object both of the Christian's hope and patience.

Let it farther be remarked, that the *body* of man was originally formed for immortality. Death was not the original "debt of our nature," as it is now sometimes called—It is only the debt of that nature, which has been contracted by sin. By sin all the sufferings and diseases of the body, as well as its final dissolution, have been brought upon man; and from a sinful body, with its corruptions and lusts, the sufferings of the renewed man are chiefly derived. It is therefore with peculiar propriety and beauty, that, according to our interpretation of the word κτισις, the Apostle, after having mentioned the sufferings of believers in "this present time," makes a short digression, to show *how* they were introduced; how great has been their extension; how they will cleave to believers till death; and how all will be infinitely more than compensated, when the suffering, polluted, and dying *body*, shall be raised "a glorious body;" be indissolubly united to the happy spirit, and both be admitted, in the bliss of heaven, to the full inheritance of the sons of God.

Let it be still farther remarked, that the Apostle, from the 14th verse of this chapter to the end of it, is speaking *exclusively* of true believers. Whatever he says, therefore, of the human body, in this part of his letter, relates only to the bodies of the saints; except in the 22d verse, where, for the purpose of illustration, he refers incidentally to the general effects of man's sin, on the whole sensitive and material creation.

Let it finally be observed, that the author of this essay does not propose to change the translation of the word rendered *creature* in the common version, into the phrase *our bodily frame*. He proposes no change in the translation, but only to show what is the *meaning* of the word *creature* in this passage. And he is very sensible that there will appear to the cursory reader a disagreeable *awkwardness*, in substituting a phrase consisting of three words, for something otherwise expressed by a single term. Yet the true test of a definition or explanation is, that it may take the place of that which is defined or explained; although this can seldom be done without the sacrifice of conciseness, and elegance of expression. To this test it is wished to put the explanatory phrase *our bodily frame;* and the writer must beg the reader to dismiss, as much as he can, all regard to sound and to neatness of expression; and to consider simply, whether the substitution of the phrase for the single term, will not free the passage from obscurity, and bear to be carried throughout the whole.

After these remarks, in which verbal criticism has been unavoidable, we shall give the common version of the passage we consider, with the proposed interpretation of κτισις, subjoined in brackets wherever the word *creature* occurs; and then, in an opposite column, an exposition calculated to show, according to the views of the writer, the true and full meaning of the Apostle, and the peculiar pertinency which it is supposed is given to all that he says, by the new explanation of the word on which the whole is made to turn. By a careful attention to the first column, substituting what is contained in brackets instead of the word *creature*, wherever that word appears, the reader will be able to judge for himself, whether the substitution does, or does not, clear up the obscurity of the passage. In the second column, he will see in what manner the writer supposes the Apostle's meaning may be expanded and explained. The 18th, 22d, and 25th verses are introduced, merely to show the connexion of the expounded verses with those that precede and follow them. Some references will be made to notes at the end of the exposition, containing remarks which could not so conveniently be elsewhere introduced.

TEXT.

19. For the earnest expectation of *the creature* [our bodily frame] waiteth for the manifestation of the sons of God.

20. For *the creature* [our bodily frame] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

21. Because *the creature itself* [our very bodily frame] shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

EXPOSITION.

18. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us.

19. For it is to be remembered that the creature, that is, our bodily frame itself, or the material and merely animal part of our nature, which is the seat and subject of so many of the sufferings of this life, and which must soon submit to an entire dissolution by death, may be said to wait, in earnest expectation,(*a*) for the manifestation of the sons of God at the resurrection of the just; when "the Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

20. For our bodily frame itself was originally designed for immortality, and was made subject to vanity—to frailty, sufferings, decay and death—not willingly—The extinction of animal life, the separation of the soul from the body, and the return of the latter to its original dust, is an object of dread, from which our nature recoils; and so far from willing or choosing this separation of the material and immaterial parts of our nature, it is, and has been from the first, regarded with a dismay which no human being can easily overcome. But, however reluctantly, our bodily frame was unavoidably subjected to disease and dissolution, by reason of the sentence of Him whose covenant had been violated, and whose threatened penalty of death had been incurred. Yet a merciful God did not sentence even this part of our nature to entire extinction, or to remain forever inanimate, but only to a temporary suspension of life, and in hope of being again animated and rendered immortal.

21. Because even this inferior portion of our nature, our very bodily frame, shall at length be delivered from the bondage of corruption, to which it has been subjected on ac-

TEXT.

22. For we know that* *every creature* [every bodily frame] groaneth and travaileth in pain together until now:

23. And not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the redemption, to wit, the redemption of our body.

EXPOSITION.

count of its defilement by sin; and as a constituent part of our complex being, it shall be brought, along with its companion the immortal spirit, into the glorious liberty of the children of God; which will indeed be complete and final, when both parts of our nature shall be for ever glorified together.

22. For, to enlarge a little on the subject, it may be observed that every creature that has a bodily frame, and even the earth itself, suffers under the curse which was inflicted for the sin of man. So that it may be said of the whole, and especially of unsanctified man, and of those animals whose bodily frame in many respects resembles our own, and on which the wants and vices of mankind have the most direct influence, that they groan and travail together, in pain, until now—Their sufferings have often been, and still are, so extreme, that they resemble those agonizing labours of childbirth; (*b*) to which our first mother was subjected, as a part of her punishment for transgressing the command of God, and which her sex have experienced in every succeeding age.

23. And not only they of whom I have just spoken,—unsanctified men, brute animals, and the whole earth on which we live—feel the sad effects of the original malediction which sin occasioned; but so extensive is the calamity and so absolutely impossible is it in the present life to escape it altogether, that we ourselves, the children of God as we all are, (*c*) and as such have the first fruits of the Spirit, in those holy consolations which are the earnest and pledge of eternal felicity—even we ourselves, do for the present groan within ourselves, under the various calamities, temptations, and trials, of this mortal state, and know assuredly that in a short time death itself will not spare us, more than the rest of mankind. Yet we have the blessed alleviation and support to know, that amidst all our present sufferings, and even in all that pe-

* As before intimated, we here adopt the marginal reading.

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riod which will intervene between death and the resurrection, we are only waiting for the full effects of our adoption, to wit, the redemption of our body; and the ineffable and unending bliss, which, as I have already shown, shall then be ours.

24. For we are saved by hope, but hope that is seen is not hope; for what a man seeth why doth he yet hope for:

25. But if we hope for that we see not, then do we with patience wait for it.

(*a*) Many criticks in sacred literature have remarked, that the Greek word ἀποκαραδοκία, here translated *earnest expectation*, "signifies the lifting of the head, and the stretching of the body as far as possible, to hear and see something very agreeable or of great importance, and therefore that it is fitly used to denote the greatest earnestness of desire."—MACNIGHT. Yet Schleusner, quoting Fischerus, condemns this criticism, and insists that the term signifies nothing more than simply *to hope for*, or *expect*.

(*b*) Gen. iii. 16. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband and he shall reign over thee." Is it not reasonable to suppose that when the apostle spoke of the sufferings brought on the world by the sin of our first parents, and compared them to the cries and pains of a woman in travail, he had in his view the text of scripture here quoted, in which the sentence is recorded by which the sorrows of parturition were inflicted? Yet the criticism of Macnight seems to be well founded, that "the original word συνωδίνει may be translated, *suffereth acute pains together*; for ὠδίνω does not signify *to bring forth*, but *to suffer pain in child bearing*. Accordingly ὠδὶν, from which this word is derived, signifies any acute pain whatever—Matt. xxiv. 8. Mark. xiii. 8."

(*c*) By "we ourselves" the apostle must here mean, not exclusively his fellow apostles and others who were of eminence in the primitive church, but all sincere Christians indiscriminately; because in the 24th and 25th verses, he applies what he here says to *all* who have the hope of the gospel, and who wait with patience for the full manifestation of the sons of God.

Miscellaneous.

THE MAN OF FALSE HONOUR.

The late duel at Washington city, between the Secretary of State and a Senator of the United States, has been a source of shame and mortification to every citizen of the American union, who understands wherein consists the true honour of his country; and of grief and anxiety to every sincere Christian, who sees in it the increase of our national guilt, and an example which will probably prove fatal to many of our unreflecting youth, by leading them to adopt the same disgraceful and murderous method of settling their disputes and

quarrels. No Christian advocate ought to be silent on such an occasion. He must forfeit his character, if he do not speak plainly and earnestly. Reserving therefore some further remarks to his view of public affairs, the editor of the Christian Advocate has determined to insert in this part of his work an exposure of the *principle* of duelling, and of its *horrible consequences*. This he will do by putting together some extracts from a sermon delivered to the youth of his charge, in the college of New Jersey, while he presided in that institution. The sermon has already been published at length, but has probably not been seen by most of the readers of this miscellany. The text of the discourse was, Mark vi. 26. "And the king was exceeding sorry; yet for his oaths' sake, and for their sakes which sat with him, he would not reject her." The character of the man of false honour was illustrated in that of Herod, as manifested by the murder of John the Baptist, in fulfilment of his oath to grant to Herodias, the daughter of his adulterous and incestuous wife, whatsoever she should ask, "even to the half of his kingdom." With these explanations, it is believed the extracts, taken from different parts of the discourse, will be sufficiently intelligible.

It was infinitely absurd for a man so abandoned as Herod was, to pretend to feel a moral obligation to do a thing most unrighteous in itself, after disregarding every obligation to do what was right. How was it, then, that "for his oaths' sake" he was induced to act as he did? Must we believe that he was left of God to such a perversion of mind as really to think, and feel, and act, as if he were bound to keep bad oaths or promises, although he had violated, and was then living in the violation of the most sacred vows and engagements? Was he abandoned to such an infatuation, was he given up to such utter delusion, as actually to consider himself under some strange kind of obligation, to risk his reputation, to risk his life, and to act against the plainest principles of moral equity, rather than break the oaths he had made, or even give them another construction than that which his adulterous wife, and her wicked daughter had chosen to put upon them? It certainly does appear, in fact, that such men as Herod was, will not unfrequently make an unlawful oath or vow, and keep it scrupulously, when they can be bound by no moral tie. They will bring themselves under an oath, or a curse, to do, or to forbear, a certain thing—a thing sometimes right and sometimes wrong in itself—and this engagement no consideration will induce them to violate. All this, however, may probably be resolved into that same *principle of false honour*, on which, as I apprehend, the whole conduct of Herod on this occasion must be explained.

I call that false honour which sets up a standard by which a man must think meanly or honourably of himself, and be so estimated by others, when, this standard is notwithstanding opposed to some plain and important principles of moral duty, as taught and sanctioned by reason, conscience, and the word of God. *Honour* always purports to be something that is noble, dignified or generous; and nothing surely can be *truly* so, which is characterized by the contrariety I have mentioned. It may be called honour, but it must be called so *falsely*; and therefore, without any harshness or exaggeration, it may be denominated *false honour*.

Now there have been men, in every age, who have been prone to establish such a false standard as we contemplate, and to make the point of honour consist in a strict conformity to it. Certain principles and practices, hostile to the duty which is due both to God and man, they, by a kind of tacit compact, agree to consider as marking the character of the man who acts honourably, spiritedly, nobly; and who of course renders himself worthy of the esteem, countenance and company of those

who, according to their classification, are men of honour. And on the other hand, those who will not conform to their principles and standard, they agree to consider and treat as mean spirited, contemptible, and utterly disqualified for the regard and society of honourable men.

Some of the patrons of this system treat all religion with open contempt. But others profess to reverence its dictates generally; and some of them, like Herod, retain no inconsiderable sensibility of conscience. In all cases, however, they are manifestly practical infidels. They attempt to abrogate the divine commands by requisitions of their own, which diametrically oppose those commands. They establish a system of human opinion and a criterion of character, in direct hostility with that which God has prescribed, and which he has sanctioned, not only in his word, but in the natural conscience of man. Practically, therefore, they entirely set aside the divine authority, and rebel against their Maker, by exalting a rule of action, formed by themselves, into a superiority to that which has been given by Him.

Nor do these men permit any one who claims to be of their number to falter, whatever may be the consequences, in pursuing the course which they have marked out. They are the most rigorous and unmerciful exacters on earth, of a strict conformity and an unwavering regard to the rules which they have adopted. No matter if such a conformity and regard will, in any given instance, destroy a man's peace and happiness both for time and eternity, still they insist that he shall not hesitate; that he shall modify nothing; that he shall go straight forward; or else be branded as a man destitute of honour, and unfit for the society of gentlemen.

To this description of men it appears that Herod belonged, for their principles alone will explain his conduct. On his natal day, in a season of festivity, in which it was his object to make a pompous exhibition of every thing that might elevate him in that scale of estimation which measured the excellence to which he aspired, he had made such a promise as only a monarch could make, and had confirmed the promise by reiterated oaths. The fulfilment of these oaths was doubtless, in his expectation, to exalt him still more, and to make him the object of admiration and envy, with those whose opinion he most regarded. Such oaths were not to be broken or modified, whatever might be the hazard, the pain or the loss, which a strict compliance with them might produce. He could lose nothing that he valued so much as his honour. This is the standing remark which such men have ever made on such an occasion. What, therefore, though every principle of justice and morality, and every dictate of religion and humanity, forbade a compliance; what though he was "very sorry" that he had placed himself in this predicament, and perhaps would have given the half of his kingdom to be fairly delivered from it? still, when Herodias demanded the head of John, "for his oaths' sake he would not reject her." To have done so, while he retained his false rule of judging, would have sunk him in his own estimation, even though his power might have protected him, as probably it would, against the open sneers and insults of his associates. But their esteem and admiration was, in fact, the idol that he worshipped.

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Ah! it is a dreadful situation when a man has gone so far in vice, that he is in a sort compelled to go farther;—that he cannot retreat without shame and confusion, nor go forward without increasing his guilt and sealing his perdition. How cautiously, should the first steps be avoided which may lead to such a fearful issue!

But an alternative, after all, it has been supposed and said, was left to Herod, by the adoption of which he might have waved a compliance with the revolting request of Salome, without forfeiting his honour, even in the estimation of his companions. He

might, it has been suggested, have told her, that he felt himself at liberty, to make her a gift *more* valuable than that which she asked, though certainly not to make one that was *less* so: that seeing her disposed to wrong herself, by asking what he was sure she would eventually regret, he must interpose to prevent it, and would do so by granting her what he knew would afford her the most lasting satisfaction: and then, that he might have made her a present which would have been a proud display of his royal power and liberality.

It is not certain, however, that Herod had time or sobriety enough to think of such an alternative as this; nor, if it had been suggested, that either he or his companions would have judged that its adoption would preserve his honour. It is true, indeed, that those who claim for themselves exclusively the character of men of honour, do seem, at times, to go a good deal farther than their own principles require. But it must be recollected that those who have not been taught in their school, are probably not competent judges, either of their maxims or their feelings. The wretched monarch whose case we consider, had sworn to give Salome *whatever* she should ask. Now, to propose any thing else than what she did ask, might seem to reflect on her choice; and not to consist with that high and delicate regard to sex and rank, which men of honour always affect. It might also appear unprincely; as implying, either that he wanted the power, or else that he was afraid, to do what had been required: and to be afraid of any thing, except the loss of honour—afraid even of the wrath of Him "who is able to destroy both soul and body in hell," is what—I speak it with horror—is never permitted to a man of false honour, when that honour is at stake. The fact undoubtedly was, that the fidelity of John had given an offence to Herodias, for which she was resolved that nothing but his blood should ever atone. No gratification could be put in place of this; Herod knew it well, and probably they who sat with him knew it too. When therefore, this was asked, his honour, he thought, was concerned to grant it, without hesitation or evasion; because to do otherwise, would be considered as a reproachful shrinking from his promise and oaths, by those with whom he was associated. Yes—though the plain truth must appear like paradox or irony—a nice sense of honour required, in his opinion, that he should immediately kill the best man in his kingdom, and cause his reeking head to be brought in a charger to a royal banquet, and there that it should be formally delivered to the enchanting damsel, who had requested this princely present, and that she should take it and deliver it to her mother, who had prompted her to demand it. The point of honour required exactly this bloody proceeding, and admitted of no alternative. It was nothing, therefore, though the thing itself was shocking beyond all description—so shocking that we wonder how female lips could ever request it, or female hands help to execute it; nothing, though "the king was exceeding sorry" that he had sworn to comply with this request; nothing, though the compliance would strike at his character, safety and conscience, all at once; nothing, though it was forbidden by every law of God, of justice and of humanity—as a man of honour, he could not and would not refuse it. He did not refuse it—the holy Baptist was that night beheaded; and a sting was fastened in the bosom of this man of honour, which no time or efforts could ever extract, whose poison no art could mitigate, and whose corroding anguish, through the whole of subsequent life, was, we have reason to fear, the earnest only of the gnawings of that worm which should never die, and the torments of that fire which should never be quenched.

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From what has been said in regard to Herod, you may learn that the principles on which he acted, are the very same on which men of false honour act at the present time.

Consider the duellist. He has adopted a standard of honour, in opposition to the dictates of revelation, reason and conscience. In a hasty or unguarded moment, or perhaps, indeed, with coolness and deliberation, he has given or provoked a challenge, and is pledged to a deadly combat—it may be with one whom he has loved or venerated. He has a wife, or children, or parents, or friends, who, in a few hours may stand over his lifeless corpse, and to the latest hour of life suffer anguish, and perhaps poverty too, as the consequence of his rash act; while his own soul, all covered with its crimes, and self-sent to the bar of God, shall stand there to receive its unchanging destination. Or suppose it is his antagonist who is to fall. Then, though he survive, he may be corroded with remorse to the end of his days. The spectre of his murdered brother, hurried to the eternal world, may haunt his dreams, and seem to tell him of another meeting beyond the grave. But what of all this! The challenge has been given and accepted; and the man of honour has promised with an oath, never to refuse such a call as is now made upon him. Although therefore, when he reflects on these things, he is "exceeding sorry" that he is thus circumstanced; yet, for his oath's and honour's sake, and for their sakes who have been his chosen associates, he will not refuse to fight. He will do it, though all temporal and all eternal considerations—honour alone excepted—forbid him. Honour in one scale, and all the tenderest endearments of life, with the alternative of heaven or hell in the other—honour preponderates. He fights and falls; or he lives, to die a thousand deaths! And are these, O false honour! these the offerings that must be made at thy shrine? Thou bloody Moloch! thou fiend accursed! depart from earth to thy native hell! Precious youth of my charge—I charge you, in the name of Christ our Saviour, have nothing to do with this sanguinary demon. No matter what are the consequences of not accepting a challenge. They weigh less, in comparison with those which follow an acceptance, than the dust of the balance against the everlasting mountains.

THE DEAF AND DUMB ENTIRELY DESTITUTE OF THE KNOWLEDGE OF GOD.

In our number for March, 1825, we reviewed a sermon of the Rev. Thomas H. Gallaudet, principal of the Institution for the Deaf and Dumb, at Hartford, in Connecticut. We took that occasion to state, that "a very intelligent correspondent had requested us to ascertain and publish, whether the Deaf and Dumb have any distinct notions of a Supreme Being; before those notions are communicated to them by the happy means of instruction lately devised and brought into use. The avowed design of this inquiry was, to use the information that should be obtained, in settling the question, whether, without revelation, the knowledge of the being and attributes of God could ever have been possessed by mankind." We also then stated, that we had consulted on this subject a gentleman who had been for some time employed in teaching the Deaf and Dumb, and had requested him to consult Mr. Gallaudet, and to give us their united opinion, corroborated by any additional circumstances with which he might become acquainted. The gentleman of whom we made this request, was the Rev. William C. Woodbridge, whose name there is no reason to conceal, and which we mention to give weight to his testimony. Shortly after we made our request, he left the United States for Europe, where he still remains. It appears that although a reply to our request has been delayed, the delay is to be attributed wholly to the desire of Mr. Woodbridge to collect as much evidence as possible, relative to the inquiry in which he has

been engaged, and which he has prosecuted very extensively and carefully. A few weeks since, Mr. Gallaudet kindly transmitted to us the communications which we now publish. Both he and Mr. Woodbridge consider the question referred to, as settled by the incontrovertible facts which they state; and the very able principal of the Deaf and Dumb in the Pennsylvania Institution, Mr. Weld, appears, by a late publication, to be of the same mind. Our opinion, as expressed in the review of Mr. Gallaudet's sermon, was different; and we cannot say that we have yet resigned it. But we admit that very competent judges seem to be decisively against us. We shall first publish an extract of a letter from Mr. Woodbridge, from London, which accompanied the article addressed to the Editor of the Christian Advocate. The article itself will follow, which it appears was written at Edinburgh; and then an extract from the letter of Mr. Gallaudet, in which the whole was transmitted to us.

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Extract of a Letter from Rev. W. C. Woodbridge.

London, Dec. 30th, 1825.

My dear Sir,—I promised long since the enclosed paper, but deferred it in hope of having more full evidence on the subject. I send all that my information and time admit—to be used as you think best. I have enclosed it to Mr. Gallaudet that he may correct it, or add to it.

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FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—The correspondent whose communication you handed me some time since, desires information concerning the natural condition of the deaf and dumb, as a means of solving the problem whether the idea of God is innate; or whether the human mind will attain it independently of revelation. I agree with him in regarding it as an evidence of great importance; for the deaf and dumb are the only beings with whom we can have any communication, who are entirely cut off from the stream of traditionary revelation. Indeed it is now so well understood that visible, as well as audible signs, may be employed to convey ideas, that it will readily be seen how many of them may learn from their friends the opinions entertained by them on this subject—in the same manner as they are ultimately taught them in publick institutions. All of those who reside in Christian countries have their minds directed towards this as a subject of inquiry—by the continual exhibition of the worship and ordinances of religion, which they must soon discover to have no reference to any thing connected with the world around them. Many of them establish complete communication with their families and acquaintances, on all common subjects; and must, therefore, be supposed to inquire and receive some degree of information concerning these, to them, extraordinary appearances. If one intelligent mind, under all these advantages, is still enveloped in darkness, as to religious truths, it seems to me to afford complete proof that the ideas in question are not originally implanted in man. If *most*, or *all*, are in the same condition, it is a strong presumption, that they would not be *generally* acquired by fallen beings, without the aid of tradition or revelation. We must not forget that this is a question of FACT merely, and that we have only to judge of the capacity or credibility of the *witnesses*, and not of the abstract principle involved. These views have led me to make particular inquiries on this subject, during an intercourse of several years with the deaf and dumb, and in my visits to the deaf and dumb institutions of the United States and of Europe.

On the first point, the evidence seems to me incontrovertible. Not *one*, but *many*, intelligent deaf and dumb persons have been found utterly ignorant on this subject, and after acquiring a knowledge of written language and of religious truth,

have stated explicitly that they had previously no conceptions of a God. CLERC, the celebrated pupil of the Abbe Sicard, and deaf and dumb from his birth, is a living witness to this point in our own country; and the testimony of his companion, MANIEU, is equally decisive. The evidence of a deaf and dumb instructer in the institution at Edinburgh, and of another from the school of Genoa, with both of whom I have had the pleasure of conversing, is precisely the same. The reports of deaf and dumb institutions, furnish many testimonies to the same effect, in the language of the pupils themselves. A few extracts from those of the institution at Hartford, will illustrate this point sufficiently. In the sixth report, a young man of 18, in writing about his former condition, says—"Growing up, I had no knowledge of reading and understanding the holy Bible of God; and I did not know that God created the universe." In the seventh report, a young lady writes—"I have some correct ideas both of the wonderful creations of God and the merciful atonement of his Son. Before I came to the asylum, I had no correct ideas of God and Christ." In the eighth report, a young man of 17, writes thus concerning his situation before instruction—"When I was grown, I was somewhat alike the beasts; that is, my soul was in utter darkness. I had no idea of God, who is of unlimited power, and fills the immensity of the universe." A young lady of 23, describing herself and her deaf and dumb sister, says—"We had no idea of God and Jesus Christ. I asked my mother, or sisters, or others, what the pictures in the holy Bible were? and they answered me, that formerly God had created every thing in the world; but I did not understand." In the ninth report, a young man of 21, writing a history of his life, observes—"Before I was educated, my mind was darkened and ignorant of religion. But I said to myself, I determined to defend myself against death was come; for I thought there was no existence of God, but the earth stood firm itself, and the sun himself moved round the earth."

A deaf and dumb young lady, of more than ordinary intelligence, and whose thirst for knowledge, and conviction of its value, were so great, that previous to instruction, she often wept with disappointment that she could not learn, was brought by circumstances to associate for years with well informed persons; and many attempts were made by her friends to give her some idea of God. When asked what idea she had of God, she said that her friend had shown her the name of the Deity, and endeavoured to explain it; but the only conception she could form was, that it was a number of strong men living at a distance in the sky, who printed the Bible and sent it to us. On being asked if she had never thought, in looking at the works of nature, that these must have a Maker. She replied—"Never."—Another female, of great intelligence, had so little idea of referring to a first cause, that she imagined that her parents produced the rain and thunder, and vented her passion upon them, when they caused her any disappointment or apprehension; although every effort in their power was made to correct her error. In this case and another which fell under my own observation, the decisive evidence of their ignorance was afforded by the fact of which they afterward assured me; that for several months they *utterly disbelieved* all that their *instructers* taught them on religious subjects.

With regard to the second question, whether this ignorance *is general among the deaf and dumb, the evidence is not less decisive.* I have visited the principal institutions in the United States, Great Britain, France, and Italy, and all the deaf and dumb persons whose testimony I have been able to obtain, confirms entirely the extracts given above; and agree in stating, that the deaf and dumb have originally *no idea* of

a Supreme Being, a Creator, a Preserver, or a Ruler of the world. I have never heard of but one opposing testimony, and this proved to be that of an imposter. It may serve as a useful caution to state the circumstance. A gentleman familiar with the deaf and dumb, was shown a reply to a question on this subject, written by a person professing to be deaf and dumb, who had visited the first institution established in Philadelphia. It declared in the most explicit terms, that the deaf and dumb had the knowledge of a Deity before instruction; and was deemed a triumphant refutation of the opposite opinion. The gentleman to whom it was shown, pronounced without hesitation, from the opinion expressed, but especially from the style, that it could not have been written by a deaf and dumb person. In the result, it appeared that he had feigned dumbness, to conceal his designs upon a deaf and dumb boy, whom he had fraudulently got into his power.

The evidence of those who are connected with the deaf and dumb, goes to establish the same general ignorance of a Deity among them. The language of the reports of publick institutions, is uniform on this subject, so far as I have been able to examine them. The Edinburgh report of 1824, may serve as an example. In speaking of the natural condition of the deaf and dumb, the committee observe—"From the things which are seen, they have *opportunities* of inferring proofs, of infinite power and intelligence; but into such matters, how can their uncultivated minds be supposed to inquire? and *it is quite certain*, that though surrounded by the most intelligent, and devout, and excellent of the earth, they are so exclusively engrossed with objects of sense, and so reckless of every thing serious and solemn, that God is not in all their thoughts. While they are *strangers to God*, they must be without hope."

The opinion of all the instructers of the schools of Europe and America, with whom I have conversed, is precisely the same, with a single exception. It is proper to state, that his acquaintance with the deaf and dumb was limited; and that he did not adduce any opposing testimony from the deaf and dumb themselves; but believed that God would not leave them in ignorance of himself, and was confirmed in this opinion by the solemnity with which they attended to religious instruction. I need not show the little weight which such an opinion can have. I cannot express the general opinion of the instructers of the deaf and dumb whom I have known, better than in the eloquent language of the first of our countrymen who entered this field of Christian benevolence, in a sermon delivered on behalf of the American asylums—

"I have seen the affecting spectacle of an immortal spirit exhibiting the possession of every energy of thought and feeling which mark the most exalted of our species, inhabiting a body arrived to its age of full and blooming maturity, speaking through an eye, whose piercing lustre beamed with intelligence, and sparkled with joy at the acquisition of a new idea. I have seen such a spirit—oh! it was a melancholy sight—earnestly contemplate

> —— The boundless store
> Of charms which Nature to her votary yields,
> And all the dread magnificence of heaven;

while such an amphitheatre of beauty, and order, and splendour, raised not in this mind which viewed it, the notion of an Almighty hand that formed and sustained the whole."

I will only add—if there are 3000 of our countrymen in this state of *hopeless, heathenish* darkness—their claim upon the benevolence of Christians is stronger than that of any other heathen on earth. What will the Master say of that church, which suffers *one* such heathen to grow up within its borders, unnoticed and unenlightened! W.

Edinburgh, Nov. 1825.

Extract of a Letter from the Rev. T. H. Gallaudet.

Hartford, Feb. 22, 1826.

Reverend and Dear Sir,

I received, the day before yesterday, the enclosed letter and communication from our mutual friend Mr. William C. Woodbridge. I entirely agree with him in the sentiments which he advances, respecting the state of the minds of the deaf and dumb previous to their being instructed. It is certainly astonishing, that in no instance that has fallen within my observation, do they appear to have been led by the contemplation of the material world, even to have *inquired* in their own minds, *how* the orbs of heaven, or this earth which we inhabit, *originated?*

I recollect once asking Obookiah* what he thought, when a youth in his native country, of the sun, moon, and stars, and in what manner they were formed. His reply was; "always so."

I have just asked my wife,† who is sitting by me, what idea she had of God, before she came to the Asylum, (she was then nineteen years of age.) She tells me, that her parents often attempted to teach her about God, but that she had no distinct conception of Him whatever. She supposed God to be some vast thing, or body in the sky, with wings. She had no notion of his being the former of any thing, nor of her accountability to Him.

What do we not owe to that revelation which God has given us!

That we may not be misunderstood in what we have said in the introduction to these valuable communications, we state distinctly, that we have not a remaining doubt that the deaf and dumb, till they understand language, and thus acquire the knowledge of God, never have any conception whatever of his being and attributes. But we hesitate in assenting to the opinion, that a community of people, possessing *all* the external senses which belong to our race, would not make inferences by the use of those senses, and from a free communication with each other, relative to a great First Cause of all things, which the deaf and dumb never do or can make—That *just and adequate conceptions* of the Deity are derived from revelation only, we firmly believe.

* A youth from the Sandwich Islands at Cornwall School.

† Mrs. Gallaudet is deaf and dumb.

EXPOSITION OF A COMMON SAYING.

It might be curious to see accurately marked, the different acceptations of terms, as used in the circle of fashion, of politics, or of business; but my present object is to notice the varying import of a phrase which has obtained a wide currency in the religious world.

I can do nothing. The sense of this short and oft-repeated sentence, can be known only by an acquaintance with those who use it. In the mouth of a man whose possessions are large, and whose soul is narrow and selfish, it means, "I will not draw my purse strings." A stranger applies to him for pecuniary aid to some suffering family, or some useful institution, but the answer he gives is, "*I can do nothing.*" The applicant is perhaps startled and puzzled by the utterance of these words, so little accordant with the proofs of affluence which strike his eyes. He urges his suit, and tries to touch some string of humanity or benevolence, but in vain. The looks and replies of the Curmudgeon begin at length to discover his ruling passion. His character, once known, furnishes a key to open the paradox in his speech. We turn indignantly away, and cry, "Poor wretch! what ability canst thou have for any good, while loaded with the oppressive chains of mammon?"

I can do nothing, in the mouth of a trembling time-server, or thorough-paced party-man, means "I dare not offend my superiors, or displease my

associates." His conscience is not in his own keeping; or rather, as a dignified clergyman once said, "he cannot afford to keep a conscience." Before any thing can be done by him, he must consult some Diotrophes, or sound the minds and movements of those with whom he has agreed to act an under part. Interest and prejudice have robbed him of independence, and left him but a narrow scope for choice.

I can do nothing, in the lips of an Antinomian, is self-justification, or indolence. He has a small measure of knowledge, but a large stock of conceit; he deals out strange startling language, and condemns without reserve all who differ from him; his chief aim is to spread mischief, and cause divisions. It were well, indeed, if, in reference to these things, his favourite expression were literally true, that he could do nothing. Let him have his own high doctrines, and he discards duties. Let who will visit and relieve the poor, instruct the children of ignorance, send the gospel to benighted heathen, *he can do nothing*. Let zealous ministers employ every effort to recommend the use of appointed means, for promoting the life of godliness, he evades every pressing exhortation, by the convenient subterfuge, *I can do nothing*. Miserable, deluded man! thy words are but too true! for thou hast drunk in those errors, which first intoxicate, and finally poison and paralyze the soul.

I can do nothing, in the mouth of a sound and sincere Christian, is self-annihilation or genuine humility. With him such language is not a cloak for avarice, prejudice, or indolence. He feels and owns his constant dependance on God, but refuses all servile subjection to fallible fellow men. Nay, the same sentiment which humbles him in devotion, animates in action. By myself I can do nothing; but I can do all things through Christ, who strengtheneth me. Hence, Lord, I dedicate to thee my time, property, talents, and all I have and am. Thy service is perfect freedom; and I feel happy in proportion as I yield myself wholly to it. O, come, thou Spirit of wisdom and grace, enlighten my mind and warm my heart, and work in me to will and to do, of thy good pleasure; let me never grow weary in well-doing; for in due season I shall reap if I faint not.—[*Evangelical Magazine for Feb.* 1826.]

ANECDOTE.

The Reverend John Brown, the author of the valuable Dictionary of the Bible; and afterwards Professor of Divinity in the Theological seminary of the Associate (Burgher) Synod of Scotland, was called by the congregation of Haddington to become their pastor, very soon after he had been licensed to preach. The call was a *harmonious* one. The voice of one man only, prevented it from being *unanimous*. But that person possessed considerable influence in the church, and in the neighbourhood; and great fears were entertained that he would exert that influence in disturbing the peace of the church, and in marring the comfort and usefulness of the minister.

Mr. Brown neither sought nor shunned his presence. But it so happened that after his accepting the call—but previously to his ordination, he met with this person. With his usual frankness, he took the gentleman by the hand, and begged him to state his reasons for opposing him and voting against him. "I am as frank as you are, Mr. Brown," replied he, "and I beg leave to say that my reason for voting against you is a strong one; and it can be told in one word, *I do not think you are a good preacher!*"

"There we are perfectly agreed," replied Mr. Brown: "I know it as well as you do, my friend, and I say

it as frankly as you do, that *I am not a good preacher.* But then" continued Mr. Brown, as he shook his neighbour heartily by the hand, "while you and I are perfectly agreed on this particular—where is the use of you and me setting up our opinions and views against those of the *whole parish?*"

The gentleman laughed heartily—and told Mr. Brown that he had completely disarmed him; and added, "I begin to be of your opinion—and you will find that I shall not set myself up against the views and opinions of the whole parish!" He became afterwards his best friend.

I am persuaded that it would contribute greatly to the peace and edification of our churches:—and I am sure that it would add greatly to our mutual comfort and happiness, as Christian brethren associated together in the house of God, if we would heartily reciprocate this advice, and imitate the praiseworthy example of these two men.—[*Mag. of Reformed Dutch Church.*]

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 169.)

Tuesday night, Aug. 10th. The record of this evening, my sister, must be of a different character from any I have yet made on these shores. Thus far tranquillity and peace, with brightening prospects of blessedness to these islands, have been the constant subject of my communications—but violence, death, and war, now call for a note from my pen.

We had just completed every preparation this afternoon, for our return to Maui to-morrow, in the Tamaahmaah, and were making a farewell visit to our friends, Mr. and Mrs. Ellis, when the pilot boat *New York* was seen approaching the harbour from Tanai. She had scarce come to an anchor outside the reef, when instead of welcoming Karaimoku and Mr. and Mrs. Bingham, as we had expected, the whole town, as well as our families, was thrown into agitation, by the intelligence of a rebellion and battle at that island, and of the necessary desertion of the station at Waimea by Mr. B. and Mr. Whitney, for the safety of themselves and families.

G. P. Tamoree is supposed to be the head of the insurgents—they attacked the fort at daybreak on Sabbath morning; it was saved with difficulty, and not till 10 of the assailants and 6 of the government party were killed. Among the latter were two foreigners, with one of whom, a young Englishman, of the name of Trowbridge, I have had very considerable intercourse. Karaimoku immediately after the repulse of the rebel party, (a part of whose plan, it appears, was to cut him off at the same time they seized the fort,) sent for the missionaries to return thanks to God with him, for his deliverance—to inform them that the pilot boat would sail immediately to Oahu for assistance, and to urge their departure with their families by the opportunity—assuring them that he would protect them with his life so long as he lived, but at the same time intimating a fear that from the weakness of the party with him, they might all perish.

Our friends have suffered much from the horrors of the scene they witnessed at the storming of the fort, and on their visit to it after the battle, while it was yet filled with the bodies of the slain, and echoing with the groans of the wounded and dying—much from anxiety for the safety of Karaimoku, and much from fatigue and privation, having embarked without taking any refreshment, or preparing any thing for the voyage, which has been 48 hours long. They were all completely drenched with the surf, in getting off in a canoe to the schooner, and had not the means of changing the clothes even of the two infants with them.

We fear this may prove only the beginning of troubles to the nation.

We have no apprehensions for our own personal safety, but our hearts bleed at the thought of witnessing the violence of the heathen against each other; and our prayer is, that He who rules over all will have compassion on them, and spare them the heavier judgments of his providence, in the curses of war.

The evening has been one of intense interest, while we have listened to the narrative of our friends, and our worship a season of tender and devout thanksgiving, that our brothers and sisters, with their little ones, have been brought to our arms from amid "the ragings of the people," and the scenes of death. We hope the news will not prevent the departure of the brig for Maui in the morning. We feel more than ever anxious to reach our home and associates, and by the return of Mr. Bingham, every necessity of our remaining is removed.

Thursday, Aug. 12th. On board the brig Tamaahmaah. Much to our joy a messenger from Capt. Ebbetts and Capt. Meek came to us at sunrise yesterday, with the information that the vessel would sail immediately after breakfast. At 9 o'clock, after having parted with our friends at a throne of grace, we came on board, accompanied by Mr. Bingham, Mr. Ellis, and Mr. Chamberlain. At 11, they left us with the pilot, the brig having gained the open sea; after which we fired a salute, and filled away with a fresh breeze. There never was a finer day; and under a cloud of bellying canvas, our rapid bark leapt from billow to billow, dashing every opposing wave in banks of foam back upon the deep, while the sportings of the porpoises, the hurried motions of the flying fish, and the bright beauty of the dolphin below, and the lofty soarings and shrill cry of the tropick bird above, hurried our recollections back through the voyage of two oceans.

We had the prospect of making a very short passage, but at 8 o'clock, were becalmed off the south-west point of Ranai, where we still are. The delay is unpleasant, but with the elegant accommodations of the brig, and the polite attentions of the gentlemen to whom we are indebted for a passage, we do not feel impatient. All the windward islands are now in sight. Immediately before us, at a distance of 8 or 10 miles, are the lofty precipices of Kohola on Ranai; still further to the north, the more elevated summits of Morokoi appear, with Oahu in the distance, almost lost in a bed of light and graceful clouds. On the east is Maui, more romantic in its outline than any of the others—and on the south Tahoorawa, far behind which, rise the sublime mountains of Hawaii.

I ought not to forget to mention, that two vessels sailed from Honoruru for the relief of Karaimoku at Tanai, the same time we did, carrying about 400 men, well equipt for service. Although the intelligence had been known scarce twelve hours, 900 men were mustered and ready armed for embarkation at sunrise. Scarce any thing was heard during the night but the rolling of the drum and the discharging of muskets, by way of trying their fitness for use. In the morning, all seemed to have entered into the spirit of the occasion. Scarce any one was to be seen without some of the *insignia belli* —caps, cartridge boxes, feathers, swords or muskets, while every step and every look was en militaire.

10 o'clock at night. We are still on board the Tamaahmaah, the calm having continued till within the last three hours. The disappointment of not spending the night at our home, has been more than made up by the uncommon loveliness of the evening. A full moon riding through a sky more serene and lucid than is often seen in ruder latitudes, throws shades of softness and beauty over the wild features of the islands, and crowns every heaving billow with a silver crest, while a fresh and balmy

breeze hurries us forward with an animating rapidity. The ship's company presents one of the happier sketches of sea life. The courses are hauled up, that the helmsman may steer by a landmark on the top of the mountains overhanging Lahaina, which leaves the view of the whole deck unobstructed. The captain and officers are silently walking their respective stations, while an occasional loud laugh and exclamation from the forecastle, signify the manner in which the watch below are enjoying their partial release from duty. The rest of the crew are variously grouped—some leaning over the bows, watching the dashing of the waves, as they are furrowed by our bark, or the transient illumination of the water by a sudden movement of one of the larger inhabitants of the deep—others are lounging on the gunwales or against the longboat, while a still greater number are mounted on their favourite station, the windlass—one of these last is playing with skill and taste on a clarionette, in which he is accompanied by three or four good voices, singing many of the more modern and fashionable songs, occasionally *relieved*, perhaps by way of kindly remembrance of former scenes and distant friends, by one or two verses of "*Auld lang syne.*" This may be called a *domestick scene at sea*, and answers to the happy *fireside* at home, when the business, the duties, and the cares of the day, give place to the indulgences of a leisure hour, and the joys of social life. I could not contemplate it, without admiring the wisdom and the goodness of God to all his creatures, in denying to none the common sources of contentment and happiness, and in so constituting man, that all the ordinary situations of life have pleasures and joys for those to whose lot they fall. But, though interesting and pleasant, it has not been, like some of the happy evenings at sea we once knew, whilst floating on the bosom of the Pacifick. No, I have no reason to believe that the Spirit of God is here—but the decks of the Thames did, at least at times, give evidence of his presence.

Saturday, Aug. 14th. After breakfast on board the T yesterday morning, we once more entered our humble habitation, and met the warm embraces of our beloved Mr. and Mrs. R. Lahaina never before appeared so beautiful: nothing but necessity could induce me to exchange the fresh sea breeze and foaming surf that rolls almost into our door, for a residence near the dusty plain, and stagnant marshes and fish ponds, about the mission house at Honoruru. Notwithstanding this, Oahu is unquestionably the most fertile and most beautiful of the islands, and from the constant prevalence of the trade winds, is among the most healthy.

This morning Capt. Meek politely sent on shore the packages he has been kind enough to bring from my friends in New York. They consisted of three boxes, and a barrel containing articles of very considerable value. My friend and classmate, E. H. Johnson, has very handsomely furnished me with a set of mathematical and philosophical instruments, including a good telescope, barometer, microscope, &c. &c. with a pair of handsome globes. Many other friends have remembered us with similar kindness. They have our gratitude—but we know not how to express it. Whatever they have given in the name of a disciple, will meet a disciple's reward.

As the duty of writing the publick record of the station will now devolve on me, and though I know of no immediate opportunity of sending this, I will close it with the present date. I would, however, first remark, that the state of the people in reference to spiritual things, was never more interesting than at present. The chiefs are making rapid advances in religious intelligence, and the subject of salvation is evi-

dently taking the highest place, in the hearts and thoughts of many of the most powerful persons in the nation. For many of these we feel a strong personal attachment—and you yourself, my dear sister, would with us love them, could you but see them as they are. Their looks of affection and gratitude to us—the starting tear, at the open and almost daily declaration, "we do love the word of God, we do love Jehovah and Jesus Christ, we do rejoice in this day of light, this time of good tidings and of salvation," &c. &c. would melt a less tender heart, would touch a less susceptible bosom than belongs to my sister. If we do not find in the scenery of the islands all the variety and beauty of an American landscape—if we most sensibly feel the loss of our friends, and with them the elegance, the refinement, and intelligence, of civilized society—if we are daily conscious of a tenderness and intensity of affection for you and for all our friends, which we cannot describe, still we are happy in our work, and would not leave it without a call in providence, clear and indubitable as that of a voice from heaven. While these are our feelings, do not lead us to suppose by your silence, that we are forgotten or unloved, but by your journal and your letters—by constant communications, refresh our hearts and cheer our spirits, both, too often, unavoidably depressed by the debilitating influence of a warm climate, and the various cares and fatigue, inseparable from our work. By doing thus, you will not only be insuring us much happiness, but you will also do the cause good, by inspiring us with fresh vigour, and giving a renewed impulse to our exertions. Such we find to be the happy influence of the communications of all our friends yet received. Yours in the tenderest and best of bonds,

CHARLES SAMUEL STEWART

(To be continued.)

TRANSLATION OF THE DIES IRÆ.

On that great, that awful day,
This vain world shall pass away.
Thus the sibyl sang of old;
Thus hath holy David told,
There shall be a deadly fear
When the Avenger shall appear,
And, unveiled before his eye,
All the works of man shall lie.
Hark! to the great trumpet's tones,
Pealing o'er the place of bones.
Hark! it waketh from their bed
All the nations of the dead,
In a countless throng to meet
At the eternal judgment-seat.
Nature sickens with dismay;
Death may not retain his prey;
And before the Maker stand
All the creatures of his hand.
The great book shall be unfurled,
Whereby God shall judge the world:
What was distant shall be near;
What was hidden shall be clear.
To what shelter shall I fly?
To what guardian shall I cry?
Oh in that destroying hour,
Source of goodness, Source of power,
Shew thou, of thine own free grace,
Help unto a helpless race.
Though I plead not at thy throne
Aught that I for thee have done,
Do not thou unmindful be
Of what thou hast borne for me;
Of the wandering, of the scorn,
Of the scourge, and of the thorn.—
Jesus, hast thou borne the pain;
And hath all been borne in vain?
Shall thy vengeance smite the head
For whose ransom thou hast bled!
Thou whose dying blessing gave
Glory to a guilty slave;
Thou who from the crew unclean
Didst release the Magdalene;
Shall not mercy vast and free
Evermore be found in thee?
Father, turn on me thine eyes:
See my blushes, hear my cries:
Faint though be the prayers I make,
Save me, for thy mercy's sake,
From the torments of thine ire,
From the worm and from the fire;
Fold me with the sheep that stand
Pure and safe at thy right hand.
Hear thy guilty child implore thee,
Rolling in the dust before thee.
Oh the horrors of the day
When this frame of sinful clay,
Starting from its burial place,
Must behold thee face to face.
Hear and pity; hear and aid;
Spare the creatures thou hast made.
Mercy, mercy! save, forgive;
Or who shall look on Thee and live?

[*Chris. Observer for Jan.* 1826.

Reviews.

In a religious miscellany, of not more than 48 pages, one of the most difficult and delicate duties of an editor is, to determine on the portion of space to be assigned to the several departments of his work: and he may esteem himself fortunate if, after his best endeavours, he, in this particular, avoids giving offence—Among those who patronize his work there is a great diversity of taste, and it can scarcely be expected that some will not think that their taste has not been sufficiently consulted and gratified.

It is in the department of reviews that the difficulty to which we here refer is the greatest of all. Authors, as well as readers in general, are likely to think themselves neglected in this department. The editor, too, may not only be restricted by the want of space, but may not be able to publish as many reviews as he would willingly do, if he either had time to prepare them himself, or could have them furnished by his correspondents. For ourselves we can say, that our whole time would not suffice to review all the works that are sent us; in such manner as we think every work ought to be reviewed, on which we deliver our opinion to the publick. We have stated this, as an apology for ourselves in the matter of reviewing. It has been with regret, and some mortification, that we have omitted altogether the notice of several publications, of which we wished to give even an ample review.

The foregoing remarks seemed to be specially called for on the present occasion; because we are now going to review a single sermon, and thus to make a discrimination between it, and at least a dozen others, which perhaps, in point of composition, are equally meritorious. We have also heretofore done the same, in several instances; and in all this we may be suspected either of neglect or of great partiality. We believe, however, that any suspicion of this kind would be entirely groundless. From the causes already stated, we have, in instances not a few, found ourselves compelled to pass in silence many single sermons of sterling merit; as well as several pamphlets of the same character, treating on topicks not altogether of a religious kind. The preference we have given has commonly, if not always, been occasioned by the general interest of the discourse or pamphlet reviewed; or by the local situation of the writer; or by a desire to aid some effort in the promotion of an important design: and by such like considerations we must continue to be governed.

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THE SANCTIFICATION OF THE SABBATH. *A Sermon, delivered November 27, 1825. By Samuel Blatchford, D. D. Pastor of the United Congregations of Lansingburgh and Waterford. [Published by special request.] Waterford. Printed by William L. Fish.* 1826.

It is seen at once from the title of this sermon, that the subject of it, however trite, is of the greatest publick interest; and although the venerable author, in replying to a request for its publication which appears on the second page, says, "it was written without the most distant view to publication," yet it will be found well deserving of the careful perusal of all into whose hands it may fall. The text of the discourse is Ezek. xx. 12.

Moreover, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

After a short and pertinent introduction, the preacher says—

"Let me then at present ask your attention, whilst I attempt to revive upon

your minds a sense of the important obligations which lie upon us for the sanctifying of a weekly Sabbath, for the ends for which it is instituted.

"By a Sabbath, in general, we are to understand a certain time, which is set apart from other time, and is appropriated as a day of rest, for the purpose of divine worship, and which is so appropriated by divine appointment. It is to be considered as a cessation from ordinary employment; a time, devoted to the duties of worship.

"Now, all who are acquainted with the Old Testament scriptures, will have perceived that there were several times, which, by the authority of the Divine Legislator, were set apart for the observance of the Jewish nation; and these are called *Sabbaths*; because God had commanded his people to spend them in religious services, and forbidden them on such occasions to engage in any worldly business; such, for instance, were several feast days enumerated in the books of Moses, and such was the great day of expiation. These are to be regarded by us as parts of their ceremonial law, which is now abrogated by the dispensation of the gospel; but over and above these, was a weekly Sabbath, which is solemnly and emphatically impressed in the *moral law*, and was not designed particularly for them; but is of moral obligation to all, and under every dispensation. In confirmation of this we ask you,

"I. To observe, that the law of nature, itself, which teaches us that there is a God, doth necessarily pour conviction on our minds, that such a Being is to be worshipped by all his intelligent creatures. And, if worshipped by mankind, that it is highly reasonable that some part or proportion of time should be set apart for this purpose."

Little is said on this first head of discourse, and that little we must forbear to quote. The preacher's second position is thus stated—

"II. Reason would naturally suggest to us, that, if it be proper that God should be worshipped at all, that it is suitable and highly desirable, that some particular portion of the time which he gives us should be devoted to his service—some time in which the family of man should meet for his service."

Here it is shown that reason clearly dictates that *some portion* of our time should be sacredly set apart to the worship of God; and that as reason might have erred, and men would have differed, in forming a judgment as to the *proper portion* to be appropriated to sacred use, it was wise and merciful in God to tell us what that portion was. It is then added—

"Now this arrangement was as early as the completion of the creation; so that, when man entered upon the first day of his first week, he was brought under the law of the Sabbath. In this we are instructed by the divine historian. 'The heavens and the earth were finished and all the host of them, and on the* seventh day God ended the work which he had made, and he rested on the seventh day from all the work which he had made. And God blessed† the seventh day and sanctified it, because that in it he had rested from all his work which God created and made.' Nor can it be denied, that it is most reasonable to suppose, that man, immediately after his creation, when a sense of his Maker's kindness and glory was fresh upon his mind, amidst the guiltless scenes of Paradise, would begin his life with the adoration of his Creator; and that his Creator would call him to the religious observation of the first day of his existence, which was the seventh from the beginning of God's mighty work, for the same general reasons as he afterwards prescribed to the Jews a weekly Sabbath.

"These rational deductions, says a learned writer,‡ are confirmed by facts. It is a fact that the Patriarchs, long before the Jewish Sabbath, and all, even the most ancient heathen nations, distinguished time into weeks of seven days; which no appearance in nature could have suggested; and which therefore, must have resulted from the appointment of a weekly Sabbath. It is also a fact, that the earliest Pagan writers, particularly Homer and Hesiod, speak of the seventh day as peculiarly sacred.§ The latter styles this day the "illustrious light of the sun," and the sun was the Supreme God of the Pagan world. Homer hath this verse, 'then came the seventh day which is holy.'

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* "It is observed by an eminent critic, that the Samaritan text, with the Greek and Syriac versions read, 'God ended his work on the sixth day."—Orton's Expos.

† "Dr. Kennicot remarks, that the Hebrew word here used carries with it a double idea; first of blessing, secondly of worshipping."

‡ "Tappan."

§ "Mr. Selden, in his Jus Nat. & Gent. Lib. 3. ch. 22, completely satisfies us, that Sunday was the first day of the week in the East from the remotest antiquity, and that on this day the idolators worshipped their Supreme Deity."

"As to the Israelites, when God gave his commandment on Sinai, in the memorable expression 'Remember,' it implies that they were previously acquainted with a Sabbath of weekly occurrence. In some respects, however, the Jewish Sabbath, on very strong grounds may be considered as a new and peculiar appointment, adapted to their particular circumstances, which, whilst it afforded them the opportunity of celebrating the creation of the world and the divine perfections therein displayed, was specially to be moreover observed by them, to celebrate their deliverance from Egypt; and on that day they were by divine direction to commemorate that event.* Now, though we have reason to believe that the Jewish Sabbath was not the primitive Sabbath, but that it was made to appertain to the Jewish polity under the express command of God, "*Thy* children shall observe the Sabbath throughout their generations;" yet the morality of the Sabbath is not hereby destroyed, but confirmed: and the direct appointment of the seventh part of time is binding upon the world in all ages. The Jewish polity, however, being now terminated by the dispensation of the gospel, the peculiarity of this appointment ceases with it, and of course, without the need of any further direct command, the Christian Sabbath, or the first day of the week, hath attached to it all the sanctity and authority of the primitive Sabbath. It is emphatically called *the Lord's Day*—the day in which He, who died for our sins, rose again for our justification; whose grace we know, and the mysteries of whose love we celebrate—The day sanctioned by those inspired men, who were specially taught by Jesus Christ in all things pertaining to his kingdom; who received their commission from his hand to preach the gospel to every creature, and were specially anointed to this office, by the descent of the Holy Ghost upon them, when the day of Pentecost was fully come; which, also, was the Lord's day. Of this day, they made use, for the purpose of carrying their great commission into effect; and gave the influence of their example, acting as inspired men, for the benefit of the church in after ages; an example, followed by the primitive Christians*, without scruple, and therefore, under the certain conviction, that this day was, by divine authority, set apart for divine worship.

"The dispensation of the gospel is a new creation; which hath broken in upon us; and the Christian Sabbath is a standing memorial, both of the creation of the world and the redemption of man. It is

* "'There is great reason to believe, that the Sabbath of the Israelites was altered with their year at their coming forth from Egypt, and a short attention to this point may not here be improper. The case then seems to be this. At the finishing of the creation, God sanctified the seventh day. This seventh day being the first day of Adam's life, was consecrated by way of first fruits to God, and therefore Adam may reasonably be supposed to have began his computation of the days of the week with the first whole day of his existence. Thus the Sabbath became the first day of the week. But when mankind fell from the worship of the true God, they first substituted the *Sun* in his place, and preserving the same weekly day of worship; but devoting it to the Sun; the Sabbath was thence called Sunday. Thus the Sabbath of the Patriarchs continued to be the Sunday of the idolators till the coming up of the Israelites out of Egypt, and then, as God altered the beginning of their year, so he also changed the day of their worship from Sunday to Saturday. The first reason of which might be, that as Sunday was the day of worship among the idolaters, the Israelites would be more likely to join with them if they rested on the same day, than if they were to work on that day and serve their God upon another. But a second reason certainly was—in order to perpetuate the memory of their deliverance on that day from Egyptian slavery. For Moses, when he applies the fourth commandment to the particular case of his own people, (Deut. v. 15,) does not enforce it, as in (Exod. xx. 11,) by the consideration of God's resting on the seventh day, which was the Sabbath of the Patriarchs; but binds it upon them by saying—"Remember that thou wast a servant in Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; therefore the Lord thy God hath commanded THEE to keep THIS SABBATH DAY.'"—Vid. *Kennicott's Dissert. on the Ob. of Cain and Abel, p.* 184.

* "Barnabas, in his Epistle, says, p. 56, 'That we joyfully celebrate the eighth day, in memory of the resurrection of our Saviour, because, it was on this day, he arose again and ascended into Heaven.' Ignatius, the martyr, in his letter to the Magnesians, would have us honour this day of the Lord, this day of the resurrection, as the first and most excellent of days. Justin Martyr, says, 'That the Christians assemble together on this day, because it was the day of *the creation of the world*, and *of the resurrection of Jesus Christ*.' Ireneus, Tertullian, Origen, say the same thing."—Vid. Calmet's Dict. in verb. Sab.

then, the Sabbath, which we believe, God gave us by creation—it is the Sabbath given us by the resurrection of Christ—it is supported by all the commands of God, as to its proportion of time—for its moral reasons must continue to the end of the world.

"This proportion of time, too, is so wisely and kindly adjusted, that it respects all the circumstances of animal nature. It does not break in upon the necessary cares, and business, and labours of life—it does not come so frequent, as to incommode our lawful employments; nor yet is it delayed so long, as in any degree to lose its efficacy—it is undeniably so adjusted, as, in the very best manner, to answer both the purposes of life and religion.

"We have already hinted, that had it been left to mankind to determine what would have been an exact proportion of time to set apart for the business of religion, it never would have been settled. Indeed, in the corruption of our nature—in the natural enmity of our hearts towards God, there would have been no Sabbath. But, God hath fixed it. His high authority, mingled with his own wisdom and goodness, hath fixed it. We hear him say, amidst that awful apparatus which flashed on the burning mount, '*Remember the Sabbath day to keep it holy, six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it.*'" P. 9—14

After this the speaker proceeds to specify "some special reasons for sanctifying the Sabbath." We cannot follow him here, but must not deny our readers the following just and eloquent appeal, which is introduced in showing that "the laws of the land and the good of society, oblige us to the sanctification of the Sabbath."

"Our laws, indeed, have left every man to worship God according to the dictates of his own conscience. We may sit under our own vines, and under our own fig trees, and there are none to make us afraid. Yet, is the Sabbath recognised by the statutes of our country as that sacred time, which is not to be disturbed by the wanton interruptions of the profane, or the intrusions of ungodly men. And, indeed, my hearers, let the Sabbath be abandoned, human and social rights would expire, and the best privileges of man would be buried in its ruins. It was tried once, and what was the result? O let infatuated France tell, by the story of her assassinations—her adulteries—her causeless divorces—the blood which flowed in her streets, from the veins of her infants—her virgins—her philosophers and her priests, in the rage of her infidelity, and the days of her terrible republick!

"What then, we ask, from the experience of ages, can be so great a security to any people as the guardian influence of religious institutions—the instructions of the BIBLE—the institutions of CHRISTIANITY—the institution of the Sabbath, which is urged upon us by the consecrated language of an Apostle, '*Forsake not the assembling of yourselves together as the manner of some is.*'

"Every good man—every benevolent man, were there no other considerations than those which respect outward prosperity, the security of life and property, and limbs—the upholding of justice in its impartial grandeur—the excitement of mercy in gentle pity for the miserable—or the encouragement of charity, with her orphans by her side, clothing the naked, feeding the hungry, instructing the ignorant, and drying the tears of the widow—every such man will honour the Sabbath, and lend his cheerful aid to its maintenance and integrity.

"Are you then a patriot, and do you love your country? for the love you bear your country, you will honour the Sabbath; or, we will suspect your honesty. Are you a parent, and do you love your children? teach them to honour the Sabbath, by honouring it yourself, and bringing them to the house of God; or we will charge you with a fictitious affection, which overlooks their best education, and neglects the means of their highest happiness. Are you a magistrate, acting under the laws of your state, and do you suffer the Sabbath to be violated under your eye? We will suppose, you have not well considered the important trust committed to your hands, or the guardian provisions of the country would not be suffered to sleep, under the warrant of your commission."

The discourse is closed with inculcating the solemn truth stated in the text, that the Sabbath is a SIGN between God and his people: and is concluded in the following impressive strain—

"But we must not enlarge—I shall

therefore only remark, that our sanctifying or profaning this holy day, is to be considered as a sign which we present to God of the sense which we entertain of our obligations to him, to whom we are indebted for all we enjoy and all for which we hope—himself the greatest, the wisest, the best of all Beings; who hath, in the exercise of an indisputable right, flowing from his own perfections and our dependence upon him, commanded it upon us, that we should 'love him with all the heart and soul, and mind, and strength.'

"How affecting then is it to reflect on that sign of our religious and moral character, which such multitudes among us present to him who is jealous of his glory, and claims to be worshipped by all his intelligent creation!

"I need not at present point out to you the alarming increase of those acts, whereby the sanctity of the Sabbath is violated. You have them before you on our publick roads—our natural and artificial rivers—in the indulgence of amusement—the pursuits of business—the occupation of our streets by saunterers and men of boisterous mirth—the neglect of the sanctuary of the Lord's house.

"Brethren, these are awful SIGNS indeed! SIGNS, however, held up before the eye of God. SIGNS which go before us to the judgment of the great day. SIGNS, upon which that award will be eternally justified—'Those mine enemies, who would not that I should reign over them, bring them hither and slay them before me."

"But I have done. Remember the Sabbath day to keep it holy."

The idea thrown out in this sermon, and fortified by a quotation from Dr. Kennicot, that the first day of the week, now observed as the Christian Sabbath, was that which was first declared to be holy and blessed, will probably be novel to some of our readers; yet we think the circumstances stated show it to be just. The consequence is, that the institution of the Jewish, and not that of the Christian Sabbath, was a departure from the original appointment of the day of sacred rest. The Christian Sabbath is only a return to the original appointment; and we now actually observe the day on which God rested from all his work which he created and made. On the general subject of this discourse, an essay contained in our number for October last, expresses our opinion correctly. But it is a subject of such deep interest to our country at large, and to all the vital interests of religion and morality, that we shall miss no proper opportunity to inculcate it. The fact is equally notorious and melancholy, that the profanation of the Sabbath is an evil rapidly increasing throughout our whole land: and the friends of religion are solemnly called on to exert all their influence, determinately and perseveringly, to arrest and correct this evil, as being fraught with irremediable mischief to the souls of men; and as calculated to subject our nation, as such, to the frowns of Almighty God. If the manner in which we observe his holy day be, as it certainly is, a SIGN, indicative of our obedience or our disregard to his supreme authority and righteous commands, reformation or chastisement, we have reason to believe, must be near at hand.

As some, if not all, of the works mentioned in the following article, will probably be reprinted in this country—and why should they not, since our booksellers have given us a splendid edition of the poetic impieties and impurities of Byron?—we think it may be of some use to our readers, to know how these pious publications are estimated by the editors of the London Evangelical Magazine. The article is extracted from their number for March last.

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1. THE CHRISTIAN PSALMIST; OR, HYMNS, SELECTED AND ORIGINAL. *By James Montgomery; with an Introductory Essay.*
2. PSALMS AND HYMNS, PRINCIPALLY FOR PUBLIC WORSHIP; SELECTED FROM DR. WATTS, AND OTHER AUTHORS. *By Henry Foster Burder, M. A.*
3. DEVOTIONAL VERSES, FOUNDED ON, AND ILLUSTRATIVE OF, SELECT TEXTS OF SCRIPTURE. *By Bernard Barton.*

4. OSRIC, A MISSIONARY TALE: WITH THE GARDEN, AND OTHER POEMS. *Second Edition. By Charlotte Elizabeth.*

IT is a long while since we were able, at one time, to lay before our readers so many poetic compositions of taste and piety, of which we could speak with such unbounded confidence. Two of the volumes are entirely original, and the other two are chiefly selections of hymns from the most approved authors. If we furnish a distinct character of each, it may perhaps best serve to aid the public in judging as to the intentions, at least of the respected authors.

The *Christian Psalmist*, by the well-known and much-loved Montgomery, is a volume containing 562 hymns, *one hundred* of which are the product of his own devotional muse. The work is distributed into five parts.—SCRIPTURE SUBJECTS; or hymns on 129 different texts of Scripture. II. PRAYER and PRAISE, or hymns embodying the principal topics which form the matter of those sublime exercises. III. SPECIAL OCCASIONS, or hymns adapted to times, places, persons, events, particular institutions, and specific duties. IV. MISCELLANEOUS, or hymns on almost every subject relating to Christian doctrine, experience, and practice. V. ORIGINAL. Amongst the last will be found some choice specimens of the author's pre-eminent talent for the composition of "psalms and hymns, and spiritual songs." We would willingly select, but cannot. The Introductory Essay is decidedly the most elaborate and philosophical we have met with on the subject of Christian Psalmody. It is, indeed, a most exquisite critique, and will be read with pleasure and profit by all the true lovers of the songs of Zion.

Mr. Burder's Hymn-Book has the peculiar excellence of *strict adaptation* to the service of the sanctuary. We think we can perceive that this has been the main object at which he has aimed; and we speak on conviction when we say, that he has done more to supply this desideratum than any of his predecessors in the same department of Christian literature. This is really a hymn-book for *public worship*. Great pains, also, have been taken to secure the union of taste and devotion. We think the educated and the vulgar will find themselves equally at home in the use of this volume, provided they have a heart to praise God. The selection at large affords an additional proof, were any necessary, of the correct taste, acute discrimination, and sound judgment, of the worthy author. We should feel somewhat reluctant to hear that Dr. Watts' hymn-book was supplanted; but if any thing could reconcile us to this, it would be the knowledge of the fact, that Mr. Burder's had been adopted in its stead. To those who so justly admire the compositions of Dr. Watts, it will be gratifying to learn, that nearly 300 of the very best of his psalms and hymns are introduced into this selection.

Most happy are we, once more, to meet our valued friend, Barton, in his unpretending, but useful and interesting, career. We have always admired his spirit, and in general liked his verses. The purity and delicacy of his mind evince themselves in every thing that falls from his pen. His love of Scripture is truly primitive, and, in an age of folly and fiction like the present, cannot be too highly applauded. If the highest characteristics of genius do not belong to these "Devotional Verses," sure we are they will vie with most of the poetry of the day, in tenderness of feeling, in adherence to nature, and in spotless sentiment:—in one word, they are every one of them fitted to aid the devotions of the closet.

As a specimen, we beg to lay before our readers the poem entitled "THE RAINBOW."

"I do set my bow in the cloud."
Gen. ix. 13, 14.

Still in the dark and threat'ning cloud,
That bow is brightly placed above;

Nor should despondency enshroud
The token of eternal love.

More bright, more beauteous are its beams,
Contrasted with surrounding gloom,
Thus heavenly mercy ever seems
Most lovely in impending doom.

A cloudless heaven, to joy's glad gaze,
May be with richer glory fraught,
While sorrow's eye its arch surveys,
Without one fond congenial thought.

But when dark clouds obscure the sky,
That bow of promise still is fair,
Cheering the mourner's heaven-ward eye,
Teaching his heart that God is there.

With regard to the last of the productions before us, which we rejoice to find has reached a second edition, we are at a loss to express the high admiration which we have felt in perusing again and again its many vivid and sublime passages. The author of Osric, has, beyond doubt, been constituted a poet by the God of nature, and would have erred in not giving to the world the fruits of her genius. A muse so richly stored, and so ardently devoted to the great interests of religious truth, ought not to have been lost to mankind. The whole of the Poems in this volume are interesting in a high degree, and will bear comparison with the most celebrated efforts of the age.

The following description of death we think exceedingly realizing to the mind.

"The glazing eye was closed, and Osric lay
Immoveable as that unconscious clay:
A deep and fearful awe, a sullen grief,
Spurned far the aid of slumber's soft relief.
The flame expir'd, the hours unnotic'd roll'd,
A loneliness so drear, a chill so cold
Pressed on his aching heart, that nought beside,
Might claim a feeling, or a glance divide,
Till dawn appeared with mournful pace, to shed
Her blue sepulchral light upon the dead.
"If thou would'st blunt the edge, and calm the smart,
Of disappointment's fang and sorrow's dart,
Quell mortal fear, disgrace and want abide,
Shame thy rude lusts, control thy daring pride,
And still the war of passion's angry breath,
Go gaze upon the leaden brow of death!
p. 133.

Literary and Philosophical Intelligence, etc.

No less than five comets were discovered last year, during about as many months; a phenomenon not known to be paralleled in the records of astronomy. It is not, however, to be concluded, that as many may not have been before visible; but astronomers were not formerly as numerous or vigilant as at present.

The utility of educating the deaf and dumb was shown in a late trial for robbery, in which a deaf and dumb orphan boy was prosecutor. The Secretary to the Deaf and Dumb Institution, in Dublin, was sworn to interpret, and communicated the questions and replies. The prisoner was found guilty, and sentenced to transportation. The boy, in a letter to the judge, after detailing the circumstances of the robbery, recommends the woman to mercy; adding, "Perhaps, if a good minister will speak to her some things about God and Jesus Christ, she will be repentant, and will become a good woman, and a minister will be better than a judge."

Mr. J. Frost, F. S. A., F. L. S., remarks on the mustard tree of the scriptures, Luke xiii. 19, "I am not acquainted with any species of sinapis that can be called a shrub, much less a tree. The plant most likely to be the mustard tree of the scriptures is a species of phytolacca, which grows abundantly in Palestine: it has the smallest seed of any tree in that country, and attains as great an altitude as any. Two facts confirm this opinion. The Americans use the fresh sliced root of phytolacca decandra, for the same purpose as we use mustard seed; viz. that of a cataplasm. The seed of a species of phytolacca affords, what the seed of sinapis nigra does in abundance, nitrogen; an element not found in many plants, except those belonging to the natural orders cruciatæ and fungi."

The Syrian Metropolite, Mar Athanasius, who has lately arrived in Bombay, proceeding on a mission to that church from the Patriarch, waited on the Bishop of Calcutta, during his lordship's stay in Bombay, and attended divine service at

St. Thomas's. The Metropolite remaining after the sermon to receive the sacrament, the Bishop conducted him within the rails of the altar, placed him in his own chair, and administered the communion to him, together with the English clergy and the Syrian priest in attendance. —The Bishop of Calcutta embarked from Bombay for Ceylon, taking with him the Rev. T. Robinson, of Poona, as his chaplain.

The following are calculated as the proportions in which different languages prevail in the new world. The English language is spoken by 11,647,000; the Spanish by 10,604,000; the Indian by 7,593,000; the Portuguese by 3,740,000; the French by 1,242,000; the Dutch, Danish, and Swedish, by 216,000 persons; making, altogether, the number of 27,349,000 speaking the European languages, and 7,593,000 the Indian.

As an illustration of the scattered state of the population in many parts of South America, it is calculated that the metropolis of Great Britain alone is supposed to contain more inhabitants than all the provinces of La Plata, extending over 28 degrees of latitude and 13 of longitude. —*Christ. Observ. for Feb.* 1826.

A lady, residing in Edinburgh, has sunk two hundred pounds, the interest of which is to be given to some distinguished clergyman for preaching an annual sermon against cruelty to animals, and we subjoin a short account of the first discourse that has been preached on that subject, in consequence of this benevolent appropriation, by the celebrated Dr. Chalmers:— "Yesterday fore-noon (Sunday, March 5) the Rev. Dr. Chalmers preached in the High Church, a sermon from Proverbs xii. 10. 'A righteous man regardeth the life of his beast,' being the first annual sermon against cruelty to animals. The discourse was distinguished for that powerful eloquence and impressive manner which characterize the composition and the style of the Rev. Doctor, and was listened to with breathless attention by a most crowded audience. He took a luminous and comprehensive view of his subject, reprobated the cruelty to which various animals are subjected, to pamper the appetite of the epicure and the sensualist; condemned the sports of the field and of the turf, as being the means of blunting that sense of feeling which man should possess to animals subject to his power; and contrasted the cruelty which was exercised by man on the inferior animals, to the beneficence and goodness which mark the character of the Divine Being to the human race. So early as nine o'clock people began to collect round the doors, and at half-past ten, when they were opened, the crowd was immense and the rush very great. The passages were so crowded, that it was with considerable difficulty the judges and magistrates got into their seats."—*Edinburgh Courant.*

Philosophical Questions.—M. de la Place, in one of the last sittings of the Academy of Sciences at Paris, proposed the following four questions for examination and decision, by a commission of that philosophical body. 1. The actual intensity of the terrestrial magnetism. 2. The exact proportion of the two gases which constitute our atmosphere. 3. The exact pressure of the atmosphere at the surface of the sea; and 4th, the heat of the terrestrial globe at different depths, following latitudes and other appreciable differences. The ingenious academician allowed, that two or more of these points had been already examined by the greatest philosophers, and had been considered as sufficiently settled for most practical purposes; but he thought that results sufficiently accurate to be appealed to by posterity ought to be established, after still more rigorous inquiry. Unless a more decided and more generally admitted statement of the facts involved in these questions could be made, future ages would want the means of ascertaining or measuring the changes which may take place on the surface of our globe. A commission was accordingly appointed to make experiments to ascertain the above mentioned points, and MM. de la Place, Poisson, Gay-Lussac, and Arago, were nominated members.

Improved Mechanical Powers.—Dr. Birkbeck, in delivering a lecture lately on the general principles of mechanical science, took a review of the earliest rude specimens of mechanics, and traced their rapid improvement down to the steam engine. He pointed out how the influence of the sun and moon, by changing the elevation of the ocean, had been converted into a mechanical power, and by its means, vessels with their cargoes, sunk to ocean's bed, had been raised to its surface, and restored to the use of man; and he exhibited a drawing of a sunken vessel to which cables were, by means of the diving bell, fastened to empty casks on the surface of the water at ebb tide, by which means as the tide rose, the vessel rose also, and at the flood was floated into shallower water, and brought to shore. He said, that there was one combination of power lately arrived in this country, which was completely original, and wonderfully effective. It was the invention of Mr. Dier, a watchmaker in Boston

(America). The patent by which he means to secure his great invention is not yet extended to France, which makes some caution in its illustration necessary; but enough could be exhibited to show that it was scarcely possible to imagine that any machine could be constructed more simple or more powerful in equal space. Mr. Dier, the inventor, has applied his contrivance to his own art in clock making, and had, by its means, constructed clocks with but three wheels, which with a very small motive power, went twelve months without winding up. The Doctor exhibited one of the clocks, and also one of the machines for raising heavy weights, which consisted of a single wheel, of six inches diameter, on a barrel, round which a chain, to which the weight was suspended, was fastened. The wheel had on its periphery fourteen wheels, placed obliquely, which worked in a spiral groove in a parallel arbour or spindle, which was turned by a handle, and communicating motion to the wheel, and by consequence to the barrel on which the chain was wound, raised the weight. Four pounds on the handle of the spindle balanced five hundred pounds at the end of the chain, and eight pounds on the handle completely raised the five hundred pounds.

Submarine Forest.—The submarine forest, at the mouth of the Char, is about half a mile in breadth; the sea prevents its being traced any further in a southern direction, about a quarter of a mile from its first appearance. The fossil marl is very thick, and, as geologists know, is wholly composed of such matter. The different kinds of fern remain very perfect, and nuts are found scattered about in a petrified state.

Astronomy.—A very important astronomical fact has been discovered by Mr. J. W. H. Herschel and Mr. South. The late Sir William Herschel directed the attention of astronomers to the importance of determining the distances and positions of double and triple stars; or stars which appear single to the eye, or when seen with an inferior telescope, but when viewed with one of higher magnifying powers are found to consist of two or more distinct stars. Sir W. H. published descriptions and names of 702 such double and triple stars. The above gentlemen instituted a series of observations to determine the existence and amount of annual parallax of these stars; but the object was soon lost sight of amid the more extensive views of the construction of the universe, which gradually unfolded themselves. They have clearly established the existence of binary systems, in which two stars perform to each other the offices of sun and planet. They have ascertained with considerable exactness the periods of rotation of more than one such pair. They have observed the immersions and emersions of stars behind each other, and have detected among them real motions, sufficiently rapid to become measurable quantities in very short intervals of time.

Religious Intelligence.

Within a few days past we have received the twenty-first Report of the British and Foreign Bible Society, for the year 1825, with an Appendix. We know not why this important and interesting document does not usually reach this country till toward the close of the year, subsequent to that of which it contains the report of the Society, and the detail of its operations. We should be glad to extract copiously from the Report before us; but are obliged to confine ourselves to a few quotations. The summary, which forms the last of our extracts and the conclusion of the Report, will be particularly gratifying to those who take a deep interest in the diffusion of the sacred scriptures.

"The Paris Bible Society has continued to receive many testimonies of the utility of its labours to the Protestant communions in France. The Associations in connexion with itself, or its Auxiliaries, have gone on increasing. The scriptures have been received in many instances with demonstrations of the most lively joy; and their perusal is reported to have produced beneficial effects. Many among all classes of Protestants, among the clergy and laity, the rich and the poor, the aged and the young, continue to maintain an interest in the work. The monthly bulletins are enriched with pleasing and edifying communications, several of which have been transferred to the pages of your own monthly extracts, and are therefore not noticed here. Among the works completed by the Paris Society during the past year has been Ostervald's Bible, stereotyped, the first copy of which was presented to the son

of your venerable president, who happened to be in Paris at the time of its publication, and the second has been placed in your own library, as an expression of gratitude on the part of the Paris Committee. Their last anniversary was held on the 14th of April, and was more numerously attended than any preceding. Mr. Monod, sen. has arrived as their representative on the present occasion, and has interesting communications to make to the meeting.*

"Your committee have pleasure in stating, that extensive distributions of the scriptures take place from your society's depôt at Paris. An important application, from an island in the Mediterranean, for 300 Bibles and 3000 Testaments, for the use of schools, has been met from this source; and many thousand copies of the French Testament of De Sacy have been circulated. The depository, formerly occupied, having been found very inconvenient, a new one has been engaged, in which the various editions belonging to your society are now safely and advantageously arranged. To replace the editions which have been exhausted, 10,000 Testaments and 10,000 copies of the Gospels and Acts, of De Sacy's version, were ordered at Paris during the past year.

"In Spain, Portugal, and Italy, little can at present be done towards disseminating the holy scriptures."

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"Every letter that has been received from Dr. Leander Van Ess has borne testimony to the prevailing desire for the holy scriptures, notwithstanding the difficulties which have arisen in the way of their circulation. These very difficulties have in many instances been overruled for good. He has been supplied with the following grants, 10,000 German Testaments of his own edition and 2000 of Gossner's, 1000 Lutheran Bibles, besides some smaller quantities in the Hebrew, Greek, and other languages. An opportunity of supplying the Roman Catholick schools in the kingdom of Wuertemberg having occurred, the professor has applied for 10,000 Testaments for this important purpose, which your committee readily granted. The zeal of this individual has stirred up others; and your committee have heard with pleasure, that another professor in the Roman Catholick communion has prepared a version of the New Testament, which has been approved by some ecclesiastical authorities in that church. The author, in a concise preface, remarks that it is intended for Christian schools and for edification in private families. Dr. Van Ess, in speaking of this work, observes, that the translation is good. 'It would seem,' he adds, 'that several of the Episcopal vicars favour it, a circumstance which will give me real pleasure, for it is certainly all one whether Christ be preached through the medium of a version by Kistemaker, Van Ess, or any other, provided only that his gospel be faithfully published.' In these sentiments your committee most heartily concur.

"The minister of finance in the grand duchy of Darmstadt, has waved the duties in favour of the Bible Society, as well as of the professor himself, and other individual distributors; and duties previously paid have been returned.

"The same accuracy and care continue to distinguish his accounts; the minutest as well as the largest distributions are marked in his statements; there are items such as 'sundry poor travelling journeymen 43 Testaments and 7 Bibles,' and such as, 'a clergyman in the Black Forest, 3228 New Testaments.' The extracts of his correspondence with different individuals, in parts remote from Darmstadt, give solid proof that the blessing of God accompanies his extensive distributions of the scriptures. They have amounted now in the whole to above 550,000 copies."

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"With mingled feelings of regret and delight your committee now turn to Russia; regret at the difficulties which have arisen in that quarter, and delight at the retrospect of the labours of the Russian Bible Society. His excellency Prince Galitzin having resigned the office of president, his eminence Archbishop Seraphim has been appointed his successor by an imperial rescript. Your president, at the request of the committee, has addressed the archbishop on this important occasion. At the first meeting of the committee at which his eminence presided, the members present rose and congratulated him; and in reply he expressed a lively hope that the Lord would be pleased to shower down his blessings on the united and important labours of the committee, and vouchsafe to them his almighty aid. His excellency Prince Galitzin has written to your president a letter expressive of the interest felt by him in all the operations of the Bible Society in every part of the world, notwithstanding he has resigned the situation which he before occupied. By the Russian Society a periodical monthly paper has been issued during the past year. In the first number a general review is taken of the

* See Mr. Monod's Address in the Monthly Extracts for May.

operations of the society since its commencement; from which it appears that, in the space of eleven years, it has purchased or printed versions of the entire scriptures, or the New Testament, or parts thereof, in forty-one different languages or dialects, and distributed 448,109 copies, and has collected and received 3,711,376 rubles; and that there are in different parts of the empire 289 committees who mutually co-operate, and in union with the St. Petersburg committee, like numerous arms of one and the same body, dispense throughout the whole extent of the Russian dominions the bread of life. Among its most important versions, that into the modern Russ certainly deserves to be mentioned; 50,000 of the modern Russ and Slavonian New Testament have been published, and 20,000 of the modern Russ alone.

These journals contain many pleasing testimonies of the good produced by the labours of the society. In No. 3, it is mentioned, that the first pages of Matthew, in the Wjatka, were printed about the season of Advent. Twenty-seven parishes were furnished with them, and the lessons appointed for the first Sunday in Advent were read in this dialect. The people were equally astonished and delighted, and many declared the translation perfectly intelligible, and requested the lessons to be read to them again. Among the different committees, that of Moscow is well worthy of a record. This committee has printed sixteen editions, in five different languages, and copies to the amount of 79,500. In No. 5, a very interesting account of the Moscow anniversary occurs. More than 1400 persons attended, and among them about 500 were of the poorer classes. His eminence the Archbishop Philaret gave an excellent address upon the occasion, and, in imagining himself replying to those who demand, What moral benefit has arisen from their labours? among many other very excellent observations, remarks—"Is not the very desire to read the holy scriptures, which is awakened by their circulation, a strong pledge in favour of the moral improvement, I will not say of every one, but assuredly of many into whose hands they fall, as a return of appetite and corrected taste are symptoms of convalescence in diseases of the body." In No. 8, various parish ministers are stated to have delivered in their reports of the number of heathen, who have been led to embrace Christianity from among the Tscheremissians; one mentions eleven, another thirty-eight, a third one hundred, and a fourth fifty-two; and this has been accomplished in some instances exclusively, and in others principally, by reading the gospel, translated in their vernacular dialect, and put into their hands by means of the Russian Bible Society. Who that reads such accounts, your committee may ask, but must regret that any difficulties should have arisen? The work however has not been standing still; 70,000 copies of the scriptures, in different languages and dialects, have been printed, and 31,163 distributed, during the past year.

"In the Turkish empire the operations of your agent, the Rev. H. D. Leeves, have not, from the difficulties which have arisen, been quite so successful during the past, as in the preceding year. There is, however, much to demand your gratitude, and much to encourage you. For the benefit of the Greeks who speak the Turkish language, the New Testament is now preparing in Greek characters, by an individual of whose competency to the work Mr. Leeves has received every testimony that could be desired. With very slight alterations, indeed, this same work, transcribed in Armenian characters, will serve for the Armenians speaking Turkish. * * * * *

Among the benefactions to the Society by legacy, of which information has been received since the last Annual Meeting, the following are the principal, viz.

	£	s.	d.
Mrs. Henrietta Cave Brown, late of Dawlish, duty free	100	0	0
Rev. Wm. Dodwell, late of Welby, Northamptonshire, A portion of the residue of his Effects, at the discretion of his Executors.			
Thomas Wilkinson, Esq. late of Blackheath	100	0	0
William Wilshere, late of Hitchin, duty free	100	0	0
Mrs. Ann Jarratt, late of Hull, Yorkshire	100	0	0
Thomas Smith, Esq. late of New Norfolk Street, duty free	2000	0	0

	£	s.	d.
In the last year the nett receipts of the Society have been	93,285	5	2
And its expenditure has amounted to	94,044	3	5

The number of copies of the Scriptures issued from the depository in the past year has been

116,539 Bibles,
164,116 Testaments,

making a total of 3,722,987 copies of the Scriptures issued in this country by the Society in twenty-one years.

To the list of your Vice-Presidents, on the recommendation of your President, your Committee have had the most sin-

oere pleasure in adding the name of the Earl of Rocksavage.

The following works are now executing on the Society's account:

German Bible, 8vo. stereotype.
Spanish Bible.
Indo-Portuguese New Testament, two editions.
Syriac New Testament, 4to.
Syriac Psalter, crown 8vo.
Arabic Psalter.
Modern Greek Testament.
Welsh Pocket Bible.
Welsh Pocket Testament.
Irish Bible, vernacular character.
Gaelic New Testament, 12mo. stereotype.
Besides various editions in the English language.

Mandjur New Testament, } translating at
Persian Old Testament, (part) } Petersburg.
Jewish Spanish Testament, printing at Malta.
Turkish Bible, } printing at Paris.
Carshun New Testament
Carshun and Syriac ditto
Ancient and Modern Armenian ditto, (just completed)
Albanian and Modern Greek New Testament, printing at Corfu.
Gospel of St. Matthew in the Basque language, printing at Bayonne.

In closing this review of the Society's proceedings, your Committee feel that they cannot, as on some former occasions, indulge in the language of unmingled triumph and exultation. You will have learned from the Report, that in the past year difficulties have arisen in a part of the Foreign operations of the Society. But be the event of these difficulties what it may, let them altogether subside, or let them altogether increase, your Committee will have but one duty to perform, "to hold on their way;" remembering that, again and again, they have had occasion to notice that when their own operations have for a season been bound, the word of the Lord has not been bound. Often have they beheld, with sacred pleasure, all things working together for good, and events, which appeared to be making against the cause, essentially furthering it. In this your Committee do rejoice, and will rejoice.

There are, however, many other causes of rejoicing unmingled with regrets such as those to which allusion has been made. In many parts a most pleasing desire for the Sacred Scriptures has been manifested, and they have been received with the most lively joy. As an instance of this your Committee refer to a letter received within these few days from the Deputation sent out by the London Missionary Society, to visit the Missions in the South Sea Islands. It is therein stated; "In times of the greatest distress in England we have never seen greater solicitude to obtain food or money, than these people have shown to be permitted to purchase the Sacred Scriptures. Their care of their Bibles, and their diligence in perusing their sacred contents, are as great as their solicitude to obtain them."

If a parent may rejoice in the prosperity of his children, if no tidings can be more welcome than that they are doing well, surely your Committee may call upon you this day to rejoice in what you have heard, and in what you may yet hear from the representatives of various foreign Societies, now in the midst of you. Kings and queens, and many of the noble and illustrious, account it their honour and their privilege to foster the interests of your Institution. Others of humbler degree, continue their labours unwearied, both at home and abroad, and cause multitudes to invoke the benediction of heaven upon it.

Another just cause of rejoicing is the unexpected openings made both for circulating received versions of the Scriptures, and preparing new ones; openings which no wisdom or foresight on the part of your Committee could ever have discovered, nor any exertions of their own have effected. Combinations of events over which they have no control, have sometimes made a way in the desert, and a high way for our God. Your Committee have been led step by step, in the train of others whose pursuits are widely different; but among whom many have been unexpectedly found willing to render assistance. Merchants, soldiers, statesmen, and literary travellers, have each pursued their own avocations, and have left a path where all was trackless waste before, in which the peaceful labourers of your Society might follow and make known that word by which, all that is lawful and all that is good in human affairs, may be used so as not to be abused, may be sanctified to the glory of God and the comfort of man, while all that is evil may be corrected.

Such are some of the benefits already realized. Without indulging in too sanguine hopes, your Committee still feel encouraged by past experience to anticipate even greater things than any they have yet seen. The mountain shall become a plain, the valley shall be filled up, and many people shall go and say, "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." May the Society continue to be one of the favoured instruments of the providence of God in hasten-

ing that day when the hymns of heaven shall strike on the ears of the children of men, and when, waked by these sweetest sounds, every creature which is in the heaven and on the earth, and such as are in the sea, shall say, "Blessing and honour, and glory and power, be unto Him that sitteth on the throne, and unto the Lamb, for ever and ever, Amen."

DEATH OF THE REV. PLINY FISK.

We deeply sympathize with the friends of missions in this country, and in other countries, in the affliction they experience from the death of one of the most accomplished, pious and faithful missionaries, that this missionary age has produced. The Rev. Pliny Fisk, one of the missionaries to Palestine from the American Board of Commissioners for Foreign Missions, died at Beyroot, in Syria, on the Lord's day morning, the 23d of October, 1825, after an attack of fever which commenced on the 11th of that month. During his illness, although while under his paroxyms of fever he was sometimes delirious, he was, for the most of the time, perfectly rational, calm and resigned; and dictated letters to his friends, and one, which was left unfinished, to his father. We could wish to insert in our pages all that we have seen published in relation to this excellent man. But we must content ourselves with one extract from the letter of his colleagues, Messrs. Bird and Goodell, which gives an account of his death; and a part of the remarks make by the editor of the Missionary Herald, which follows this letter in that miscellany. Describing the last day of Mr. Fisk's life, his mourning brethren thus write—

Saturday 22. He was able to return the morning salutation to those that came in. When the physician entered the room, he immediately recognised him, and conversed a little with him in Italian—passed the day quietly—said almost nothing—tongue palsied.

The sun had set, and no appearance of his usual paroxysm. His strength was such, that he could still raise himself on his elbow, and nearly leave his bed, without assistance. Our hope had not, for many days, been higher, that he might yet survive. The fever came on, however, at 8 or 9 o'clock, but so gently that the physician repeatedly assured us he apprehended no danger from it. We therefore retired to rest, leaving him, for the first half of the night, in the hands of the physician and a single attendant. Scarcely had we closed our eyes in sleep, when we were awaked to be told, that all hope concerning him was fled. We hastened to his bed side, found him panting for breath, and evidently sinking into the arms of death. The physician immediately left him and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at precisely 3 o'clock on the Lord's day morning, October 23, the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released.

It rose, like its great Deliverer, very early on the first day of the week, triumphant over death, and entered, as we believe, on that Sabbath, that *eternal* Rest, that remaineth for the people of God.

We sung part of a hymn, and fell down to give thanks to Him that liveth and was dead, and hath the keys of hell and of death, that he had given our dear brother, as we could hope, the final victory over all disappointment, sorrow, and sin.

As soon as the news of his death was heard, all the flags of the different consuls were seen at half mast. His funeral was attended at 4. At his grave, a part of the chapter in Corinthians respecting the resurrection, was read in Italian, and a prayer offered in English, in presence of a more numerous and orderly concourse of people, than we have ever witnessed on a similar occasion. His remains sweetly slumber in a garden connected with one of our houses.

As for us, we feel that we have lost our elder brother. Our house is left unto us desolate. To die, we doubt not, has been infinite gain to *him*, but to *us* the *loss* seems at present irreparable. He cheered us in the social circle, he reproved us when we erred, he strengthened us by his prayers, exhortations, and counsels. —The Board of missions will feel the loss, perhaps, not less than we. Another servant, with talents like his for explaining and enforcing the doctrines of the gospel, and who shall be able to preach fluently in most of the languages heard in this country, will not soon be found. But the Lord of the Harvest has resources of which we know but little. To him let us still repair, and pray in hope.—Your unworthy afflicted servants.

J. Bird.
W. Goodell.

Thus died this excellent Missionary: and perhaps it is not too much to say, that, among all who have sustained that office, since the apostolic age, but few have possessed a happier combination of qualities for the missionary work, than did Mr. Fisk. For that work he was peculiarly, pre-eminently fitted. To use the language of Mr. Goodell, in a letter written a few days after the above,—"He possessed a vigorous constitution, a discriminating judgment, an ardent spirit of enterprise, an entire devotedness to the service of his Lord, a facility in acquiring the languages and learning the customs of the people, and a happy talent in accommodating himself to times, and places, and companies. If to this rare assemblage we add his long experience, it only awakens us to a more affecting sense of our loss." In Italian, French, Modern Greek, and Arabic, he had made such attainments as to be able to preach in all these languages; and with great propriety did his companion, above quoted, say of him, "His doctrine dropped as the rain, and his speech distilled as the dew." *Aptness to teach* was, indeed, a quality, for which he was distinguished long before his voice was heard among the hills of Judea, and in the Holy City. In this country, he was much admired, and could his labours have been restricted to the confines of his native land, he would doubtless have filled a station of no mean importance, as a preacher of the gospel.

NOTICE.

The General Assembly of the Presbyterian Church in the United States of America, will convene in the First Presbyterian Church in Philadelphia, on the third Thursday, the 18th day of the present month, at eleven o'clock, A. M.—to be opened with a sermon by the Moderator of the last year, the Rev. Dr. Rowan of New-York.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of April last, viz.

Of Rev. Robert Steel, Abington, for the Contingent fund			$5 00
Of Rev. B. Hoff, Bridgeton, West New Jersey, for do.			4 00
Of Rev. John W. Scott, a quarter's rent, for do.			87 50
Amount received for the Contingent fund			96 50
Of Rev. Henry Perkins, Allentown, New Jersey, for the Professorship to be endowed by the Synods of New York and New Jersey, viz.			
Dr. John Reeve's 4th and 5th instalments	$4 00		
Dr. Wm. Davis's 4th do.	3 00		
Contributed by two other individuals	1 00	8 00	
Total			$104 50

View of Publick Affairs.

EUROPE.

BRITAIN.—By the recent arrivals from Europe, London papers to the 22d of March, Liverpool to the 23d, and Paris to the 24th, have reached this country. It appears that the British monarch had been dangerously ill, but was so far recovered that bulletins of his health were no longer published—Gout and dropsy united, are said to have formed his malady—If so, his life and reign will probably be soon terminated. The Parliament was still in session and busily occupied in attending to the various concerns of the nation. The entire abolition of slavery in the British West India islands was petitioned for earnestly, from every part of the kingdom. The ministry seem to have been beforehand with the opposition, in bringing forward a number of popular measures; indeed the present ministry have less opposition than almost any of their predecessors. Considerable dissatisfaction however has been manifested in Scotland, on account of the measure by which country banks are to be abridged of a long standing privilege of issuing small bank notes. The commercial distress of the kingdom was diminished, but not removed. It was believed, however, that the worst was past, and that publick confidence, and commercial enterprise and prosperity, were likely soon to return. We observe that in the House of Lords a statement had been made, that the supply of grain in the kingdom was not sufficient for the nation till the coming har-

vest, and that measures ought to be speedily taken to make up the deficiency by importations. The Duke of Wellington's mission to Russia is stated, to have had a most desirable influence. It is affirmed "that he was charged with what might be termed credentials, from France, and Austria, and Prussia, as well as from Great Britain, all calculated to impress the cabinet of St. Petersburgh with the conviction, that the above great powers are unanimous in their purpose—(1) Of protecting the Greeks against the Ottomans. (2) Of protecting the latter against an attack from Russia." With the first of these points it is said that the Emperor Nicholas expressed his satisfaction: and that he entirely acquiesced in the second. In a word, we are given to understand that the great powers have determined that the general tranquillity of Europe shall not be disturbed; and that they will require of the Grand Senior that his armies be withdrawn from Greece, and that he renounce all claims to the sovereignty of that country—It will be matter of great joy, if time shall confirm the truth of these statements—In regard to Ireland, we observe nothing that is new and important.

FRANCE.—In the French Chamber of Peers, M. de Chanteaubriand has made an eloquent speech in favour of an amendment of the law "against trading in *black* slaves." It seems that the law in France, passed in 1818, for the suppression of slavery, prohibits the transportation in French ships, of *black* slaves; and that as the transportation of *white* slaves is not explicitly forbidden, French vessels in the Mediterranean have been employed in transporting the Greeks, who have been captured by the Turks, and selling them as slaves in the different bazars of Europe, Asia and Africa. Thus it appears that it is not easy to frame a law which those who traffick in the souls and bodies of their fellow men will not evade. Will it not soon be necessary to provide by a special law, that they shall not sell their own wives and children? Who would have thought, till taught by the fact, that a prohibition to transport *black* slaves, could be construed into a license to ship cargoes of *white* ones; that to *inhibit* the sale of savage heathen, was to *permit* the sale of civilized Christians; that the captives of *petty African princes* should not be enslaved by the agency of Europeans, but that the captives of *the Grand Turk* might be carried for a market wheresoever European captains and ship owners might choose to take them? Yet it appears that M. de Chauteaubriand was opposed by "the keeper of the seals." We rejoice to find, however, that the motion to amend the law was carried by a vote of 85 to 64. The prime minister of France, nevertheless, it is confidently affirmed, does all in his power to favour the Turks in their sanguinary war with the Greeks. The *Constitutionel* says—"Fifty French officers are now at Marseilles, ready to embark for Alexandria, and new recruits of officers are daily swelling their ranks. Six vessels of war are also recruiting in the port of Marseilles, for account of the Pacha of Egypt; and the French minister takes pleasure in rendering them all the assistance in his power." We believe the truth is, that the great body of the French nation are sincerely opposed to slavery in all its shapes and operations, while some ship owners and commercial men, whose idol is gold, are in favour of it; and that the ministry favour the wishes of the latter party, and are, especially, willing that the Greek struggle for liberty should be crushed.

SPAIN—Affords nothing new, except rumours apparently entitled to little regard; unless it be that she has succeeded in sending six frigates, with considerable reinforcements of troops, to the Havanna—probably not only for the protection of Cuba and Porto Rico against a descent of the South American patriots, but with a design, if opportunity shall favour, to make a descent on some vulnerable part of their territories, which Spain still obstinately claims as her own.

PORTUGAL.—John VI. king of Portugal, and *nominal* emperor of Brazil, died at Lisbon on the 10th of March last. On the 4th of that month he was seized with apoplexy, which was followed by epilepsy, under which he languished till the morning of the 10th, when he expired. He was born May 13th, 1767; and from 1792 till 1817 he governed as regent, in the name of his mother, who was insane. He was crowned at Rio de Janeiro, whither he had fled to escape from Buonaparte. In 1790, he married Charlotte Joachima, daughter of Charles the IV., king of Spain. His eldest son, Don Pedro, is the present emperor of Brazil. His second son is Don Miguel; who, aided by his mother, attempted, not long since, to dethrone his father. This hopeful youth is now at Vienna, and will doubtless do all he can to obtain the crown of Portugal for himself.—It belongs, both by ordinary descent and by a late treaty, to Don Pedro. The old king, during his last illness, or his ministers for him, appointed his eldest daughter, the Infanta Isabella Maria, regent; with a council of six distinguished and titled ministers, as her advisers—her vote to be decisive in all cases where the council is equally divided. This order is to last till the pleasure of Don Pedro shall be made known, and no longer. Time must decide whether civil dissentions of a serious character are to follow from the demise of the late king. There is a seed of liberal sen-

timent sown in Portugal, as well as Spain, which, smothered as it is for the present by an overwhelming despotism, will eventually germinate, and perhaps produce the tree of liberty.

GREECE.—In a rather gloomy view which we gave last month of the affairs of the Greeks, we concluded with observing, that we were aware "that great changes in favour of this interesting people might suddenly take place; and if they should, that we should hail them with no common pleasure." That pleasure we now enjoy. Making allowances, as we know we must, for exaggerations and misrepresentations in every thing that relates to this subject in the publick papers, we still think, that from the accounts received within the last month, there is reason to believe that the Greeks have gained great, and we hope decisive advantages over the Turks, both by land and sea. The sum of the news is this. On the 12th of January last, the Turkish army near Missolonghi, lost some of their best men in a skirmish. On the 13th there was a regular battle; the force of the Turks 10,000 men, that of the Greeks 7,000. The Turks were completely routed—lost on the field of battle, 3,000 dead, 400 wounded, 900 prisoners. Generals killed 2; officers wounded 14, and 25 prisoners. Taken 9 cannon, the tent of Ibrahim Pacha, and his seraglio of women, with 14 baggage and ammunition wagons. The loss of the Greeks 800 killed, and 700 wounded. On the 23d January, the Turks, having been reinforced till their army amounted to 15,000 men, made a second attack. The Greeks, reinforced to the amount of 9,000 men, engaged them for seven hours; when, by the blowing up of a convent, by which 70 Turks were killed, their line was broken, and a complete rout ensued. Ibrahim Pacha was wounded by a carabiné ball in the breast, and was carried off the field, having narrowly escaped being made a prisoner by the Grecian cavalry. The Turks lost at this time 4,000 killed, 800 wounded, and 2000 prisoners, 8 standards, 10 cannon, and 6 ammunition wagons. The Greeks lost 2000 killed, and 400 wounded. The Turkish fleet before Missolonghi, was put to flight by 27 Greek vessels of war, and the garrison relieved. A still later account states that Colcotroni had stormed and taken Tripolizza, and put the garrison to the sword, and that Ibrahim Pacha had retreated to Navarino. It is not common for false accounts to be so circumstantial as these; and if they are in substance true, the triumph of the Greeks must be nearly completed. And if what we have reported of the errand of the Duke of Wellington be not apocryphal, we shall soon hope to see Greece free and independent. We think the account is not true, that three European noblemen or princes have been offered the sovereignty of Greece, and have refused it.

RUSSIA.—Every thing was quiet at St. Petersburgh at the date of the last accounts. The whole conspiracy, which it appears had been brooding in Russia for a number of years, has been developed; and we are at a loss whether to wonder most at its audacity or its folly. A detailed account of it has been published by authority, but we have no room for its insertion. Some of the nobility have been implicated and sent in chains to Siberia. The emperor Nicholas appears to act with firmness, prudence and decision. He has conferred a high and honourable military command on his brother Constantine; and seems determined to pursue the same general policy adopted by his immediate predecessor. We hope he will not continue the imperial frowns on Bible societies and evangelical missions. The appointment of prince Gallitzin, as one of the commission to investigate the sources of the conspiracy and try the conspirators, shows that this prince has the entire confidence of the new emperor; and Gallitzin we know is an ardent and determined friend of the Bible cause.

AUSTRIA.—It appears that the Emperor of Austria is still declining in health, and not likely to recover. Death and disease are among the means which the God of providence often uses, to effect great and sudden changes in empires and kingdoms, as well as in families and circles of private friendship. We live in an age of great and sudden changes; and within the two last months the death of two monarchs has been announced, and the mortal disease, probably, of two others—And three of the four have ruled over the most powerful nations of the earth. But "the Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof."

ASIA.

Hostilities have again commenced in the Burman empire between the British forces under general Campbell and the native troops. It is said that at the late armistice, the British commissioners demanded as the conditions of peace, a large sum of money and the cession of a considerable territory; and that the Burman emperor rejected these conditions with disdain, and ordered the war to be recommenced. It is also said that after the proposal of these conditions, he refused an exchange of prisoners, to which he had previously agreed, and ordered them, with the American missionaries, into close confinement. There is no doubt that the war has been renewed; and that the British troops have suffered loss—Some accounts say that the whole army has been defeated. We believe, however, that the defeat was only of a detachment, of which the number of the killed and wounded, which is not great, is parti-

cularly specified. It seems, nevertheless, that the Burmese are in great force. Their army is differently estimated, from 70,000 to 110,000 men.

Melancholy accounts have been received of the deaths of missionaries in India. No less than six, of different denominations, were carried off in a very short space—among the rest, Mr Frost, the American missionary at Bombay.

AFRICA.

It appears that the mortality, both of Europeans and natives, in the colony of Sierra Leone, has recently been so great and alarming, that it has been made a serious question in the British parliament, whether that colony ought to be maintained. We hope the idea of abandoning it will not be hastily adopted—The mortality may be only temporary and occasional, and capable of great diminution by proper care, as it is known to have been in many other places.

AMERICA.

PERU.—The fortress of Callao, so long and obatinately defended by the Spanish General Rodil, has at length been compelled by famine to surrender to the republican arms. An honourable capitulation was obtained, which we hope will be sacredly regarded. Of all her former American possessions on our continent, Spain now holds not a foot of territory. It also appears that the fortress on the island of Chiloe, in the gulf of that name, in the southern part of Chili, has lately been captured by the Patriots.

PANAMA.—The Congress of American nations had begun to assemble at this place, in the beginning of the last month. A few only of the delegates had then arrived. The Congress will probably be regularly constituted in the course of the present month—May wisdom from on high guide its counsels; and may peace, fraternal dispositions, prosperity and happiness, throughout our widely extended continent, be preserved and promoted by the deliberations and decisions of this interesting assembly.

BUENOS AYRES AND BRAZIL.—We have seen the manifesto, or declaration of war against Buenos Ayres, of Don Pedro I., emperor of Brazil. It is certainly not a despicable state paper, and makes out a very plausible case. But there is another side to the story, and we presume the Patriots will make it quite as plausible as that of their enemy. The truth is, that the region of country contended for, was not in a condition to make a deliberate choice when it came under the dominion of the emperor of Brazil; and it is equally certain that it was originally no part of the Portuguese possessions.—An embassy from the general congress of the Provinces of Rio de la Plata, of which Buenos Ayres is regarded as the capital, has been sent to the liberator Bolivar; and in reply to the address delivered by the embassy he has returned a very favourable answer. There seems little doubt that the war against Brazil will be conducted under his auspices. The result of all wars is uncertain; but to human appearance the emperor's land forces are very unequal to those of the republicks which adjoin his territories, commanded by such generals as Bolivar and Sucre. Possibly a peace may be hushed up by the interference of Britain; but we retain the opinion heretofore expressed, that the period is not distant when there will be neither emperor nor empire in the western hemisphere.

UNITED STATES.—Congress is still in session, and now earnestly engaged in legislative business. The appropriation laws for the ensuing year have, we believe, all been passed. The important bill relative to bankruptcy is still under discussion; as is another, scarcely less important, making provision for the remaining officers and soldiers of the revolutionary army. We have our fears that neither of these bills will become a law, and shall be most agreeably disappointed, if either or both shall be enacted.

Never since our editorial labours commenced, have we felt ourselves so much at a loss to know what, as Christian advocates, we ought to say in relation to what has taken place at Washington, during the present session of our Congress. We feel humbled, we mourn, we sometimes feel indignant.—We see great national guilt contracted by the acts and ill example of some who represent the nation, and by the tolerance of these acts and this example by others, who might, if they would, put the offenders at once from their high places. But we are Christians, and are bound, and hope we feel disposed, not to indulge intemperate feelings, nor use opprobrious language—least of all, while we censure the same things in others. Yet we are citizens of a free republick, a part of the community represented by those who have not represented us as we could wish: and we have the editing of a religious miscellany of pretty extensive circulation, to which we know our readers will look, and may reasonably look, for our candid opinion of what is doing by our publick men—men whose errors must commonly be corrected, if they ever are corrected, by the influence of the press and of publick opinion. On the whole, we will try to state briefly, plainly and temperately what we think has been wrong in our representatives at Washing-

ton. And first of all, and as the real source of all, we think that most of the discussions relative to alterations in the Constitution of the United States, and to the expediency of the mission to Panama, were superfluous; and especially that the manner in which these discussions have been conducted, and above all, the bitter personalities and acrimonious language that have been permitted and indulged in, have been not only wrong, but highly dishonourable to Congress and to the nation. Each department of our government ought to keep within its own sphere; and maintain fully its own independence. But each department ought likewise to treat the other departments with decorum and respect: and we may be assured that when this ceases to be the case, the stability of our government will be shaken, and our liberties will come into real and serious jeopardy It is the most popular part of our government which is the most likely to assail improperly the other parts. Far be it from us to intimate, that in our house of representatives there should not be entire freedom of debate, and perfect freedom to exercise the right of impeachment too, whenever it may be judged that the exercise of that right is called for. But in debate, as in other things, there may be freedom without licentiousness; and the House of Representatives will lose its real respectability, and its proper weight in the government, if the debates there become licentious—if a degree of dignity be not preserved in the discussions which are there carried on. Now, in the present session of Congress, there have been in that house, and by one or two members of the other house, broad and direct invectives uttered against the executive—nay, such coarse and unseemly language, as we believe was never witnessed in our Congress before; such as we think a man who respects his own character ought not to use at any time, and therefore to the last degree improper for the legislators of a great nation. And why were not those speakers sternly arrested, and called and kept to order? This we know, for we have witnessed it, has sometimes been done. The outbreakings of an intemperate speaker cannot always be prevented; but when they are permitted to continue, and to be repeated without check or control, the whole body in which they take place is implicated; and thus implicated does our national legislature, as a body, now stand before the world. Some of the consequences of their intemperate proceedings—and they are the natural consequences—have been witnessed in one duel which has taken place, and in the causes that have probably been furnished for others yet to come.

Let it not be understood when we say that duels are the natural consequences of personalities in Congress, that we mean either to justify or extenuate duelling. Nothing can justify it; and we firmly believe that he who has given no cause for personal reproach, will always best consult his reputation by disregarding it altogether: And sure we are, that if just cause of reproach has been given, it will never be wiped away by fighting a duel—this will only increase both guilt and ignominy. But the mournful fact is, that personal invectives and the imputation of base and dishonourable practices, *will* produce duels among men of high station; who, in such cases, seem to make it a point of honour neither to "fear God nor regard man." But we cannot enlarge. The late duel at Washington is likely, by its baneful example, to be prolific. To this, probably, as to their proper spring and fountain, many streams of human blood, shed in murderous single combat, many tears of widows, and orphans, and parents, and friends, may hereafter be traced. And what is the duty of the people of this country, in the view of these things? We think it is obvious. They are not to be "partakers in other men's sins:" And partakers they will be, since these men are their representatives, if they ever again make them their representatives; at least, till the evidence of repentance and reformation is unquestionable. The rulers in despotic governments may be guilty of offences against both God and man, while the people at large are innocent. Not so in popular governments—In these, the people make and unmake their rulers; and when they give their suffrages for the guilty they are themselves guilty. Oh that our countrymen were as much awake to this subject as they ought to be! There are surely those to be found who will represent a virtuous people virtuously—a moral and orderly people in a moral and orderly manner. We rejoice to say, and should feel criminal if we concluded these remarks without saying, that there are a considerable number of men now in Congress—would that they had been a majority—who have had no share in any of the late disgraceful proceedings. In the midst of all the acrimony with which they must have been deeply pained, they have spoken and acted with true dignity and genuine patriotism. Their talents, too, have been shown to be of the first order for parliamentary debate. Had all the speakers in the present Congress, spoken and acted like Webster and Wurtz, our country had been honoured, and there had been no cause for complaint.

The Creek Indians have consented to a treaty by which, for a large sum of money, they have resigned nearly all their lands within the limits of the state of Georgia. What better they could do we know not; but we certainly regret, as no doubt they

THE

CHRISTIAN ADVOCATE.

JUNE, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XX.

We now proceed to consider the 21st and 22d answers of our catechism.

"The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continues to be, God and man, in two distinct natures, and one person forever—Christ the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived, by the power of the Holy Ghost, in the womb of the Virgin Mary, born of her, and yet without sin."

In discussing these answers it will, I think, afford as proper a method as any other, and the easiest to be remembered, if we take certain separate portions of the answers severally, and connect, where necessary, those of the first with those of the second. In pursuance of this method, let us

I. Consider that the only Redeemer of God's elect is the Lord Jesus Christ.

You ought to know that the words *Jesus Christ*, although now used as a common appellation, were not given arbitrarily. They are, and were intended to be, descriptive of the character of our blessed Redeemer. *Jesus*, or *Joshua*, (for they are the same name in the original of the scriptures,) denotes *a Saviour*, in the most peculiar and extensive sense of the term. Thus it was said—"thou shalt call his name *Jesus*, for he shall save his people from their sins." The term *Christ* in Greek, is exactly of the same import with *Messiah* in Hebrew. Each word, in its proper language, signifies *anointed*, or the *anointed one*. When therefore Peter said—"Thou art *the Christ of God*," it was the same as if he had said, thou art *the anointed of God*. Among the ancient Jews, kings, prophets and priests, were set apart to their office by anointing them with oil. Now Christ as mediator, united all these characters in himself, and is represented as set apart to them by the designation of God—So that the words *Jesus Christ* mean *the Saviour, anointed*, or set apart to that office, by God.

Jesus Christ is "the only Redeemer of God's elect." The Jews are yet looking for a Messiah to come. They will not allow that Jesus Christ was the true Messiah. But this is only a proof of their judicial blindness and hardness of heart; and is indeed the strongest proof that could possibly be given: For the character, actions and sufferings of our Saviour, are so exactly delineated and described by their own inspired prophets, that they are driven to the most unworthy shifts and evasions, to avoid admitting and allowing it. The prophecy

in the 53d chapter of Isaiah, is more like a history than a prediction: So much so indeed, that some of the early enemies of Christianity, insisted that it must have been forged, after the events to which it manifestly refers had taken place. But its reception all along by the Jews themselves, shows that the infidel objection is false; and thus one class of unbelievers is seen to answer and confound another.

The prophecy of Daniel points so exactly to the time in which Jesus Christ did appear, that there could be no mistaking it as the epoch of the Messiah's advent: And it is a fact, as well ascertained as any in ancient history, that the whole Jewish nation, and even some among the neighbouring nations, were in full and earnest expectation of the Messiah, at that very time—At that very time accordingly, the true and only Messiah, Jesus Christ, the anointed Saviour, did actually appear; and the expectation of another by the unhappy Jews, must forever be vain. But it is comfortable to think that their delusion will come to an end; and that when the fulness of the Gentiles shall be brought in, they, too, shall yet acknowledge and obtain salvation, by that Jesus whom their fathers crucified, and whom they have so long and so wickedly rejected and blasphemed.—"There is salvation in no other, for there is no other name under heaven, given among men, whereby we must be saved."

In the answers we consider, Jesus Christ is called "Our Lord." He is so called to denote his true and unquestionable Deity. It cannot be denied that our Lord is, in the Old Testament, called *Jehovah*, one of the peculiar names of the Deity, for which the Jews had the highest veneration. In a prophecy of Isaiah, which all Christians do and must apply to Christ, because it is expressly quoted and applied to him by John his forerunner, it is said, "Prepare ye the way of the Lord, make his paths straight."—In the original it is, "Prepare ye the way of *Jehovah*." This naturally introduces another portion of the answers before us, namely, That the Lord Jesus Christ was "the eternal Son of God."

When I discoursed to you on the doctrine of the Trinity, I gave what I consider as demonstrative scripture evidence, of the proper Deity of each person in the Godhead: And I have just now mentioned incidentally, what is, by itself, a clear scripture proof of the proper Deity of Christ, the second person in the adorable Trinity. We shall not, therefore, resume this subject, with a view to consider it extensively.—I shall only make a few remarks on the eternal Sonship of Christ. All the most ancient creeds, or symbols of the Christian church, notice this point. The Apostles' creed, the Nicene creed, the Athanasian creed, the creed of the Synod of Calcedon, all either allude to it, or distinctly affirm and inculcate it. They distinguish carefully the Sonship of Christ, from all ideas of creation.—They represent him as the Son of God by a peculiar and mysterious relation; and affirm that he is of the same essence and eternity with the Father. This seems to be the scripture doctrine, although some modern divines, not in the least disposed to deny the divinity of Christ, have maintained that the appellation *Son of God*, is given to him only with respect to his mediatorial office. But as we are baptized in the name of *the Son*, as well as of *the Father, and Holy Ghost*, it seems to follow that his Sonship is equally natural and necessary with the *paternity* of the Father, and the *personality* of the Holy Ghost. In a word, the *Sonship* and *personality* of Christ are the same, eternal in existence, and constituting the second hypostasis in the undivided essence of the glorious Trinity.

This adorable Being, the Son of God, the catechism affirms "became man;" that is, the second person in the Trinity assumed human nature into a perfect union with his own. This is technically called the *hypostatic union*. And after all the profane and foolish cavils which have been raised

in regard to this subject, what is there in it which, however mysterious, is not easy of belief? To explain the mode or manner of it, we are indeed to make no attempt; and as little can they who cavil at it, and say they will believe nothing which they cannot comprehend,—as little can they explain how their own souls are connected with their bodies, and are operated upon by them. And surely, if we cannot explain a union which exists in our own nature, it is not wonderful that we cannot explain one which exists in the nature of our infinite Saviour. What a monstrous arrogance is it to affirm that the Son of God *could not* draw our nature into such a union with his own as to be one with it—one *person*, and yet *both natures* distinctly preserved? There is certainly nothing here that is self-contradictory, nothing that is not plainly competent to infinite wisdom and power. Yes, and this union must be regarded as a glorious and unquestionable *fact*, on which our salvation rests.

The necessity which existed for the union of the divine with the human nature, in the economy of our redemption, shall be considered, after we have attended briefly to the manner in which the human nature of our Lord was, so to speak, *prepared* for his assumption.

The catechism says "The Son of God became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, born of her, and yet without sin." It was absolutely necessary that the human nature of Christ should be conceived and born without sin; not only because it was to subsist in union with the person of the Son of God, but also because it was to be made a sacrifice for the sins of his redeemed ones; and must therefore be without blemish—having no sin or stain of its own, either natural or contracted, for which an atonement needed to be made. Such, therefore, was the human nature of Christ, the second Adam, as sinless and perfect as the first before the fall—Not descended from the first Adam by natural generation, but miraculously and immaculately conceived in the womb of one *of his descendants*. The grave and guarded words of Holy Scripture on this awful subject are—"The angel said unto her (Mary) the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy thing which shall be born of thee shall be called the Son of God."

As it is only in this answer of the catechism that the virgin mother of our Lord is mentioned, let me remark, that we are neither to worship her, nor degrade her. She was, doubtless, by nature a sinner, like the rest of the human family; and was redeemed and saved by him to whose human nature she gave birth. On one occasion our blessed Lord even repressed her too great forwardness, in hinting to him that there was a call for the exercise of his miraculous powers. But that she was eminently a Saint; that her faith, and resignation, and absolute devotion to God, on the message of the angel, were most extraordinary and exemplary; that her relation to our common Saviour should render her name dear and venerable to us all; and that we should fulfil our part of her own prediction, that "henceforth all generations shall call me blessed,"—all this is not only to be admitted, but remembered and regarded. Alas! how do extremes produce each other, and how, by their doing so, are truth and duty every way injured? The religious worship which has been paid to the Virgin Mary is palpable idolatry. She was but a human being, and worship is due only to God. There is not one word in the holy scriptures to warrant, to encourage, or to colour the offering of religious worship to her; and if she herself can be conscious of it, she must perfectly disapprove it. Yet, in counteracting this error, the veneration and affection due to her true character, has, I think, been sometimes refused, or

impaired. Let us avoid both extremes. Let us worship God alone; but let us love and venerate all his Saints, and the mother of our Lord among the chief.

(*To be continued.*)

ON THE ATONEMENT.

No. IV.

My dear Brother,—The object I had in view in my last, was to show how well our doctrine of the atonement corresponds with a full and glorious display of the free and sovereign grace of God in man's salvation.

In this, I propose to resume that subject, by replying to some of the objections urged in recent publications.

To illustrate the entire harmony between the grace of God in our salvation, and the righteousness of Christ as its procuring cause, the subject may be viewed in a different light from that in which it has already been presented.

Speaking of the great Redeemer, the writer of the epistle to the Hebrews says, "Though he were a *Son*, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all that obey him." Heb. v. 8, 9. Salvation, then, is the work of Christ; and consequently the whole of it from beginning to the end must be attributed to his grace. All its blessings are deposited in his hands; and HE distributes them as he pleases. Hence it is recorded, "Of HIS *fulness* have all we received, and grace for grace:" John i. 16; and he himself says, "As thou, Father, has given him power over all flesh, that *he should give* eternal life to as many as thou hast given him." John xvii. 2. He is the inexhaustible fountain from which all blessings flow to believing sinners. "Our life is hid with *Christ* in God." Col. iii. 3. He is the *vine* that bears all the branches, and imparts to them life and fruitfulness. John xv. 5, 6. He is the *Head*, from which all vital influence is derived to every member of his mystical body. Col. ii. 19. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:" Gal. ii. 20. "I give unto" my sheep "eternal life; and they shall never perish, neither shall any pluck them out of my hand." John x. 28.

It is plain, then, that Christ both procured salvation for us, and distributes all its blessings according to his sovereign pleasure. But shall we imagine his grace to be less free and glorious, because he became obedient unto death, in order that he might become the author of eternal salvation unto all who obey him? Do we owe him less, because he fulfilled the law in our place, and satisfied all the demands of justice against us, by enduring the penalty due to sin? Would his grace have been more free, more conspicuous, more illustrious, if he had humbled himself less, and suffered less, in accomplishing our salvation? Let an inspired writer answer these questions: "Ye know the *grace* of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." 2 Cor. viii. 9. "The life which I now live in the flesh I live by the faith of the Son of God who *loved* me, and *gave* himself for me." Gal. ii. 20. It is in the depth of that humiliation to which the great Redeemer submitted, and in the greatness of those sufferings which he endured for our sins, that the riches of his grace, and the fervency of his love are to be seen to the best advantage; and it is from the purchase he made of salvation for us, while hanging on the accursed tree, that the strongest motive to obedience is drawn. "For ye are *bought* with a *price:* therefore glorify God in your body and in your spirit, which are God's." 1 Cor. vi. 20. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all

dead: and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. v. 14, 15.

Now, if the sufferings of Christ for our salvation do not detract from his grace in saving us; and if the payment of his life as the *price* of our redemption is not at all inconsistent with his love in redeeming us, nor with his sovereign pleasure in bestowing redemption on sinners; then it will follow that his sufferings do not detract from his Father's grace, and that the payment of the inestimable price he made is not inconsistent with his Father's love in our salvation, and does not at all infringe upon his adorable sovereignty in its application; because the Father and the Son, being one in nature and perfections, are most perfectly harmonious in all their counsels, designs, and operations. But this idea will receive a fuller illustration, when the objection referred to is taken up.

Previously to that let us see how the difficulty is removed by the new doctrine, and how its advocates harmonize the *justice* and the *grace* of God displayed in the salvation of sinful men. While they admit that, by the death of Christ, *publick* justice was satisfied, they maintain that *distributive* justice is not satisfied. They further say that "publick justice demands that the greatest good of the universe should be promoted, that the greatest possible sum of happiness among intelligent beings should be brought into existence;"* consequently publick *justice demands* the salvation of all who believe in Christ. Now, here is the very difficulty to which they object in the doctrine of the old school: for if *justice* demands the salvation of believers, where, to use their language, is the *grace* displayed in the salvation of sinners? How can they be saved by *grace*, if they are saved by *justice*? But, it has been shown, according to our views of the scheme of redemption, that grace and justice perfectly harmonize. Our brethren, however, by trying to get rid of what seemed to them an insuperable objection, have created a real difficulty. They represent the justice of God as at once demanding the *salvation* and the *damnation* of believers: for it will scarcely be denied, that both publick and distributive justice are the justice of one and the same divine Being. Distributive justice they say, "demands that every person should be treated according to his moral character," and "that the guilty should be punished."* It follows, therefore, that as believers will for ever remain, as they teach, *guilty* even in heaven, that distributive justice will eternally demand their *punishment*. But the demands of publick justice, it seems, will prevail over the demands of distributive justice; and consequently the publick justice of God will for ever preserve all believers in the enjoyment of heavenly happiness, in opposition to the unceasing demands of his distributive justice. So much for this scheme of removing the difficulty.

In a recent publication, I have met with the following remarks: "And if Christ has suffered that very penalty involved in the eternal condemnation of the elect, as some contend, then they ought to be liberated on the principles of the law. Their debt is paid. There is but *one being* in the universe to whom these persons would be indebted for their release; and that is the friend who paid their debt, or suffered the penalty of the law in their stead."† Bold assertions indeed! The writer is led to the conclusion he has here formed, merely by pushing a metaphor far beyond the limits intended by those who use it. It is well known that the disciples of the old school illustrate the doctrine of the atonement by referring to transac-

* Dial. on Atonement, p. 21.

* Dial. on Atonement, p. 29.

† Beman, p. 41.

tions occuring between debtor and creditor. With this illustration they have been furnished by the Saviour himself; as will appear from the petition prescribed by him, "Forgive us our *debts* as we forgive our *debtors;*" and from the parable he spake about the servant who *owed* his Lord ten thousand talents. Here the Redeemer compares sins to debts, and the forgiveness of them to the remission of a debt by a creditor.

It is a feature of the old school divinity, of which it is hoped its pupils will never be ashamed, and one in which they differ from most of the new school writers, that they are fond of the language of scripture, and have little regard to any theological reasonings which are not clearly sanctioned by the authority of the inspired penmen. In regard to the point before us, it should be remembered that not only do we find such expressions and illustrations in the New Testament as those already quoted, but such as the following: "Ye are not your own, for ye are *bought with a price.*" 1 Cor. vi. 19, 20. "*Ye are bought with a price,* be not ye the servants of men." 1 Cor. vii. 23. "Denying the Lord that *bought them.*" 2 Pet. ii. 1. Nay, the whole work of our salvation is frequently denominated from a pecuniary transaction—It is called REDEMPTION, and believers are said to be REDEEMED. Now *redemption,* it is well known, in its literal signification, refers to the price which is paid for a prisoner or a slave—The same is also the import of the term RANSOM—"Justified through the *redemption* that is in Christ." Rom. iii. 24. "In whom we have *redemption* through his blood, the forgiveness of sins, according to the riches of his grace." Ephes. i. 7. "Having obtained eternal *redemption* for us." Heb. ix. 12. "Christ hath *redeemed* us from the curse of the law, being made a curse for us." Gal. iii. 13. "Ye were not *redeemed* with corruptible things as silver and gold—but with the precious blood of Christ." 1 Pet. i. 18. "Thou hast *redeemed* us to God by thy *blood.*" Rev. v. 9. "The son of man came to give his life *a ransom* for many." Mat. xx. 28. "Who gave himself *a ransom* for all, to be testified in due time." 1 Tim. ii. 6. While we have such a warrant as is contained in these, and many similar passages, we shall never hesitate to illustrate the doctrine of atonement by the similitude of debtor and creditor; nor to speak confidently of the *satisfaction* of Christ. At the same time, we shall be careful not to push this similitude to an *unlawful extreme,* nor to represent the satisfaction of Christ as *tallying in all respects,* with that which is made in human transactions.

But all these illustrations, although borrowed directly from the volume of inspiration, appear to be thought improper by the writer on whom we remark; for from one of them, which virtually embraces the whole, he derives an argument which he deems subversive of our whole doctrine. Hear him: "Your neighbour becomes indebted to you in a large amount, which he is utterly unable to pay. You resort to legal coercion—institute a prosecution, and eventually lodge him in prison. A third person, actuated by benevolence, inquires into the affair—is touched with pity for the tenant of the jail—becomes his legal surety—pays the whole demand, and restores him to personal freedom. Now, we ask on what principle that man is permitted to cross the threshold of his prison? Must he come to your feet, and beg to be released; or may he boldly demand liberty on the principles of law? And when he again rejoices in the light of heaven, to whom shall he express his gratitude; to his benefactor who paid the debt, or to you who set him at liberty when the last jot and tittle of your demand was extinguished? It is manifest that you have no farther claim upon this man, because the debt is paid. He has a legal right to a discharge; and on the score of grati-

tude he is indebted to that benefactor alone who cancelled the demand."*

This case the author adduces as parallel to that of the atonement, according to the views of his brethren whom he is opposing. We deny the fact. Let him find, in pecuniary transactions, if he can, a *perfect parallel;* and then he may push the comparison as far as he pleases, and we shall be ready to meet all the consequences. But this case is by no means parallel. Here it is supposed that the creditor has no agency in bringing forward the surety; and of course no gratitude is due to him for the payment of the debt. But let us suppose the creditor to provide the surety, and to engage his own son to become responsible for the debt, and to consent to his being found in a state of humiliation, while procuring the means to enable him to make the payment; would not, we ask, the debtor be, in that case, under obligations of gratitude to his merciful creditor, and have reason to thank him for the recovery of his liberty? Surely Mr. B. has not yet to learn that the Father, who demands from sinners payment of the debt which they have contracted by violating his holy law, is constantly exhibited by us as being so merciful that He *provided* the surety for our fallen race, and that he sent into the world his *only begotten Son*, in a state of the deepest humiliation, to pay the debt which we could never have extinguished!

Again, in this case it is supposed, that the debt is paid *absolutely*, so that the creditor is compelled by law and justice to release the debtor immediately. But let us change the circumstances. Suppose a benevolent individual visits a prison filled with debtors—He finds one who had contracted his debt through folly and vice. But he is touched at the recital of his case, and determines to pay his debt. Wishing, however, to reclaim the unfortunate man, and to humble his lofty spirit, he tells him, I will pay your debt; but remember, the payment will be made on this condition, that you shall not enjoy the intended benefit and obtain your freedom, till you acknowledge your fault to your creditor, and ask his forgiveness of your improper conduct towards him. Now, from this arrangement it is plain, that this debtor could not, on principles of law or justice, claim a release, until he had submitted to the prescribed condition; and his creditor could justly detain him in prison, with a view of humbling his proud heart, and bringing him to the required acknowledgment.

Jehovah had a perfect right to arrange the economy of salvation as he pleased; and his Son had a perfect right to pay the price of our redemption under what stipulations he chose. For aught we know, the plan, in respect to the application of the atonement, might have been different from what it really is, in a variety of respects. The whole economy of salvation was arranged in the counsels of infinite wisdom. It is what the Father, Son, and Holy Ghost chose it should be; and to carry into effect this wonderful scheme, the eternal Son of God laid down his life as a ransom for us, or as the price of our redemption.

But pecuniary transactions, we not only admit but insist, can furnish no *perfect* parallel to the mysterious transaction of saving sinners. A creditor cannot refuse the payment of his debt by a third person: but Jehovah might have exacted the debt from every sinner, and refused the mediation of a surety. A debtor may provide his surety; but a sinner cannot, and must be indebted for the blessing to the bounty of his offended sovereign. The creditor's pecuniary demands are satisfied the moment his debt is paid: but the demands of God upon the sinner are not satisfied till he believe in Christ, although the price of our redemption was paid long before he came into existence. The debtor, after the

* Beman, p. 39.

payment of his debt by another, is not commonly under obligation to his creditor for releasing him from prison: but the sinner must, according to the provisions of the covenant of redemption, be under eternal obligations to the Father, for delivering him from the curse of the law and the prison of hell, through the atoning sacrifice of his own Son. In human transactions the surety is a different individual from the creditor: but in the divine transaction of saving sinners, the Son, our surety, though a different person from the Father, yet is with him one and the same infinite Being.

It is absurd then to infer that because the inspired writers illustrate the doctrine of atonement by referring to pecuniary transactions, that it must resemble them in every particular; and it is equally absurd from the fact that the atonement does not agree with pecuniary transactions in every particular, to infer that it cannot agree with them in some general principle, and is not *a price* in any sense whatever.

Let us view the remarks of the writer last quoted, a little closer, and we shall find in them several important errors.

"Their debt is paid. The law has no further demand; grace and pardon are out of the question," so says this author, but so say not the inspired writers. The entire consistency between the grace of God in our pardon and the satisfaction of Christ for sin, has already been shown; and any further proof on the subject is deemed unnecessary. But in regard to the law, it is perfectly plain from the testimony of scripture, that on *unbelievers* it has all its demands, and that they must remain under the curse, till they believe in Christ; for the stipulations between the Father and the Son are such, that they secure an actual release from its *penal* demands ONLY to *believers*.

"There is but ONE BEING in the universe to whom they would be indebted for their release; and that is the friend who paid their debt, or suffered the penalty of the law in their stead." Is this the language of a professed *trinitarian?* Does he not know that the Father, Son, and Holy Spirit are ONE BEING? Does he not know that they are so perfectly ONE, that if in prayer we address the Son, we address the Father and the Spirit; and that if we address the Father we address the Godhead? He has surely read what our Lord declared to the Jews: "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." John vi. 22, 23. Does he not know that there is a perfect concurrence of all the persons in the Godhead in all their works; and that although one part of the work of man's redemption is peculiarly appropriated to one person, and another to another person in the divine Trinity, yet they all concur in every part? Has he not read the Saviour's declaration? "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doth the Son likewise." John v. 19. And after all this, in opposition to the perfect *unity* of the Father, Son and Spirit, and to their entire concurrence in all their works, does he venture to make so round and unqualified an assertion—"There is but ONE BEING in the universe to whom they would be indebted for their release; and that is the friend who paid their debt or suffered the penalty of the law in their stead?" Now, from this difficulty the writer cannot extricate himself by saying he admits the *unity* of the *divine being*, and that we are indebted both to the Son and the Father; because this would be abandoning his argument, which was to show, that, if Christ paid our debt, or suffered the penalty of the law in our stead, then we are indebted for our release not to the Father, but to the Son alone.

This objection to the truth betrays its origin.—*Infidelity* forged it.

But the author may say, as in fact he has said, "Be it so, that mercy to redeemed man is the same; but by whom is this mercy exercised. Surely not by God the Father. It is a vital principle of that scheme against which we contend, to represent the Father as rigidly insisting upon the infliction of the whole penalty of the law, before he consents to the offer of salvation to a rebellious world. Every particle of the curse must be inflicted. Every jot and tittle of the law must be executed."

"Now, if when the penalty of the law was about to fall on sinners, the Son of God came forward and endured the exact amount of suffering due, on legal principles, to these sinners, be the number great or small, then *the whole mercy involved in their redemption is expressed by Christ alone.* The Father, as one of the persons of the Trinity, is inflexibly just, *without any inclination to the exercise of mercy;* while the Son is so merciful, that he has suffered the most rigid demands of the law, in order to obtain the consent of the Father to the salvation of his people. This representation appears to us derogatory to the character of God. It annihilates the attribute of mercy, and represents the Son as a kind of milder Deity who has interposed and answered the stern demands of the Father, in behalf of his people, and in this way literally purchased them from perdition."*

"*The Father is without any inclination to the exercise of mercy!!! The whole mercy involved in redemption is expressed by Christ alone!!!*" And is this a fair representation of the views of those who cordially believe what is stated in the Confession of Faith? "*Christ*, by his obedience and death, did fully discharge the *debt* of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet, inasmuch as he was *given* by the *Father* for them, and his obedience and satisfaction accepted in their stead, and both *freely*, not for any thing in them, their justification is only of *free grace;* that both the exact justice, and *rich grace of* God, might be *glorified* in the justification of sinners." chap. ii. sec. 3. Had the author who has *subscribed* the Confession of Faith, attended to this and other articles of that admirable summary of Christian doctrine, it might have kept him from making such unjust misrepresentations of his brethren's views and statements.

But does he not know that all intelligent advocates of the scheme he opposes, have uniformly represented the plan of redemption as originating in the *unmerited mercy and boundless love of* God the Father? Does he not know that they believe the attributes of Jehovah to be *immutable;* and that they teach that the death of Christ was not the *cause*, but the *fruit*, of mercy, as an attribute of the Father? Does he not know that, while they believe the satisfaction of Christ to have been necessary to a consistent and honourable exercise of mercy, they regard the gift of Christ as the *highest demonstration* of the Father's unbounded mercy! Does he not know that they can, with as much emphasis as he, repeat the delightful encomium passed on the *Father's love* by the Redeemer? "God so *loved* the world that he gave his *only-begotten Son*, that whosoever believeth in him should not perish, but have eternal life." Does he not know that they constantly teach that "the love of God was the *cause*, and not the *effect*, of the atonement?" These facts he ought to have known, before he assailed an important doctrine in the *Confession of Faith* and of the Bible; but if he did know them, he must account for misrepresenting so greatly the views of his brethren, as well as he can.

But I have not done with the quotations from this writer. If his remarks have any force they apply to his own scheme. He maintains the *necessity* of an atonement, to open the way for the exercise of divine mercy,

* Beman, p. 37.

and he has spent a whole sermon on that point, and in showing the love which God bears to his holy law. He contends that unless satisfaction had been made to *public justice*, salvation would have been impossible. Now, he believes that the *Son*, and not the Father, became incarnate; that the *Son*, and not the Father, humbled himself; that the *Son*, and not the Father, suffered; that the *Son*, and not the Father, bled and died on a cross; that the *Son*, and not the Father, made an atonement; that the *Son*, and not the Father, intercedes for sinners. He expressly says, "In the case of all believers, and such and such only will be saved, *the misery which Christ endured*, is the *real and only ground of their release*; because *without these sufferings, or the atonement, there could have been* NO PARDON OR GRACE FOR SINNERS." What follows from all this? Why, if his remarks be just, then it will follow, that according to his own scheme, we are indebted to *Christ alone* for salvation. How happens it that some writers, while objecting to the principles of others, do not perceive that* they are fighting against themselves. The reasoning of this author, if fairly and fully carried out, would sweep away *two of the fundamental doctrines of the gospel*, the ATONEMENT and the TRINITY.

In my next, I propose to compare the two theories in regard to the *nature* of the atonement, in order to discover which accords best with scriptural truth. In the mean time,

I remain affectionately yours.

AT the present time, when the friends of the Bible are endeavouring to put it into the hands of all who can read it, and to translate it into all the languages in which, as yet, it has never been read; and when the enemies of the sacred book are using all their influence to prevent its circulation, we think the following memoir of one who was concerned in first translating the whole Bible into English, will be interesting to many of our readers. It will be seen that then, as now, there were difficulties in rendering the sacred scriptures into a language in which they had not yet been translated; that then, as now, the first translation was confessedly imperfect; and yet, that this was not thought a sufficient reason to withhold it from the people, nor a hindrance to its being most remarkably and extensively blessed. It will, in a word, appear that both the friends and the enemies of the Bible cause, thought and acted three hundred years ago, exactly as they do now. —The memoir is extracted from the "Congregational Magazine," of London, for July, 1825; and appears to have been written for that work by the author of "The Lives of the Puritans." We intend to give the remainder of the memoir as soon as we shall find it practicable.

* Beman, p. 50.

MEMOIR OF MILES COVERDALE, D. D. A CELEBRATED REFORMER AND PURITAN.

The memorials of wise and good men, especially of those who have been ornaments of their country and distinguished benefactors to society, are interesting and profitable. Since the publication of "The Lives of the Puritans," the author has obtained almost immense stores of *new* materials relating to the history of those worthies, partly from rare printed books, and partly from original MSS.; and he hopes the memoir of the venerable divine whose name stands at the head of this article, will not be unacceptable to the numerous readers of the Congregational Magazine.

MILES COVERDALE was born in Yorkshire, and educated in the university of Cambridge, where he was trained in all the superstitions of popery, being an Augustine monk.

He took his doctor's degree at Tubingen, in Germany, and was incorporated at Cambridge. Early in the reign of Henry VIII. he cast off the shackles of popery, and proved himself a zealous Protestant, being one of the first who faithfully preached the Gospel, and devoted himself wholly to promote the reformed religion. He was classed among the earliest professors of the Protestant doctrines, at the commencement of the Reformation; and when sound learning and pure religion began to dawn on the university of Cambridge, he was uniformly zealous in the good work, uniting with the pious reformers in their useful associations.

In the year 1528, Coverdale preached at Bumstead, in Essex, where he declared openly against the mass, the worship of images, and auricular confession; maintained that confession of sin before God, and conviction in a man's own conscience, were sufficient without confession to a priest. His zealous and faithful labours at this place were not in vain; since he was the honoured instrument of turning Thomas Topley, afterwards a martyr, from the errors of popery to the true Protestant faith. Our divine having for some time espoused and promoted the reformed doctrines, and finding himself in danger of the fire, fled to Holland, where he assiduously employed himself in the translation of the Scriptures. In 1529, William Tindal, having finished his translation of the Pentateuch, wished to have it printed at Hamburgh, but, in crossing the sea, the ship was wrecked, when he lost all his money and papers, and so had to begin the work afresh. On his arrival at Hamburgh, his friend Coverdale, waiting for him, assisted him in writing a new translation; and, in the year 1535, Tindal and Coverdale published the whole Bible in folio, the first in the English language, when John Rogers, the proto-martyr, corrected the press. This first English translation is entitled "Biblia; The Bible—that is, the Holy Scripture of the Olde and New Testament, faithfully and truly translated out of the Douch and Latyn into English," and is dedicated by Coverdale to king Henry. At the head of this dedication, he thus addressed his majesty:—

"Unto the most victorious prynce and oure most gracyous soveraygne lorde Kynge Henry eyght, kynge of Englonde and of Fraunce, lorde of Irlonde, &c. defendour of the fayth; and under God the chefe and suppreme heade of the church of Englonde. The ryght and just administracyon of the lawes that God gave unto Moses and Josua: the testimonye of faythfulnes that God gave of David: the plenteous abundance of wysdome that God gave unto Salomon: the lucky and prosperous age with the multiplicacyon of sede whiche God gave unto Abraham and Sara his wife, be geven unto you, most gracyous prynce, with your dearest just wyfe and moost vertuous pryncesse Quene Jane. Amen."

To the dedication, Coverdale subjoined his "prologue," from which the following extract is inserted in his own language:—

"To say the trueth before God, it was nether my laboure nor desyre to have this worke put in my hande; nevertheles it greved me that other nacyons shude be more plenteously provyded for with the Scripture in theyr mother tongue, then we; therefore, when I was instantly requyred, though I coulde not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll.—Seynge then that this diligent exercyse of translatynge doth so much good and edifyeth in other languages, why shude it do evell in oures? Doubtles lyke all nacyons in the diversite of speeches maye knowe one God in the unyte of the faith, and be one in love; even so maye dyverse translacyons understonde one another, and that

in the head articles and grounde of oure most blessed faith, though they use sondrye wordes. Wherefore me thynke we have greate occasyon to geve thankes unto God, that he hath opened unto his church the gyft of interpretacyon and of prynting, and that there are now at this tyme so many, which with such diligence and faithfulnes interprete the scripture, to the honoure of God and edifyenge of his people. Yet thou hast knowledge, therefore, to judge where any faute is made, I doute not but thou wilt helpe to amende it, yf love be joyned with thy knowlege. Howbeit wherin so ever I can perceave by my self, or by the informacyon of other, that I have fayled (as it is no wonder), I shall now by the helpe of God overloke it better and amende it."

This translation was divided into six tomes or parts, and Coverdale prefixed to every book the contents of the several chapters, and not to the particular chapters, which was done afterwards. It is adorned throughout with wooden cuts, and in the margin are Scripture references. In the last page it is said, "Prynted in the yeare of our Lorde MDXXXV., and finished the fourth daye of October." By this first translation of the Bible, it is said, Coverdale "rocked the cradle of the Reformation." Lord Cromwell, by his injunctions in 1536, ordered this Bible to be set up in all the churches.

The year following, two editions of the Bible in quarto, "newly ovresene and correcte" by Coverdale, were "sett forth with the kynges moost gracious licence;" the one with, the other without, his dedication. One edition printed this year is entitled, "The Bible, which is all the Holy Scripture, in which are contayned the Olde and Newe Testament, truelye and purelye translated into English." From the end of the Chronicles to the end of the Apocrypha was Coverdale's, and the rest was Tindal's; but this, which was called "The Great Bible," was not published till after Tindal's death.

In the reign of Henry, the New Testament was published in Latin and English, with this title, "The Newe Testament both in Latine and Englishe eche correspondent to the other after the vulgare texte, communely called S. Jeroms. Faythfully translated by Myles Coverdale," quar. 1538. In the dedication addressed to the king, Coverdale informed Henry, "that oon of the chiefest causes why he did now with moost humble obedience dedicate and offre this translation of the New Testament unto his moost royall majesty, was his highnesse's so lovingly and favourably taking his infancy and rudeness in dedicating the whole Bible in Englysh to his most noble Grace."

At this early period, this New Testament was re-published in quarto, with nearly the same title, and said to be "Faythfully translatyd by Johan Hollybushe." The whole of this impression is printed page for page, and with the same type, as the former. It has the appearance of being the same as the other, with only a new title-page; but, on examination, it will be found that every sheet was re-composed, and both Latin and English differ in some few places. Coverdale being abroad, committed the care of this edition to Hollybush, with particular instructions to see it corrected; but, on a perusal, as Coverdale said, it was "*sinistrally printed* and *negligently corrected;*"—therefore, in the same year, he printed another edition in octavo at Paris, which he dedicated "To the ryght honorable Lorde Cromwell, lorde prevye seale, vicegerent to the kynges highnesse concernyng all his jurisdiccion ecclesiasticall within the realme of Englande." In this dedication, after stating the inaccuracy of the former edition, he says—"My dewtye is to be faith-

full, so have I (though my businesse be greate ynough besyde) endeavoured myselfe to wede out the fautes."

In the year last mentioned, Lord Cromwell procured letters from King Henry to the King of France, soliciting his license and allowance for printing the English Bible in the university of Paris, since it could be executed there to much greater advantage than in England. On obtaining this grant, the work was immediately undertaken; and Coverdale being so eminently qualified for the office, was appointed to superintend the press. He compared the former translations, with the original Hebrew and Greek, making the requisite alterations and improvements; but when the work was nearly completed, the printer was convened before the tribunal of the Inquisition, and accused of heresy; and Coverdale and others were summoned; but, aware of their danger, they fled for their lives, and left their Bibles, to the number of two thousand five hundred, in the hands of their enemies. Coverdale, therefore, narrowly escaped the rack, the fire, or some other cruel torture.

When the heretical translator could not be found, the Bibles were all committed to the care of an officer to be burnt; but, instead of casting them into the flames, this officer, through covetousness, sold four great fats full to a haberdasher, as waste paper, of whom they were purchased and brought to England: all the rest were publicly burnt at Paris. Lord Cromwell, afterwards going to Paris, procured the printing-press, and brought the servants of the printer to London, where the remaining part of the Bible was printed, but not without much opposition from the bishops.

The renowned Bonner, then ambassador at the French court, had assiduously encouraged the printing of the Bible; for which he was soon after nominated to the bishopric of Hereford, then appointed to the See of London. This sumptuous and costly edition of the sacred volume was published in folio, in the year 1539; the Calendar, exhortation, and prologue of which were written by Archbishop Cranmer. On the interruption experienced at Paris, and the troubles which followed, Coverdale, in great perplexity, wrote a letter to Lord Cromwell, his generous patron, soliciting his good advice how to act at this painful juncture; which is here inserted from the original.

"To my most syngular good lorde and master, the lorde Cromwell, lorde prevye seale.—Right honorable and my syngular good lorde, after all dew salutacions, humbly beseche yure lordshippe, that by my lorde electe of Hereford maye knowe youre pleasure concernyng translacion of the Byble, whether I shall proceade therein or no. Pitie it were that the darck places of the text (upon the which I have alwaye set a hande ☞) shulde so passe undeclared. As for any pryvate opynion on contencious words, as I wyll utterly avoyde all suche, so wyll I offre the annotacions first to my sayde lorde of Herforde; to the intent that he shall so examen the same afore they be put in prynte, yf it be your lordshippes good pleasure that I shall so do.

"As concernynge the New Testament in Englysh and Latyn, whereof your good lordshippe receaved lately a boke by your servant Sebastian the cooke, I beseech your lordshippe to consydre the grenesse therof, which, for lack of tyme, can not as yet be so apte to be bounde as it shulde be. And wheras my sayde lord of Hereforde is so good unto us to convaye thus moch of the Byble to your good lordshippe, I humbly beseche the same to be the defender and keper therof. To the intent that yf these men proceade in their cruelnesse agaynst us and confiscate the rest, yet that the rest may be safe by the

meanns of youre lordshippe, whom God the Almightie evermore preserve to his good pleasure. Written somewhat hastely at Parys, the xiii daye of Decembre (1539). Your lorshippes humble and faithfull servitor, MYLES COVERDALE."

The first publication of the Bible in English roused the unworthy passions of the prelates; and, filled with jealousy and anger, they laid their complaints before the king; who, in compliance with their insinuations, ordered all the copies to be called in, and promised a new translation. When Coverdale published his translation, the bishops laid their accusation before Henry, that it contained many faults. His majesty, far more favourable to the circulation of the Scriptures than these right-reverend fathers, asked them whether it contained any heresies; and on their lordships saying they had found none, the king replied, "Then, in the name of God, let it go abroad among the people."

Coverdale's immense labours in publishing translations of the sacred volume, exposed him to severe persecution from the angry prelates; who hunted him from place to place, which obliged him to flee for safety, and continue many years in a foreign land; where he printed the Bible, and sent it to be sold in England, by which he obtained a comfortable support. But this could not be long concealed from the jealous eye of the Bishop of London; who presently inquired where the Bibles were sold, and bought them all, supposing he should be able to suppress their circulation. God so ordered these occurrences, contrary to the prelate's expectations, that the merchant of whom the Bibles were purchased, sent the money to Coverdale; by which he was enabled to print more, and send them to England. This so roused the fury of the prelates, that, by their outstretched arms, they reached him even in Holland; and, to escape their potent malice, and find a place of rest, he was obliged to retire into Germany. He settled under the Palsgrave of the Rhine, where he found a secure asylum. In this situation he taught school for a subsistence; and, having learned the Dutch language, the Prince elector Palatine gave him the benefice of Burghsaber; where, by his faithful ministry and holy life, he was made a blessing to the people.

Miscellaneous.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 162.)

Toulouse, June 17th, 1820.

My dear Friend,—I have been here eight days; which is a much longer delay than I had intended, and is owing to the coldness of the weather, which is rather unusual at this season of the year. Such an amount of cloudy, windy, raw weather, with very little rain, I have seldom experienced in the United States. Bagnieres, the watering place for which I am bound, lying on the range of the Pyrenees, whose tops are covered with snow, must be much colder than this place, on which account I have been advised to delay my going thither, until the hot weather fairly sets in; which it ought to have done by this time, according to the usual course of the climate. This delay has given me an opportunity to make some acquaintance with this place, which is well worth the attention of a stranger. An outline of the things which have ap-

peared worthy of notice, I shall put on paper, for the gratification of your curiosity.

Toulouse is a large city, with "walls and bulwarks," beautifully situated in a level and fertile country, on the banks of the Garonne; which is here a fine stream, though rather too diminutive to be entitled to the denomination of a river. It is boatable in the winter and spring. The city contains a population of about sixty thousand; and considered as an ancient place, may be called handsome. The streets are much wider and finer every way, than any of the old towns I have seen in France; though modern taste would pronounce them narrow, crooked, and inconvenient. The houses are generally built of stone, two and three stories high, and very substantial. Those of modern erection, are more generally of brick. The streets are without footways, and paved with round-pebble-stones. Many of them have a gutter in the middle, along which a black filthy stream of water flows. This stream is fed from small gutters, that pass from the houses, and discharge all the liquid offal of the kitchens, &c. into the streets. Without great attention to cleaning the streets, it is obvious that they must soon become very foul. It is but justice, however, to say, that except in the suburbs, which seem to be surrendered to nastiness, the streets are carefully attended to. The order appears to be, that every householder cleans to the middle of the street, before his own door, and the accumulated product is conveyed away in carts for manure. There is much garden cultivation around Toulouse; and what would appear to indicate great honesty on the part of the population, many of these gardens are entirely without enclosure, while others are protected from the incursions of cattle, by low walls, built altogether of mud, with a slight cover of straw on the top, to shelter the wall from the weather. The straw roof is kept to its place by a ridge of clay, laid along above it. It is an indication of great mildness in the climate, that such a wall, with such a roof, should stand through a year.

There is a large publick square, planted with trees, and laid out in walks, which I should have considered very fine, did not its low situation and deficiency of prospect, sink it so far inferior to the hill top of Montpelier, which I so much admired, and which I left so lately. It appears to be a characteristic of French towns, to possess fine publick groves and shady walks, which mark the character of the French people, as fond of gaiety and amusement. That such they are, no one will dispute, who has had opportunity of seeing the throngs of well dressed idlers, with which these inviting resorts are crowded, every evening when the weather is fine. I have not noticed a town of any importance unfurnished with one or more of these publick walks, on the decoration of which, much expense and labour have been bestowed. And yet I am totally at a loss to reconcile with this indication of taste and pleasure in the cities, the almost total deficiency of every thing of the kind, about the country habitations. I have been struck with the general barrenness of the French country. Trees of any kind are a rarity. There are certainly some handsome exceptions; yet, generally speaking, as far as my observation has extended, the country dwellings, even those of the better order, are extremely destitute, both of shade and ornament—I would say far behind the well improved parts of the United States. It would seem as if in France taste and learning had generally deserted the country, and taken up their abode in the cities.

In a large pleasure garden attached to a *restaurateur*, or eating

house, near the hotel which I occupy, I have witnessed an amusement of a description totally new to me. They call it the Russian mountain, from its being, I presume, an imitation of the sliding cars, on the snow covered mountains of Russia. In one corner of the garden, stands a mountain in minature, the work of art, and as a work of art, by no means of diminutive dimensions, but towering to a great height. On its top stands a temple, handsomely ornamented, and furnishing ample accommodation to those disposed to enjoy the amusement, either as spectators or partakers. Down the sides of the mount, a kind of wooden railway descends, in a winding direction, until it reaches the bottom, when it turns again, and ascends towards the top. On this railway, a sliding car is launched, containing a gentleman and lady, and with amazing velocity glides to the bottom, winding in the direction of the road, and is carried a considerable distance back towards the top, before the force, acquired in the descent, has spent itself. It is an invention lately brought up, and seems to be in great vogue. Besides its novelty, it certainly possesses great interest, at least to him who views it for the first time, who will look on with no small degree of terror, lest some accident should derange the sliding vehicle in its descent, and dash out the brains of the foolhardy riders. Such an occurrence, I am told, is not entirely unknown, in the history of this same idle amusement. It must be a source of no small profit to the hotel establishment, to which it is attached. Six cents per head, is about the price of a launch in the sliding car, which will consume about five minutes, until it is ready to set off again with a fresh cargo. And a crowd of people, attending for hours on this diversion, will hardly fail to make considerable expenditures for refreshments. Alas! what a waste of time and money is here made, to worse than no purpose. Surely these votaries of pleasure are legitimate objects of the prophet's expostulation, while there is none to address it to them—"Why do you spend you labour for that which is not bread, and your money for that which satisfieth not?" The time bestowed on this useless play, if spent with equal intentness and ardour of mind, in the use of the means of grace, might store the mind with solid instruction, and change the heart to the fear of God—might elevate from the deformity and perdition of hell, to the purity and bliss of immortality; while the money expended might do a great deal towards carrying the gospel to the myriads who are perishing for lack of knowledge.—"Father forgive them, for they know not what they do."

There is a Protestant church in Toulouse, but very small. Once this city contained a large amount of Protestant population. The Protestant minister here showed me the gate, near the hotel I occupy, through which, he said, about five thousand Protestants were driven, to be butchered, at the fatal revocation of the edict of Nantz, when, in the mysterious wisdom of the Almighty Ruler of the universe, the misguided legions of Rome were permitted to triumph over the prostrate disciples of the reformation. The wonder is, not that the Protestant remnant should be so small, after the expiration of one hundred and twenty years, during which their worship was totally suppressed, but that there should be any remnant at all. A little remnant however there is, who have procured a house of worship. Never shall I forget the feelings with which I worshipped on Sabbath last with this little remnant, who have been gathered together in their feebleness, to "build the old wastes, to repair the desolations of many generations." That

He who gathereth the outcasts of Israel, may crown their labours with abundant success, was the prayer of a lonely unknown, but certainly not uninterested, stranger, in the midst of them. They are placed under the pastoral care of the most interesting man I have yet met with in France, Mons. Chabrand. I had a letter to him from Mons. Lasignol, at Montpelier, and find him, as far as I have had opportunity to judge, to answer the character given of him, as an "excellent man." He is very evangelical in his doctrines. This I judge from a little volume he put into my hands lately, published in Ireland, which he is about to translate into French. The title of it is, "Christ showing mercy," which I find to correspond with the account he gave me of it in these words—"O! it is excellent." Perhaps in indefatigable industry, he may fall short of M. Lasignol, at Montpelier, as very few indeed would not; but in most other respects, my estimate would make him superior. I have seen few men grace a pulpit in the same degree. To a very prepossessing person, he adds a fine voice, ready utterance, great gravity of manner, and fervour of delivery. I regretted exceedingly my deficient acquaintance with the language, which excluded me from the full feast, I have no doubt his sermon would have afforded me. On the afternoon of the Sabbath he did not preach, but met in the church with a small Bible class of young people.

To the kind attentions of Mons. Chabrand I have been much indebted, and particularly for an introduction to an English physician, who has been long a resident in Toulouse, and a member of the Protestant congregation. By this gentleman I have been laid under special obligations. It was the next day after coming here, that Mons. Chabrand took me to his house, where we took tea in the evening. On the following morning, he visited me at the hotel, inquired particularly into the nature of my complaint, and proffered any assistance he could any way render, without charge; inviting me again to partake of the hospitalities of his table. You can scarcely conceive how a wandering outcast, a stranger and alone, feeble both in body and mind, feels under the reception of such kindness. "Come ye blessed of my Father," &c. "for I was a stranger and ye took me in." May all the gladness which this joyful invitation shall one day inspire, be felt in the heart of Dr. Thomas, of Toulouse.

There are in this city a number of very spacious Roman Catholick chapels. Like the buildings of this kind I have seen every where else in France, they show great antiquity in their exterior, while internally, they exhibit much splendour of decoration. As Roman Catholick houses of worship are always open to receive whomsoever may enter, and as they are really places of curiosity, from the paintings and ornaments they contain, I seldom pass any of them in my walks, without taking a view of what is within. On entering lately a very large one, near the suburbs of the city, you can hardly conceive how much my feelings were shocked, to find it converted into a stable, and filled with horses belonging to the military. This desecration took place under the dominion of Bonaparte—Why it has not been corrected since the restoration of the Bourbons, I am not informed. It would appear that the influence of infidelity must have greatly lessened the demand for churches, as well as the power of religious feeling in the community, before such an outrage could be tolerated in a Roman Catholick country.

Great efforts are at this time making to restore popery to its ancient standing in France. Among other means, there is a company of six or

seven missionaries, going from city to city, preaching; and some of them are said to be men of considerable eloquence. At every city they visit, a wooden image of the Saviour is procured, larger than life, exquisitely carved and painted. This image is nailed on a cross, the stem of which is from twenty to thirty feet long; and this cross, after being carried in procession through the city for several days, followed by crowds of devotees, is erected in some conspicuous situation, where it is left to be the object or medium of adoration, after the missionaries are gone. I saw this procession at Aix, but did not at the time know its nature. I find by the crucifixes they have erected, that these missionaries have been before me, in most of the cities I have visited. There is an immensely high one lately set up in the publick square at Toulouse. It has given me strange feelings, to see well dressed people, coming with hasty steps, and dropping on their knees, to offer their supplications, literally at "the foot of the cross."

The contrivances of popery to occupy the publick attention and enlist the senses, by interesting spectacles, is really astonishing, and displays a zeal worthy a better cause, from which Protestants might learn. The annual processions are taking place at this time in this city, and are very splendid. You will understand that the different religious orders belonging to the Romish church, have each, annually, a procession conducted with vast parade. On one day, the blue penitents walk, on the next day, the white penitents, &c. making four or five days together, devoted to these pageantries; and the effort is, for each order to surpass the other, in their gorgeous exhibition. My powers of description are utterly insufficient to give you any adequate idea of these fooleries. Crucifixes, altars, wax candles of immense size, golden censers, with incense smoking, &c. &c. are carried in slow procession, preceded and followed by long ranks of ecclesiastiçks, clad in white, in blue or black garments, down to their heels, walking barefoot, having their heads hid in masks, that give them a most grotesque appearance. Every few minutes the procession halts; bowing, kneeling, every attitude of adoration, takes place, mingled with much singing of psalms. Before and behind, the streets are literally gorged with the multitudes, anxious to enjoy the show. Every window is filled with projecting heads, while the whole fronts of the houses, along the streets where the procession moves, are covered with the finest decorations of curtains, carpets, bedspreads, &c. which the inhabitants can hang out. I have had full opportunity to see the whole spectacle from the window of my chamber, where it would have doubled my gratification had you been with me, to look down upon the moving scene. As matter of curiosity, it is highly worth seeing. But, alas! how grieving is the reflection, that these are the toils in which the souls of men are "snared and taken." It is by these fooleries, that men are seduced to trust the absurdities of popery, as their preparation for eternity, instead of seeking in gospel truth the illumination of their understandings, and the amendment of their hearts. I am sick of such sights; but desire to rejoice for my country and my kindred, that with them the darkness is past, and the true light now shineth. To them may it be given in God's "light to see light clearly."

Yours, &c.

FOR THE CHRISTIAN ADVOCATE.

February 28th, 1826.

Rev. and dear Sir—In the January number of your valuable paper, the

queries of a writer under the signature of *L.* attracted my attention. The queries were doubly interesting to me as one *doomed* to labour in the vineyard, on that part of the American soil, which is styled by *some writers north* of the Delaware, and by some bordering thereon, "*slave holding states.*" I well know, and duly appreciate, the enlarged and just and benevolent views, which you entertain, and have ever expressed, in all matters where *north* and *south* are concerned. Should the following answers to the queries of *L.* be deemed worthy of a place in the Christian Advocate, they are at your service.

Query 1st.—"Are there not two millions of slaves in the republick of the United States?"

Ans.—Not having the census of the different states, which have had entailed upon them by *freemen*, the *curse of slavery*, the writer cannot pretend, accurately to answer. He believes, however, the number to be even greater than two millions.

Query 2d.—"Are not almost the whole of them denied the word of God?"

Ans.—The term "*almost,*" includes a great deal, and is doubtful as to precise quantity or number.—The term "*denied,*" too, is not sufficiently explicit.

Should it be asked, "Are not the greater part of them ignorant of the word of God?" I would reply in the affirmative. Should it be again asked, "Are not many of them 'denied' the word of God?" I should reply, *yes.* Still I must add, the number, although *great,* is *small,* very small indeed, when compared with the number, the *immense multitude* of *white* and *brown Catholicks* in Ireland, and on the continent of Europe, to whom the "unadulterated word of God" is denied. If the Bible, be denied to the slave, it is from the *impiety* and *inhumanity* of his owner. No legal statute can debar him its use and instruction. The *common law,* which is founded in *common sense,* provides for the *duties* and the *privileges* of master and servant. The writer believes no "*slave holding* state" has yet dared to make a slave of the white man, by fettering *his* conscience in this matter, in order to rivet faster the bonds of the African. And should any legislature "*deny* the word of God" to the slave, they, and their wretched constituents, may soon look for the vengeance of that God whose *name* combines in it, *justice* and *mercy.* The page of history is replete with the awful visitations of his providence, on those who have rejected or denied his word, in reference either to themselves or to others. The following brief replies then, may be given to the 2d query of *L.*

1st. *Some* slaves, are by their *wicked owners,* absolutely forbidden the use of the word of God—just as are many poor Catholicks, by their priests and their parents.

2d. Many slaves, owned by masters professedly Christian, are so neglected by them, as regards their spiritual interests, that they live and die in utter ignorance of the word of God.

Query 3d.—"Are not ninety-nine hundredths of them incapable of reading the scriptures?"

Ans.—Here the respondent cannot pretend to accuracy. The proportion of those who cannot read, to those who can, is distressingly great—almost equalling the subjects of the *new emperor Nicholas*—or the lower class of the inhabitants of the island where *Catholick emancipation* is a subject of such deep and heartfelt interest. May the year soon "*roll round*" when "Columna sexaginta pedes Alta," shall be erected in every state—inscribed "Universal emancipation"—and underneath, "Am I not a brother." The instruction of the slave occupies *the heart* and the time of many Southern Christians, and their *number* and *employment* is gradually, though slowly, increasing.

Query 4th.—"Are they not immortal beings, needing the salvation of Christ?"

Ans.—Some have indeed questioned, whether *the blacks* have *immortal souls.* But "*the world with-*

out souls," seems to be confined to the *vicinage of London.*

The writer can see no more difference betwixt this class of human beings and others—than between *black* or *red*, or *yellow*, or *white peas* —*These*, when *broken*, exhibit the *same internal colour* and *texture.* So do *all human beings*, save where there has been some particular malconformation. I think, from all the evidence before him, L. may be perfectly satisfied, that "they are immortal beings," and therefore need salvation through Christ—and *wo to that man, who hath it in his power to help them* to the knowledge of this salvation, and refuseth thus to do.

The 5th Query is—"Are they not within the full view of the American church, and yet, in a great measure, overlooked by this church?"—On this I remark, that the words "full view," when applied to civil, political or religious matters, means a good or perfect understanding of the thing in hand.

The situation of the slave, I reply, is not, in the above sense, "in *full view* of the American church." Many northern members of this church are utterly ignorant on this point. Too many derive all their information on this matter from the "Carr's and Faux's" of America.

The situation of the slave is bad indeed, very bad—more wretched than *some* suppose, though *not quite* so miserable, as *many* think. The writer most ardently wishes that the "American church" were *wide awake* "to the condition of the slave," and the situation of the "slave-holding states." And that *that portion* of it which is *freed* from *this incubus* by the kind providence of God, would *more liberally aid* in *fostering* the *only hope* of their *southern brethren*, the *Colonization Society.* They are indeed "overlooked by the American church;" and it is to the writer a matter of astonishment that this *foster mother of all good*, should cast her eyes over immense and populous tracts of country to the south and west, to light with *such intense interest upon a few small specks in the Pacific ocean.* Still, however, he thinks, a skilful general should direct his view to *the little hills and vales around him*, as well as to the *larger* —and that the latter should be first occupied and *garrisoned*, before his troops are sent out to take possession of the former.

Query 6th.—"Is their lot remembered in the prayers of the church, or in the monthly concerts?"—It is to be feared, that on this point, as well as on others, the "*disinterested benevolence*" of many professing Christians, *carries them too far from home.* It is to be hoped that many ministers and many Christians, bear this subject on their hearts at our monthly concerts for prayer. Indeed, they cannot understandingly sing many of the appropriate excellent hymns in Dobell's selection, without doing so. Yet the lot of the slave is too seldom *specially remembered*, at such seasons. And I hope the inquiry of *L.* will lead both ministers and people, to take the matter into serious consideration.

Query 7th.—"Is there any good reason why they should be disregarded, especially while Greeks are remembered, and distant heathen commiserated?"

I answer, none. Africa once boasted of her Carthage, as well as Italy her Rome, and Greece her Athens. The *coloured man* was then as free as the Greek, or the Roman. In intellect, and in martial and spiritual prowess, Hannibal and Cyprian, were second to few, if to any. And are there not among the race of Africa, wherever they may be scattered, or whatever be their situation, the same intellectual, the same moral powers? Yes, and if unshackled, the incidents of life would call them into action. Every benighted portion of our globe, has claims upon the church of God. But our slave population has peculiar claims upon the American part of it—claims which every Christian must admit. The only difference of opinion seems to be in answering the question, how

are these claims to be satisfied? To emancipate them "en masse," would be as cruel, as to send forth children of twelve years of age to navigate the ocean—or as wild, as to call them to manage our political, or even domestic concerns. They must be instructed and prepared for the *true* enjoyment of *that liberty*, the *Advent* of *which*, Divine Providence, in the "*signs* of *the times*," indicates MUST BE NEAR; whatever the selfishness of the slave dealer may say to the contrary.

In concluding these remarks, permit me, Mr. Editor, to request you, to urge every judicatory of *every branch* of the church of Christ, which may unhappily be located *under this dark cloud*, to impress upon its members *the duty* of so far educating their slaves and servants, as that they may be *enabled* to read the word of God. KNOX.

[The editor chooses to leave the remarks of KNOX without comment, farther than to say, that he most cordially approves the most of them; and that he knows not how any judicature of the Presbyterian church, from a church session to the General Assembly, can acquit itself of aggravated guilt in the sight of God, if any proper effort be neglected to make the slaves within its bounds acquainted with the holy scriptures as speedily as possible; and to exterminate slavery itself, so soon as it can be done without injury either to the slave or to his master. And the editor believes that this might be done in a few years, if all concerned were honestly and heartily disposed to co-operate in effecting this important object.]

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

(*Continued from p.* 158.)

LETTER VII.

A——, Dec. —, 1824.

My dear Mary—I do not know that you, or your brothers had any confidential friends beside your parents. Intimacy with you was sometimes sought by the idle and frivolous, either to preserve the appearance of a good reputation, or to seduce you into their own follies and vices. But we scarcely gave them an opportunity of forming an acquaintance with you. You remember when they called, how quickly you were employed elsewhere than in their company; and that the intruder was left to converse with your parents, to be silent, or to retire. We gave no cause of complaint, for we were ceremonious and civil; but it was not *our* society that was called for, and the visit was not often repeated. Our plan was soon discovered, and they came no more: and your brothers were strictly forbidden to visit their haunts, or their houses—however exalted might be their family, or their rank.

You know that your brothers did not always cheerfully acquiesce in these restrictions. They were sometimes silent, but manifestly displeased; and sometimes they intimated that they "knew not why we were so uncharitable—knew not why young gentlemen, who were so affable and pleasant, were always to be avoided." But they had not lived the days of our years; nor had they the strength of mental vision to "look to the end." They had confidence in their own strength and resolution to resist temptation; but happily for them, we had not the same confidence; for many, as moral as themselves, from wanting their restraint, have "fallen down—wounded and slain."

Give your children no opportunity to learn the art of *deceiving*. I pity the mother whose child can boldly step forth, and without a blush utter a falsehood. "Rather let my child lose her right arm than that look of innocence," said a fond mistaken parent, whose child had that moment, with an assumed look of assurance, told him a palpable falsehood. The parent is indeed

to be pitied, whose want of discernment, or blind partiality, leads him to work the wo of his child, by converting crimes into virtues. If you understand not human nature better than this, resign your charge into the hands of one who does.

Know you not, dear Mary, that modesty is the natural attendant of merit and virtue. A proficient in the art of deception, with a brazen and unblushing front, may come forward and assert a falsehood; while the child of real candour, but of overpowering diffidence, may approach with downcast eye, and a face suffused in crimson, and tell you the whole truth; for the very fear, which suspicion excites, may destroy his confidence.—Here is room for discriminating judgment. If you are at a loss, dismiss the child for the present; but spare no pains, till by evidence, sought from every quarter, you learn the exact truth of the matter, and act accordingly.

One rule for the detection of guilt, will not answer all cases. Let me illustrate this by a short tale. Four individuals were apprehended and brought before a magistrate, on suspicion of having been concerned in setting fire to a house, which had recently been burned. When the first was examined, one of the by-standers remarked, "this man is certainly guilty, *for he is as pale as ashes.*" When the second was examined, another by-stander said,—"it undoubtedly was this fellow, *for he is as red as fire.*" The remark made on the third was,—"this surely must be the culprit, for his guilt is so great, that *he cannot hold up his head.*" On the fourth, the sentence pronounced by a spectator, was,—"assuredly that man is guilty, *for see how brazen and impudent he looks.*" Now it turned out at last, that it was neither the *pale*, nor the *red*; it was neither the *bashful man* nor the *bold*;—*it was a black man* who was convicted of the crime.

I have known some in the highest ranks of life, who made themselves contemptible by the practice of *lying*. Where was their mother's shame, who allowed them to grow up in the habit of a vice so mean? I would not have a liar among my children, for all the wealth of the Indies. If a child grows up with this character, the mother must have connived at the wickedness. Children detected in almost any other fault, may be forgiven at discretion; but let a lie never pass without severe correction: This rule once established in a family, and strictly adhered to, will effectually prevent the crime,—at least it will never become habitual.

I do not know that your daughter can be called *a beauty*; and this may save you some trouble. But should she be persuaded by servile flatterers to think herself a beauty, it would be no less dangerous than if she really was one. A mistake of this kind, is certainly not unfrequent. Have you never seen a young lady, even of *plain* features, labouring under a misapprehension of this kind, and rendering herself truly disgusting, by attempting to assume all the airs which a confessed and finished beauty sometimes thinks herself authorized to take? On the other hand, I suppose it not necessary to persuade Ellen to think herself *ugly*, that she may remain humble. Rather teach her the worthlessness of mere beauty. Show her what Solomon says, when he compares "the fair woman, who is without discretion, to a jewel of gold in a swine's snout." Good sense, an amiable disposition, a well-cultivated mind, joined with modesty, may all be expressed by a set of features not perfectly regular, and by a complexion not wholly combined of the lily and the rose; while a face, in which these latter qualities are united, may express

almost every evil passion. And such an expression does, in fact, too often accompany beauty.

We have more than once seen two sisters—the one an acknowledged beauty—the other plain in her appearance—The former we have seen entirely satisfied without any other qualification; believing she had a claim to the admiration and attention of all around her, simply on the score of her beauty; and suffering pride, malice, envy, and such like evil passions, to take deep root in her heart—We have seen her becoming idle, extravagant, and dissipated; and, in a word, living without cultivating, or appearing to care for, the esteem of any one. Would an inexperienced young man obtain her as his wife? Let him rather purchase a beautiful picture to adorn his house—This may afford him negative comfort; but assuredly the animated beauty, if he obtain her, will drive all comfort from his dwelling. On the other hand, the sister with less attractive features and complexion, has more than remedied the deficiency, by industriously enriching her mind with useful knowledge; cultivating the esteem of her acquaintances by good offices; and what is infinitely more, by seeking immortal youth and eternal beauty, in regenerating grace. But at the age of twenty or thirty, if a comely appearance alone be regarded, has not the early beauty exhibited the fewest charms? She often has; for a long continued vacancy of mind, together with the indulgence of bad passions, has a tendency to destroy the finest set of features; and idleness, with consequent ill-health, necessarily deteriorates the fairest complexion. Now, it was for the mother to have prevented all these sad effects of early beauty; for such evils are not *necessarily* connected with it—No certainly—it is not necessary that we be *homely* in appearance, that we may become *meek* and *humble* in disposition. The possessor of the most perfect face and form may heighten every personal charm, by adding to exterior gracefulness, mental accomplishments and useful qualifications. We will even admit that beauty is *valuable*, when not too highly valued by the possessor—when she does not rest satisfied with the decaying flower, which when it fades leaves nothing truly valuable behind.

Many suppose that learning, to any considerable extent, cannot be acquired by a lady, in consistency with her being fully acquainted with the arts of house-keeping and good management; as if *knowledge* would cause her to despise *duty*. Of all that knowledge, which would indeed have this effect, keep your children forever ignorant. But, Mary, are those females, within the circle of your acquaintance, the most domestic, the most faithful wives, and the best managers, whose minds are the most void of good information. Some there are among the ignorant and rude, who perhaps can perform more manual labour. But place one of these at the head of a gentleman's family; let her assume the management of his house, and the education of his children; and he would blush to introduce a stranger of his own rank there, although his mansion were ever so superb, and his furniture ever so costly. What is his fortune worth to such a man, if it makes him neither comfortable nor respected—Let it be your care to prove by economy of time and money, that it is cheaper to support a well-educated female, than to gratify the vain desires of one whose mind is destitute of learning. Reward the cares of the husband and the father, who so kindly and liberally provides for you, by rendering his home a sweet retreat from every ill. Let him see his children early taught to love him; to meet with joy his glad return;

early to lisp his name with the fondest affection; and in confidence to tell him all their little tales of joy, or wo. Above all, let him see them, under your tuition, preparing for future usefulness. With conscientious fidelity perform every duty of your station. Let your strict attention to his comfort and to the welfare of his family, induce him to love that BOOK, from which you derive all your rules of faith and practice. Let this be a powerful motive with you for keeping your house in order: And let neatness, and elegance of taste, be its principal ornaments. Never teaze your husband for expensive articles of dress, or furniture, or equipage. The intelligent matron knows that these are only the playthings of youth—the *hobby* of the vacant mind. Your own experience with respect to these, may have taught you that Solomon truly said, "Vanity of vanities, all is vanity—and vexation of spirit."

In this age of Christian benevolence and exertion, plainness and simplicity are happily becoming fashionable. Is the costly lace, the superb picture, or expensive drapery with which "the window is o'er-hung," any real ornament, so long as "the house of God lieth waste;" or when the family of your minister needs the comforts of life; or when you have nothing left to cast into the treasury of the Lord? Let no fashionable follies—no silly fancies of any kind whatever, prove that you want *consistency of character;* or that you are regardless of the peace of your husband. Let it appear by early rising, diligence and activity, that you redeem all the time which is devoted to books. Let your books be well chosen; and make application, in common life, of the maxims which they contain. The female pedant who thinks herself exalted by her superior attainments above the common duties of life, is, by the admission of all, truly despicable. (*To be continued.*)

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 222.)

Lahaina, Island of Maui, January 1st, 1825.

My first note at the present date, my dear sister, must be retrospective, at least in part. Since closing the public journal six weeks ago, I have kept brief notes only of passing occurrences, owing principally to a visit to Oahu—to the full occupation of my time with other duties while there, and to the accumulation of business during my absence, which required immediate attention on my return. We have also been much engaged during the last month, in making preparations to go to Oahu, by the first favourable opportunity, to spend the winter. The duties of the station at Honoruru, including at present the formation of one or two new books, and the superintendance of the press, are such as to make it desirable that Mr. Bingham should have an assistant preacher, at least for a few months; and several circumstances combine to make it most proper that myself and family should be the persons to remove there.

My passage to Oahu, was in the whale ship Enterprise, captain Weeks. This gentleman is among the most esteemed of the friends we have met in the Pacific; and in his officers, crew and ship, we have taken a lively interest: so much so indeed, that on my own account I felt no regret that (from the interruption of the regular trade wind, which is not unfrequent at this season of the year) we were nearly a week, in accomplishing a passage usually performed in a dozen hours. Nothing of particular interest occurred while I was at Oahu, except the departure of two or three vessels bound directly to America; and after a pleasant visit of three weeks, I returned in one of the native pilot boats. As usual it was greatly crowded: and rather than endure the heat and filth of the cabin, in which a birth was assigned to me, I lay the whole voyage on the taffrail, a single timber extending across

the stern. Fortunately we were out only twenty hours, including the whole of a night, however, during which it rained.

On reaching home, I found our dear H. and Charlie, both much indisposed, in which state they remained for a fortnight. For many days of that time, not only they but all the family, were shut up entirely, on account of the weather; first, by a storm of wind and rain from the south, so violent as to oblige us to close every window and door, and to resort to candles for light, in order to escape the heaviest of the gale, which still swept through the thatch of our huts; and afterwards by a powerful trade wind from the north, which rushed on us from the Morokoi channel, and made our situation almost equally unpleasant and uncomfortable.

The rain was more uninterrupted and of longer continuance than any we have yet experienced at Lahaina, and the air cooler than we had yet known it: during one or two nights the mercury in Fahrenheit's thermometer, stood at 64° and 66°, and did not rise in the daytime higher than than 70° and 72°.

The state of the people has been progressively interesting. I brought one thousand spelling books with me from Honoruru—five hundred for this station, and five hundred for Kairua; but so importunate was the demand for them, from the moment they were known to be in our possession, that we were obliged to appropriate the whole number to the new schools established here; and before the end of the first week there was not one hundred left in the depository.

The solitude of our situation, as respects civilized and Christian society, was pleasantly interrupted last week, by a visit of a few days from the brig *Col. Young*, of Calcutta, on a voyage from South America to Bengal. The master, captain Potter, and Mr. Dowell, an English merchant of the East Indies, a passenger in the vessel, were both agreeable and gentlemanly men—especially the latter, who to an apparent acquaintance with "*men and manners*," added much of the polish of high life. They visited us frequently while they remained at anchor, and we dined with them on Christmas. After many kind and polite attentions they took leave of us, and proceeded on their voyage, on the afternoon of the 26th ult.

Thus, my beloved M. you have a hasty outline of the last six weeks with us; and to the present date, when we all enter on another of the larger divisions of time. Not one word of all that has befallen you and yours, during the whole year just past, has reached us—though, doubtless, much has taken place within your own walls, and the circle of our immediate family friends, of deeper interest to us, than any thing we have transmitted or can transmit from the loneliness and almost unchanging sameness of these dreary abodes. We hope, however, before the return of the spring, to be favoured with accounts from you, at least as minute as the details with which now, for more than two years, we have troubled you.

I have just had a more serious debate in my own mind, than at any former time, as to the advantage of continuing to write to you in the *form* I have thus far done, or not. I have thrown so little that can interest into my past journals—all that I have said of the scenery and natural productions of the islands—of the people—their general appearance—manners, habits, &c. &c. has been so very incidental and common-place, that I am almost discouraged, lest you should think such communications *on nothing*, a loss of time to both of us. I have been led to continue them thus for a time, only from the hope that they might become more worthy your attention in these respects; but experience teaches me to fear, that my duties as a missionary will compel me to write to you hereafter, even in a more hasty manner than I have yet done; and neces-

sarily cause all that I say to be of the same desultory and imperfect character as the past.

You must remember, that the situation I am in, and the various and constant calls on my time and attention, place me in very different circumstances from the visiter of a few months, or a year, at the islands, or of the voyager who comes only to explore them. These have nothing to confine them day after day, and month after month, to the narrow limits of a single settlement or village, but are at liberty both in body and mind, to scour the country through valley and over mountain, till they have filled their note books with observations, and their portfolios with drawings—whereas we are so situated in a variety of respects, as to make an excursion of a day, a matter of consultation and considerable previous arrangement. For instance, we do not think it proper that Mr. Richards and myself, should both be absent from the mission houses at the same time, except for an hour or two: the duties of the mission almost daily call one of us away more or less, and the other, of course, feels it necessary to remain near the premises.

Impediments of this kind are so various and almost constant, that I have never yet had a convenient opportunity of visiting even the mountains that rise within three miles of the sea side, and whose winding glens, dark forests and towering summits, as seen from our enclosure, promise a rich compensation to the lover of nature, for the toil that would accompany a visit to them. This would not have been the case, however, were a walk of an hour or two, or of an afternoon or morning, sufficient for the excursion. A long day, at least, would be necessary to enable one to ascend the nearest of the mountains, and reach home again before night. In going, there must also be a choice of time, for it very frequently rains on the tops of the mountains, at all times of the year, and nine times out of ten, they are covered with clouds. A guide would be necessary, and persons to carry water, &c. &c. so that you must not condemn me for a want of curiosity and taste, in having lived for eighteen months in full sight of some of the most picturesque and lofty mountains of the Pacific, without visiting them, till you have taken into consideration the preparations necessary for the undertaking; besides the want of leisure and the difficulty of leaving home, even for a day in continuance. Every deep valley, and every elevated peak, about "the *sources of the Susquehanna*," can testify to my love of rambling, and were it equally accessible, the finest scenery of my adopted country should bear witness to my love of "the sublime and beautiful:" but were I again with you, I could cross and recross one half the hills that encircle your lovely lake, in less time and with less fatigue, than I could pass up the nearest ravine, or ascend the lowest of the mountains in our vicinity.

Should we live, Mr. Richards and myself design, in the course of a few months to make the tour of Maui; in which case, I may have it in my power to give you a full description of it, with a variety of other matter. It has also been proposed that I should make the tour of Oahu, in company with Mr. Bingham, during my anticipated visit this winter, which will also afford matter for the pen and pencil: in both cases we have a double object in view—observations on the islands, and the preaching of the everlasting gospel to their numerous population.

In keeping a journal for you, my dear sister, I have better evidence than in many cases in which I am more desirous of discovering it, that the principle of action is "doing to others as I would have them to do to me:" and selfishness, if nothing else, prompts me to extend the principle to the matter and manner, as well as to the simple act. You will indulge me, therefore, in introducing, that kind of information of ourselves, which we are most solicitous to learn of you and yours. We feel the deep-

est interest in knowing, not only the more important events which would reach us through others, were you not to write at all, but *home scenes* also, which none but your own hand, or that of one of the family, can pourtray. We wish the outline of your daily pursuits and ordinary engagements—what books you are reading, with your critique on them—what correspondents you have—what company you entertain—sketches of your excursions from home to Schenectady and Troy—to the city—the springs, &c. &c.; in fine, a brief record of your life.

Something of this character, though from our situation necessarily less various and interesting, we will continue to transmit; not, however, without the sure expectation of receiving from yourself and our fair cousins, (to whom it will be an improving, and, if on no other account, because so great a happiness to us, pleasant exercise) a return *in kind*.

The blessings of a new year meet us in circumstances of more than ordinary quietude and regularity, and the order of our little cabin, is more systematic than it has been since our establishment on the islands. We would count it among the highest of our joys, were the distance to which we are removed, such, as to allow of an occasional visit from you; but this can never be, and we must be satisfied with giving you from time to time, a glance at us as we are day by day, through the only medium of intercourse now left to us.

The sketch of a day at present will give you the regular engagements of a month; and in its peaceful progress, I can assure you, we find no inconsiderable degree of contentment and happiness. We generally rise with the sun, and spend the first hour in religious and devotional reading—breakfast at eight o'clock, (a *frugal* meal, as we are entirely out of butter, sugar and coffee) and immediately after, we have family worship, consisting of a hymn or chapter in the Bible in order (at present one of the psalms) and prayer. The hours from 9 to 12, Mr. Richards and myself devote to the study of the native language, and to the preparation of exercises for some one of the native religious meetings. At 10 o'clock in the morning, and at 5 in the afternoon, *Kekanonohe*, the youngest queen of Rihoriho, and one of her favourite female friends, an interesting and intelligent girl of fifteen, come with their retinue to study, under the direction of Mrs. Stewart; while the young princess and another scholar visit Mrs. Richards, for a like purpose, at the same hours.

After dinner we devote an hour to miscellaneous reading, of which the periodical publications, &c. sent from America, and our united libraries, form a tolerable collection. I have begun the year with *Mason* on *Self Knowledge*—a work well suited to the season, and worthy, at least the annual perusal, of all who would improve their time to the best advantage, and exercise their powers to the highest good of themselves and their fellows. I then visit some of the schools, of which there are several in spirited operation, under well qualified native teachers,—call on some of the chiefs, and afterwards take a walk for exercise, generally to our garden, about a half mile from the beach, on the plantation given us by Karaimoku, on our first arrival at Lahaina. In these walks I am sometimes accompanied by H. and Charlie, while Betsey is engaged in a fine school kept by her every afternoon, in the chapel adjoining our yard.

As to our evenings, though it is now our winter, they are ushered in with little of that *luxury* of *comfort*, which the Christian's poet must often have felt, before he could so sweetly have sung,

Now stir the fire, and close the shutters fast,
Let fall the curtains, wheel the sofa round,
And, while the bubbling and loud hissing urn
Throws up a steamy column, and the cups
That cheer but not inebriate, wait on each,
So let us welcome peaceful evening in;

—and the rich enjoyment of which I myself have so often known at your own cheerful fireside—still they are the pleasantest portion of the day. Our yard is no longer crowded by noisy natives, whose chiefs are lounging about our writing desks and work table. Charlie forgets his mischief and his play, in the sweetness of infantile sleep—all out-doors is silent except the restless surf, and we are left without interruption, renewedly to apply ourselves to this unformed language, that we may be qualified for more extensive usefulness in the stations we occupy. At 9 o'clock, we turn to the Bible, which we are studying with Scott and Henry's Commentaries, and after an hour spent in reading, and in passing an examination on the portion which occupied our attention on the preceding night, we again have family worship, and retire to rest usually between 10 and 11 o'clock.

Our regular public duties with the natives are, two sermons on the Sabbath; a weekly lecture every Wednesday afternoon; a meeting for conversation and prayer every Friday afternoon, and the monthly concert on the first Monday of every month. We have worship in English every Sabbath, but only read a sermon, unless there are ships at the anchorage. Such, my dear sister, is the employment of our time in this heathen land, and such the routine of duty which our little cottage in a greater or less degree daily witnesses; and had we, in addition to our present sources of happiness, only a ready, were it but an occasional, access to the society of those precious friends, around whom, far as they are from us, our warm affections are daily hovering, I could most sincerely exclaim,

"O blest seclusion from a jarring world
Which we, thus occupied, enjoy!—
Had we the choice of sublunary good,
What could we wish that we possess not here?
Health, leisure, means t' improve it, friendship, peace,
And constant occupation without care."

I have already prolonged this (I fear) tedious commencement of another communication, far beyond my intention when I took my seat—still I must add one word about our dear boy. He seems to have partaken of the spirit of good resolutions, with which we all wish to enter on a new year. To-day, in the middle of the afternoon, he came to my desk with a Bible and Psalm book in his arms, saying "Holy Bible—father pray"—and this evening the moment he was seated in his chair at the table, he turned to his mother and said, "Mrs. Stewart (the only name by which he has ever addressed her) *be still*—Charlie pray," and placing his hands over his face, leaned his head in silence on the table the ordinary period of asking a blessing. He cannot yet join us in our studies, &c. (unless it be to repeat the alphabet, most of the letters of which he has known for some weeks past) but is indeed a precious addition to our little society.

Reviews.

The following Review, extracted from the London "Congregational Magazine," for July, 1825, is from the pen of a distinguished Christian scholar. We republish it, because it illustrates truths and facts which go to establish, most conclusively, the verity of the sacred records, in opposition to the speculations of infidels. So far is it from being a fact that mankind have, according to the infidel theory, gradually advanced to refinement, from the savage state—from a state in which Lord Monboddo maintained that they had tails, like monkeys—the truth is, that man was furnished with a fund of

knowledge by his Maker at his first formation; that this original stock of information was improved to a great extent by the antediluvians; that the postdiluvians retained the small portion of this knowledge which could be preserved by a single family; and that this pittance of science and information formed the fountain, in the land of Shinar, whence all the streams of knowledge and civilization issued forth to the world. Those who wandered far from these streams, into distant and solitary regions, gradually lost the knowledge possessed by their progenitors, and fell into a state of absolute barbarism and savagism. Nor is it true that those who have once sunk into this state, do ever rise from it by their own unaided efforts, or without extraneous assistance. To assert that they do, is a mere gratuitous assumption, unsupported, we believe, by a single fact in the history of the world. All experience shows that it requires the most patient and long continued efforts, to introduce civilization and refinement among savages. Indeed we may safely assert, that this effect has, in modern times, never been produced, to any considerable extent, without the powerful influence of religion, joined with other means which have been used for the purpose. Christians and infidel philosophers are directly at issue on this point; and in no instance is Christianity entitled to claim a more decided victory, than in the controversy which relates to this subject. The cause of missions too connects itself with this subject. Infidel philosophers sometimes profess to take a deep interest in the extension of civilization, knowledge and refinement.—Then let them be advocates for Christian missions; or else let them, in opposing those missions, allege something better than mere reasonings a priori—Let them point us to some facts, to one fact at least, to show that a nation or tribe of savages has been civilized without the aid of religion. We do not believe that such a fact can be produced. The consequence that follows obviously is, that every man whose benevolence prompts him to desire the melioration of the condition of a barbarous people, ought to befriend and aid Christian missions —for we think it will not be made a question whether another system of religion may not be better calculated to produce the effect contemplated, than that which is contained in the Bible.

We much wish that the work of which the following short review is given, may be reprinted in this country.

The Advancement of Society in Knowledge and Religion. By James Douglas, Esq. 8vo. 9s.

The intellectual history of the human race, treated in close and unbroken reference to the prominent *land-marks* which revelation affords, and displaying the pointings which begin to appear, of an improvement more general and higher than has yet been known in the best periods, or the choicest spots, is a work of no ordinary enterprise and difficulty. Doubtless some sections of the undertaking might be filled up without great labour or unusual talent, but the connexion of the multifarious parts, the succession of the many stages, the discrimination of the chief causes, and the judicious display and contrast of the light and shade which are in almost constant play over the whole scene, require a mind of no ordinary comprehension and no common acquirements. Indeed it is a task that can be accomplished thoroughly by no one hand: the field is too vast, and the qualities requisite for its analysis so various, that little more can be done by an individual, than either to execute a single section, or present a mere sketchy or outline exhibition

of the whole. Yet the attempt is magnanimous and noble; and to have displayed but the general bearings, though with many imperfections and breaks, is a work of high merit and of intense interest. For if the advancement of terrestrial geography is important, and he who contributes but the soundings of a single new bay, or the outline of a single coast, is counted a benefactor to the human race and to true science; what honour shall be adequate to his merit, who can *map* the moral and intellectual geography of the various nations and ages of the world, and give us in a single chart, all the descending and ascending stages of human society, from the creation to the consummation of the globe. This is, indeed, to furnish nothing short of a historical exposition of that fine saying of Plato, νους εστι βασιλευς ουρανου και γης. *Mind is king of heaven and earth.* Whether the ancients generally entertained the doctrine of the supremacy of the mind, as was maintained by Macrobius and Porphyry, or not, is scarcely worth a dispute; but assuredly the history of the human race supplies much to illustrate and render plausible the Platonic philosophy, and to lessen the degree of our astonishment that such principles should have received the approbation and support of men so eminently endowed. In the absence of a purer light, and a more authoritative judge, it is rather surprising that the Grecian philosophers attained so exalted a conception, than that they rose no higher. Their philosophy, like their navigation, was bold, considering the principles which it had to depend upon; but both being destitute of the *infallible* and the *universal*, dealt rather in expedients than in laws; while the greatest proficients never rose in the one above the character of coasters, nor in the other above that of speculators. They touched on all shores, but left the seas untouched; they treated upon all questions but settled none: they had as little notion of a hand that could guide them across the mazes and the gulfs of their philosophy, as of an instrument that should mark a sure path to the navigator in the absence of light, and on the surface of a limitless ocean. Hence their philosophy, like their navigation, was feeble and inefficient; yet the notion of Anaxagoras,* *that mind, or intellect, being an autocrat, and unmingled with any other power, orders and pervades all things*, contains in it a sublime notion, the germ of the present interesting volume, and the principle which yet remains to be more amply developed in the upward march of intellect to virtue, happiness, and God.

Without stumbling upon the indistinct and ill-assorted notions of pagan philosophers, upon the nature, capabilities, and relations of human intellect, and without sanctioning the far less sober and profound views of modern perfectionists, a theory may be maintained to which all the facts of universal history shall respond, and with which may be linked the brightest anticipations of the philanthropist, and the fairest visions of the reformer. That which in the past has perplexed and shipwrecked the speculations of infidel philosophers, and that in the present, which has so often made them desperate and frantic, falls into its place in the true theory, links on with all the other parts of the mundane history and system, answers to the inspired record, word for word, fact to fact, principle to principle, and leaves that sacred authority in full possession of the right to unfold to the eye of hope fairer visions than the pencil of poetry ever drew, and as real as any that the pen of history

* Αυτοκρατορα γαρ ουτα αυτον και αμιγη μιμιγμενον παντα φησιν αυτον κοσμειν τα πραγματα, δια παντων ιοντα.—PLATO *in Cratyle.*

ever recorded. Monboddo, Hume, and a host of inferior imitators have attempted to speculate upon the philosophy of human history, but they have all proved themselves not more at variance with the decisive and general testimonies of revelation than with the admitted facts of human nature and profane history. They refused to steer their course by these ascertained *soundings* and *bearings*, and the result was, they were either lost in an ocean of perplexity, or made a blind voyage round the misty island of their own theory, and then gave themselves out as circumnavigators of the globe. The Germans have subsequently indulged their moody genius in endless speculations upon various departments of this vast subject, and in some general theories, both historical and prophetic; but like most of the speculations of the infidel philosophers of France and England, who had preceded them, their theories have been as full of dreams as void of truth, and as repugnant to an enlarged induction of facts as to the testimonies and prophecies of revelation.

Mr. Douglas is a philosopher of a different school, and under the guidance of a heavenly star he has performed a voyage of greater extent, of more accuracy, and of infinitely greater promise than any or all his predecessors. The title of the volume contains no adequate idea of the extent and variety of the matter, nor of the difficulty and complexity of the subjects discussed. It is an outline of the intellectual history of the human race, containing a delineation of all the principal eras of social advancement, and a display of those present circumstances which appear pregnant with promise and hope, in reference to the moral and religious advancement of the whole race.

In describing a treatise of so complicated a character, it is much more easy to present an analysis, than to afford an adequate view of the research which every page exhibits, and of the ability with which the whole is executed. We cannot express the admiration we feel of the general design and plan of the author. The principles which he has adopted, and the lights which he follows, command our highest veneration; and if, in the subordinate parts, we find the execution not minutely accurate, or the fillings-up not so perfect and well executed as the more general sketch, it is neither to be wondered at nor severely censured. There is room in so vast a subject for considerable diversity of opinion, and it was hardly to be expected that the same hand which drew the masterly outline, should execute all the drapery, colouring, and detail with equal ability; or that the first describer of the theory of the whole orb should succeed equally in the interior delineations of every country and every coast, or in the history and description of every tribe.

The work consists of five parts, or distinct treatises, each adequately subdivided. The *First* traces the *past* advancement of society from the earliest condition of mankind down to their modern state. The *Second* is denominated *the Future*. The *Third* treats of *the Advancement of Religion at Home*, which includes a view of those hopeful agencies which are now at work, and which the author conceives will continue progressively to advance religion at home. The *Fourth* is devoted to *the Advancement of Religion abroad;* and the *Fifth* to the *Tendency of Age*.

The first of these lectures will, it is obvious, require the largest share of information, discrimination, and acuteness, to execute well. And, at the same time, it would be by far the most interesting and instructive part of the discussion, supposing it adequately treated. That the hand of a master is visible in every part of this section, we are persuaded all our readers will admit, when we

shall have submitted some passages to their attention; at the same time we must premise, that, in such a work, the separation of a passage from its connexion, subjects it to great disadvantages—the previous views and reasonings being often essential to support, or render intelligible, the succeeding. We shall, however, endeavour to guard, as much as possible, against this evil. After some introductory paragraphs, he treats, first, of the early Condition of Mankind; then of the first Monarchies; then of the Grecian Republics. The following citation contains the author's views of the early condition of mankind.

"The Mosaic records secure us from an error into which philosophers, who trust more to their own conjectures than to the Bible, have generally fallen. It is requisite for clearness and precision to reduce every thing to its simplest elements, and from its least modified state, to enumerate the changes it undergoes, and the additions it receives; but what is allowable in a work of which the sole aim is simplicity, may be very erroneous when considered as matter of fact; and though, in a treatise which accommodates itself to an arbitrary method, and not to the truth of events, mankind may be represented as passing from the occupation of hunters to that of shepherds, and then from pasturage to tillage, and a life in cities, yet, the error is great, if we mistake the process of our own minds for progress of the human race, and imagine that men must first have existed as savages, because the savage state stands at the head of our own artificial system.

"And yet this misapprehension is the sole support of a theory which is alike refuted by the evidence of revelation, and by the situation of the ancient world; from the sea of China to the German Ocean, tribes, too rude to have tamed the wild animals for their own use, were in possession of domestic cattle, and beyond the bounds of civilization the pastoral state alike prevailed in Asia, Africa, and Europe. The only exceptions strengthen the general rule: some hunters, scattered over ranges of mountains; some fishers, amid wide intersecting lakes, or some tribes deprived of their cattle by the severity of the climate towards the Icy Sea. In this respect, the New World is contrasted with the Old, and in this very contrast affords an additional proof that the pastoral state has preceded the savage, since its savage inhabitants, with the strong marks of their Scythian descent, will be generally allowed to have sprung from a race in possession of numerous herds, and the only assignable cause of the difference between the hunters of America and their pastoral ancestors of Upper Asia, is the intervening sea, with the want of barks of sufficient burden to transport their cattle.

"The appearances of society, over both the old and the new continent, exactly tally with the effects which must have resulted from the dispersion of mankind, as described by Moses; a dispersion which took place after a common sojourn, for a length of years, in a country favourable for the increase of their flocks; and after having had long access to the arts and knowledge of a still earlier race by the long lives of the Patriarchs, who formed a link between the Antediluvians and Postdiluvian World. The light which spread over the earth, may be traced to the plains of Babylon as its centre, and the barbarism and the depression of the different tribes of men is shaded more deeply, according to their distance from the parent seats of mankind, and the difficulties of their journey.

"It is from this one fount of emanation that the first vestiges of thought and improvement are derived, which are common to all nations and languages; and which have been assigned, even by infidel philosophers, to one primitive race, the stock whence the many families of the earth have sprung; who have left behind them resemblances and affinities in the remotest languages, and recollections, however disguised by fable and mythology, which refer to a period when all the earth had one common history and interest.

"Thus the time which elapsed between the deluge and the dispersion of mankind, must be looked upon as the first period of civilization. No doubt owing to the early invention of arts among the descendants of Cain, and the long life of the antediluvians, so favourable to the cultivation of science, great advances would be made, and commanding heights of knowledge, would be reached, by men, who could not complain, like Theophrastus, that nature had denied them that length of days for cultivating their reason, which she bestowed upon many irrational animals; but it is not by the mass of knowledge that existed before the deluge, but by the remnants that were preserved in the ark, that after times have been affected and benefited. To form some conception of the change which ancient science would undergo in the hands of the postdiluvians, we may imagine what

would be the fate of a varied and copious language, which, after abounding in works of every character, came to exist only in the speech of a few individuals; how the additions by which it had been enriched would fall into disuse, and the language itself would return to its first rudiments and primitive simplicity, while the derivatives would occasionally remain, and the roots from which they had sprung be forgotten; the same would it fare with science, reduced to the same circumstances, the higher and more speculative parts would be forgotten, the application might be retained without the principle, and the elements might rest behind as witnesses of the perfection to which knowledge had been brought, and of the advanced state of the sciences from which they had been separated.

"Possessed of the relics of ancient language and of ancient knowledge, a new population rapidly multiplied in the land where nature planted the olive and Noah the vine, and wandered, with their increasing flocks, beneath that serene sky where the stars were first classed into constellations, without fixed habitation in the country of their transient pilgrimage, previous to their spreading anew the tide of life over the dispeopled earth, and rearing in the wilderness once more the dwellings of men.

"It is this period of universal intercommunity which has given an indissoluble bond of connexion to the far scattered family of man, and irresistibly carries back whatever holds of high antiquity to the common origin of the species. Among the remotest races, dissevered by vast ages, and unnavigated oceans, fragments of language, tradition, and opinion are found, which piece in together, and when united with every remnant, from every distant region, almost recompose that body of transmitted recollections, which, surviving an earlier civilization, and an almost universal catastrophe, was separated and dispersed over the earth, by the separation and dispersion of mankind."—pp. 10—15.

Of the general accuracy of these observations there can remain little doubt, though some notice might properly have been taken of other opposing accounts of the early condition of mankind, and something more formidable might have been alleged against the speculations of infidels. But we are indisposed to point out defects amidst so much that is excellent. After treating of the first monarchies he approaches the Grecian and Roman eras, and here, as we expected, the author is both more copious and more eloquent, though, at the same time, from the very nature of his subject, he is more open to objection. It is no easy task to give our readers a fair specimen of the manner in which the author has executed this part of his undertaking, but we shall select a paragraph or two as a specimen of the whole.

"An influence, highly favourable to the Grecian States, consisted in their internationality. Greece, indented and mountainous, was severed into many states, but all peopled by one primitive race, speaking the same primitive language. In its many states advancing together in the career of civilization, it resembled modern Europe; but the intercommunion between them was far more intimate and effectual, from their lying within a smaller compass; and from their speaking the same language; yet not merely one language, but rather many dialects, which had each its peculiar excellence, and left untouched the originality of the rest. A faint example of the advantage of this may be found in the Scotch verses of Burns, which had all the freshness of youth when the contemporary English writings bore strong marks of the decay of age. This variety of dialects not only gave a freshness and originality to the poetry of the different states of Greece, but allowed the riches of all to be transfused into each without the strangeness of thoughts, which, when translated, are seldom more than half naturalized, and exempt from the loss which a difference of idiom inevitably occasions. From these multiplied sources of abundance arose the copiousness of Grecian genius and literature; and hence proceeded many of the advantages which Homer possessed over other poets. The seeds of poetry are the events of dark ages, increased by tradition, and expanding with the growing imagination of men, who are passing from obscurity into light. These traditions, after receiving the colour of the popular fancy, in their second stage, are moulded by the imagination of the earliest and often forgotten bards; and after this comes the season favourable for the appearance of a great genius, who has every thing prepared for his advent in the workings of the popular mind, and in the efforts of his ruder predecessors; and who, by giving to the materials already existing their third and finished form, appropriates them for ever, and perpetuates their glory and his own. Such was Homer, who, like his own Ulysses surveying many men

and many cities, was enabled to collect the popular poetry of his country—poetry more varied from the moral situation of Greece than ever existed before or after, and filled the inexhausted stream of his inspiration from a hundred springs. It is not wonderful that works which were enriched from such various sources, should in their turn be a fresh source of endless variety, and that the diversified forms of poetry should be traced to Homer, as all the prismatic colours are refracted from the light of the sun."—pp. 32—34.

Beautiful and eloquent as is the principal part of this extract, the illustration of the peculiar excellence of the Grecian dialects from the Scotch verses of Burns, is one of the least appropriate, and most objectionable parallels the author could have found. For neither is it true that Burns's verse had, on account of the Scottish dialect, the freshness of youth—nor did the contemporary English writings bear the strong marks of the decay of age. The charm of Burns's muse to Scotchmen was rather the *revival* of a dying dialect, and to Englishmen his *dialect* had no charm, either as a youthful or an aged one; since it was utterly unintelligible without the aid of a translation, and interested partly on the ground of the novelty of such barbarisms, shaped and pared into harmonious verse, and, partly, because such novelties were connected with a genius altogether enchanting and rare. The dialect in which his muse sang, instead of having *the freshness of youth, and charming all readers, when the contempory English writers bore strong marks of the decay of age*, was the temporary revival of an uncouth phraseology, and an artificial resurrection of antiquated idioms, which, even to Scotchmen, were not half intelligible; which no genius but that of Burns would have attempted to revive, and which no one, since his day, has dreamt of renovating—though they will live in his writings, and in them alone, as a bright and sparry incrustation formed upon decaying relics of antiquity, or upon the vile fragments of straw and stones, and such like rubbish.

A SERMON ON THE DOCTRINE OF THE TRINITY. *By E. Cornelius, Pastor of the Tabernacle Church, Salem.—Published by request of the Church.*

After a careful perusal of this sermon, we determined not only to give an analysis of it, but to extract from it largely. The want of space in our present number, forbids us to execute our purpose—Our notice of it must be very short and summary—The text of the discourse is Ephes. ii. 18. "*For through him we both have access by one Spirit unto the Father.*" From these words, after a pertinent introduction, the preacher proposes to show—"I. What the doctrine of the Trinity is. II. The proof of it. III. The practical importance of it." These particulars are severally treated, in a brief, clear and masterly manner. We cannot say that any new views of the subject are unfolded, or that any new proofs of the all-important doctrine of the Trinity are adduced—This indeed was not to be expected. But we do say, that never before have we seen *right* views of the subject, and a clear and impressive statement of the *old* proofs, brought within the same compass. Nor has this been effected by a dry and unconnected statement of facts and positions. The discourse is altogether an *interesting* one. We earnestly recommend its perusal to our readers; and take the liberty to suggest that a cheap edition, in the form of a tract, should be published and widely distributed.

Literary and Philosophical Intelligence, etc.

Temple of Diana.—The temple of Diana at Ephesus, after having risen with increasing splendour from seven repeated misfortunes, was finally burnt by the Goths in their third naval invasion. The arts of Greece, and the wealth of Asia, had conspired to erect that magnificent structure. It was supported by an hundred and twenty-seven marble columns of the Ionic order. They were the gifts of devout monarchs, and each was sixty feet high. The altar was adorned with the masterly sculptures of Praxiteles, who had, perhaps, selected from the favourite legends of the place, the birth of the children of Latona, the concealment of Apollo after the slaughter of the Cyclops, and the clemency of Bacchus to the vanquished Amazons. Yet the length of the temple of Ephesus was only four hundred and twenty-five feet, about two-thirds of the measure of the church of St. Peter's at Rome. In the other dimensions, it was still more inferior to that sublime production of modern architecture.

In Westminster, (London) the aggregate number of *suicides*, from the year 1812 to 1816, inclusive, was one hundred and twenty-nine, being an annual average of 25 4-5ths; and, from the year 1816 to 1824 inclusive, one hundred and twenty-nine, making an average of 20 1-8th a year. The number of men who committed suicide exceeded that of the other sex in the proportion of five to two; and the disposition of juries to assume insanity as the cause of self-destruction, is strikingly illustrated by the circumstance that, out of the whole number of suicides above mentioned, there are only five cases in which a verdict of *felo de se* was returned.

Arctic Expedition.—The New York Albion states, that despatches were on Thursday last received in New York from captain Franklin, by way of Canada, and forwarded to England. It is not known what are the contents of the despatches, or where they were written, but it is supposed that they were forwarded from the shore of the Great Bear Lake, in 65° N. 129° W. where captain Franklin was expected to take up his winter quarters. The last previous accounts from him were dated on the Asthabasco Lake, on the 25th of July last, when it was his intention to leave the Great Bear Lake in the spring of 1826, for Mackenzie's River, and the Polar Sea.

The celebrated Orientalist, Professor Vater, died at Halle, on the 16th of March. Among his esteemed works are the continuation of Adelung's Mithridates, a Hebrew Grammar, a Russian Grammar, Table's Ecclesiastical History, &c.

In July last, the Pollux, Dutch sloop of war, captain Eeg, discovered a new and well peopled island in the Pacific, to which the name of Nederlandich Island was given. Its latitude and longitude laid down at 7° 10′ S. and 177° 33′ 16″ E. from Greenwich. The natives were athletick and fierce, great thieves, and from showing no symptoms of fear when muskets were discharged, evidently unacquainted with fire-arms.

Preservation of Lemon or Lime Juice.—Lemon or lime juice, according to the experiments of Capt Bagnold, may be preserved without the addition of rum, spirit, or any other substance, by the process, well known and practised, for the preserving of green gooseberries and other fruits for domestic purposes. Lime juice was expressed from the fruit in Jamaica, in September 1823, strained, put into quart bottles and carefully corked; these being put into a pan of cold water, were gradually raised to the boiling point; they were retained at that point for half an hour, and then allowed to cool. A bottle opened in April 1824, was found to contain the juice in the state of a whitish turbid liquor, with the acidity and much of the flavour of the lime, nor did it appear to have undergone any alteration. The same juice again bottled and heated, was set aside till March 1825, when, upon examination, it was found in good condition, retaining much of the flavour of the recent juice.—*Trans. of Soc. Arts.*

Alabama Salt.—It is stated in a late Mobile paper, that the "Alabama Salt Manufacturing Company" have commenced the manufacture of this important staple commodity. The works of this company were nearly completed, and, it was supposed, would answer the most sanguine expectations of the individuals interested. The Alabama salt is white and beautiful, and holds a middle quality between the Liverpool blown and ground salt. Sufficient quantities have been already manufactured to test fully the experiment, and no doubt is entertained but that the enterprise of the company will be crowned with success, and that they will be able to supply the whole State with this article, at a reasonable price.

Interesting to Farmers.—We have seen

this morning a lamb from a stock, originally of Caraman, in Asia Minor, called the camblet woolled sheep, only three months and a half old, with wool, from three to five inches in length, covering his whole body. We are no judges of sheep and wool, but we are told by those who are, that this breed is well worthy of the attention of farmers.—*New York Evening Post.*

From the Sag Harbour Corrector.—On heaving-out the ship *Thames*, now repairing in this port, part of the sword of a fish was found in her keel. We have been particular in gaining all the information we could of this curious fact.

It appears that the fish struck his sword between the main and false keel, forcing the one from the other, upwards of two inches, although secured together by seven eight-inch copper bolts, and not over thirteen inches apart, and very near one, the heads of which were drawn into the false keel, which was of sound oak 12 by 4½ inches, which was completely broken in two—the sword left an orifice of nearly three inches in diameter, was much shivered in passing through, and the extreme part broke off and lost.

Boston Schools.—By official returns recently made, Boston contains 10,236 pupils, of which 7044 are in public and 3392 in private schools. Number of schools 215—annual expense $152,722—of which individuals pay $97,305; and the city $55,417, exclusive of large sums annually expended in the erection and repairs of school-houses.

Connecticut School Fund.—The Report of the School Fund to the Legislature now in session, states that the Funds consist in Bonds, Stock, Lands and Cash. The principal of these is $1,719,434.—The interest due is $116,288. The number of persons between 4 and 16 years old in Connecticut is about 85,000. There are 208 school societies, and 85 cents is the dividend for the schooling of each person. More than 6000 dollars of interest remain on hand.

The expedition with which passengers are conveyed, by steamboats and post coaches, from one end of this continent to the other, is truly astonishing. A gentleman left New-York on the 22d April, and arrived in New Orleans, via Louisville, on the morning of the 8th of May, having been only fifteen days in performing the journey, a distance of 1500 miles. The U. States Mail is 28 days travelling the same distance.

Religious Intelligence.

DOMESTICK.

The General Assembly of the Presbyterian Church in the United States met, agreeably to appointment, on the 18th of last month, in the First Presbyterian Church in Philadelphia, and was opened with a sermon by the Moderator of the last year, the Rev. Dr. Stephen N. Rowan, of New York. The sessions of the Assembly were continued till the 1st instant, late in the evening. Much important business was transacted, as will appear in the minutes, which, as heretofore, we shall publish in detail, as fast as our space will permit. For the present month we give the narrative of the state of religion, and the report of the Board of Directors of the Theological Seminary.

During the sitting of the Assembly, the anniversary of the American Sunday School Union was celebrated in the First Presbyterian Church. The report which was read, and the speeches delivered on the occasion, were in a high degree interesting. We cannot give the details; but must express the high gratification which we feel, in common with our Christian brethren of various denominations, in perceiving the rapid increase, great extent, and most beneficial influence, of Sabbath school institutions and operations. We confidently believe that these institutions and operations are among the most efficient means, by which the happy period is to be introduced, when the knowledge and the love of God shall cover the earth as the waters do the seas—Missions, Bible societies, Tract societies, and Sabbath schools, seem to be the four great engines, by which, under the Divine influence and blessing, the bulwarks

of the powers of darkness throughout the world are to be demolished, and the triumphs of Immanuel to be spread from the rising to the setting sun.

NARRATIVE ON THE STATE OF RELIGION.

The General Assembly having received reports on the state of religion from 70 Presbyteries, and from the Churches with which it holds correspondence, presents the following condensed abstract of intelligence, to the churches under its care.

Every year brings tidings of the enlargement of our territory, and the increase of our ecclesiastical family. God grant that as our cords lengthen, our stakes may be also strengthened, and the bonds of our union be drawn closer and closer. Harmony in doctrine and discipline generally prevails. Differences of a minor sort exist among us, which may occasionally prevent all that fellowship which exists among the spirits of the just made perfect; but we bless the Great Head of the church, that no department of his kingdom on earth, of so large an extent, appears to live in more harmony and brotherly love. Whatever variety of phraseology on doctrinal subjects, or discrepancy of views in government and discipline, may be found existing between individuals or sections of our church, we have yet reason to rejoice that the doctrines of the Bible, as echoed by our Confession of Faith, are substantially taught, and the letter as well as spirit of our ecclesiastical standards generally maintained.

In less than 40 years, through the blessing of the Most High we have increased from 1 to 16 synods, and from 6 to 86 Presbyteries—5 having been added to our number during the past year.

To enter into minute details, or even to glance at the intelligence received from every Presbytery, would extend this narrative to an unedifying length. A hasty sketch of the prominent features of the church in the respective synods must suffice.

Beginning at the South, in the Synod of *South Carolina and Georgia*, the state of religion appears on the whole to be favourable. Though a large portion of her territory is yet mournfully destitute of ministers, churches, and even of the Bible—though in 20 counties within the bounds of the Presbytery of Hopewell, only 2 ministers of our denomination can be found—though the Presbytery of South Carolina appeal to the General Assembly for missionary help, and call for 20 active and zealous ministers, to supply as many organized and waiting congregations—yet we rejoice that a special blessing has been poured out on the means already enjoyed. In the Presbytery of Charleston Union, several congregations have received a refreshing from the presence of the Lord. Prayer meetings are multiplying, Sabbath schools are recommended in the Presbytery of Alabama, to *all* her churches; and what is especially interesting, the coloured population are receiving an increase of religious privileges, and the means used for their spiritual edification have been crowned with a visible blessing. Upwards of 30 auxiliary Bible Societies have been formed within the bounds of Hopewell Presbytery, during the last winter. The necessity of educating pious youth for the gospel ministry, is extensively felt; a plan of a Literary and Theological Seminary has been formed, and more than 30,000 dollars have already been subscribed to its funds.

From the Synod of *North Carolina*, nothing of very special interest has been communicated. We hear of good outward attention to the means of grace, but accompanied with much lukewarmness and conformity to the spirit and fashions of the world. That instruction in Bible classes and Sabbath schools is enjoyed extensively by the rising generation—that the walk of many Christians is uncommonly exemplary—that benevolent societies are receiving more liberal patronage than in former years—and that the standards of our church are stated to be steadfastly maintained, are matters of encouragement and consolation.

From the Synod of *Virginia*, we have heard mingled sounds of joy and lamentation. Three of their congregations have been specially revived, and in several other churches, an unusual attention to divine things has appeared. But on the whole, this part of the vineyard, so often refreshed, seems to languish. Fashionable amusements are seducing professors of religion, and contentions are creeping into some of the churches. No wonder these things should make the friends of Zion mourn! A dearth of spiritual instruction is one ground of their complaint; and measures are in active operation, by the support of the Theological Seminary at Hampden Sydney, to bring forward more labourers into the Lord's vineyard. 25,000 dollars, in addition to former benefactions, have been lately subscribed for the support of that Seminary; and more is now doing for the education of poor and pious youth than ever before. The Bible Society and Domestick Mission-

ary Society within the bounds of this Synod, are in a very flourishing state. Yet they mourn the absence of the Comforter; and blessed are they that mourn.

Mississippi is the only Presbytery out of 5, within the bounds of the Synod of *Tennessee*, from which the Assembly have been permitted to hear. From this Presbytery no revival of religion is reported. The land is a scene of spiritual desolation.

The inhabitants are rapidly increasing, and the ministers of our denomination are to the population as 12 to 230,000! Loud are the calls of our brethren for help. Shall they call in vain? The enemy is overrunning the land and fortifying himself against any future attack; and double the labour will soon be necessary to conquer and obtain possession, that would now be necessary to take and keep possession of this field. There is no time for delay. New Orleans favours the reception of the gospel. Large congregations assemble there on the Sabbath, and a church for mariners is in contemplation.

The Synod of *Kentucky*, includes that state, a large part of the state of Indiana, and half the state of Illinois. From this region also the reports are very defective. The cause of Christ, however, appears to be advancing. Truth is prevailing over error, and light is dispersing darkness. The scarcity of faithful preachers is greatly lamented; nearly half the churches being destitute of a stated ministry. Error has still an extensive prevalence, and Christians are not yet united as they ought to be, for the support and spread of the gospel. Great efforts, however, have of late been made for the education of their precious youth; and we rejoice to hear that after many struggles they have at last, at Danville in Kentucky, a literary seminary of their own. Revivals of religion have been witnessed in three congregations of Ebenezer Presbytery, in two of which 50 were added to the church.

From the Synod of *Ohio* no very good news have reached our ears. Complaints of coldness in professors, fondness for fashionable amusements, the increase of error, and general declension in religion, form the burden of their narrative. "Give us ministers," is the cry of many congregations, and is in fact the cry of all the western country.

The Synod of the *Western Reserve* reports no general revival of religion. Several congregations, it appears, however, have been specially visited from on high. The congregations in that section of country are generally weak, and though better supplied than many of our Western settlements, are yet deplorably destitute of a stated ministry. In 36 townships, within the Presbytery of Portage, there are only 20 churches, and 10 Presbyterian ministers, while there are many propagators of error. Strenuous efforts, however, are making by our brethren for the increase of the ministry and extension of the means of grace. In the midst of this wilderness we are happy to learn that our brethren live in peace and walk in the order of the gospel, that family worship is extensively observed, and Sabbath schools and Bible classes receive increasing attention.

The state of religion in the Synod of *Pittsburg* is reported, as on the whole, improving. Many churches, however, have none to break to them the bread of life, and "there remaineth yet very much land to be possessed." Six churches are stated to have been revived, to one of which were added 60 persons, to another 77. Other congregations are in a favourable state, but in the majority of their churches, great coldness and forgetfulness of their vows are charged upon the children of God. Vice in some places is on the increase. Good attention, in general, is paid to external means; the standards of our church are stated to be vigilantly maintained, and both ministers and people are active in support of missions, theological seminaries, and in other labours of love.

The loud calls for an increase of ministers in the west, the distance from Princeton, and the inconvenience and expense of an attendance at that institution, have induced the assembly to take measures to establish a Theological Seminary west of the mountains. May the gracious smiles of the Great Head of the church attend these measures, and unite the hearts and the prayers of his people in this great and important enterprise. Soon may it be prosperously founded, long may it flourish, and abundant be the blessings it shall receive and communicate. May this school of the prophets nourish many a young Elijah, Elisha, and Samuel, to oppose wickedness in high places. Every member of the church will grant to this contemplated Seminary an interest in his prayers.

Within the bounds of the Synod of *Philadelphia*, nothing of special importance has occurred. In a few instances the spirit of the Lord has been poured out, and considerable additions made to the church. In the Presbytery of Lewes, the churches appear to be rousing, after a long slumber, and an unusual blessing accompanies the means of grace; and throughout the other Presbyteries, a good attention to outward ordinances is remarked. But the special influences of the Holy Spirit seem to have been with-

held from most of the churches in this Synod, during the past year. The mariner's church in Philadelphia, under the labours of the Rev. Joseph Eastburn, is in a flourishing condition.

In the Synod of *New Jersey*, the Spirit of the Lord, as in former years, has "come down as the rain upon the mown grass, and as showers that water the earth." In the Presbyteries of Elizabethtown, Newark, and Susquehanna, copious effusions of the Spirit have descended on no less than 17 congregations, while unusual ingatherings of souls have given joy to many others. The revival at Elizabethtown, and in some other places, is still going forward with great power. Not less than 450 persons in Elizabethtown alone, are said, by their attendance at the meetings for Inquiry, to manifest an anxious concern for their salvation. In the other Presbyteries connected with this Synod, though no particular excitement on the subject of religion exists, the state of *morals* is generally good.

In the Synod of *New York*, the Lord has been seen by his people, though in less stately and triumphant goings than in some of the synods which are yet to be named. Large additions have been made to some churches, and an unusual awakening exists in a few congregations; but the Synod have to regret that the revivals of former years have not been repeated.

But the brightest manifestation of redeeming power which we are permitted to record, has been made in the Synod of *Albany*. In the Presbyteries of Oswego, Ogdensburg, and particularly in the Presbytery of Oneida, has the glory of the Lord been revealed, to the joy of his friends, and confusion of his foes. In the still small voice, in the whirlwind, and in the earthquake, souls have been arrested, overwhelmed and shaken by this new creation; and the things which might be shaken have been overthrown, that the things which cannot be shaken might remain. In consequence of this display of Divine power, the theatre has been deserted, the tavern sanctified; blasphemy has been silenced, and infidelity confounded. The wise have become fools for Christ's sake, the mighty have been brought low, and the Lord exalted. Twenty-five congregations are reported as sharing more or less liberally these heavenly influences. Indeed, we are told, that not a town in the county of Oneida has been wholly passed by in this visitation of reviving love. In this heavenly work, slumbering professors have been roused; distracted churches have united in peace; Universalists, so far from hoping the salvation of all, have trembled for their own; Deists have forsaken their refuges of lies; Papists have sought absolution from the High Priest above, and little children have filled the temple with Hosannas to the Son of David. The work continues, and long may it continue, till all the dross of error and of sin shall be consumed in the purifying fire of the Holy Ghost.

The Spirit of the Lord has descended also, though in a less copious manner, within the Synod of *Geneva*, 10 of whose congregations have, during the past year, experienced his extraordinary operations on the heart. In the Presbytery of Geneva, 500 were the last year added to the church, and in the Presbytery of Bath, the churches have been increased by the addition of 200 more. This Synod, also, complains of a dearth of ministers in the southern parts of its bounds; but rejoices on the whole, that the chariot of the Lord is rolling forward.

It remains to notice the Synod of *Genessee*.

Such is the feeble state of the churches in the Presbytery of Niagara, that but one in all their bounds is able of itself to support the gospel. In the Presbytery of Genessee, there are appearances of revivals in two or three congregations; and in the Presbytery of Ontario, a special blessing has been poured out on one. In the Presbytery of Rochester, an example has been set of Christian activity, which all the church would do well to imitate. The Bible Society have provided 2700 Bibles and Testaments, and determined that every family in the county of Monroe, (which forms the bounds of that Presbytery) shall possess a copy of the word of God. 6000 tracts, entitled "To every Mother in Monroe county," on the duty of praying for her children, have also been distributed. Every town in the county has a minister, either of the Presbyterian or Congregational order. In one of their congregations, a revival has lately added 40 to the church.

From various parts of the country, we have heard, as usual, the lamentations of our brethren, over the ruinous vices of profane swearing, intemperance, and Sabbath breaking. Particularly from the state of New York, have we heard complaints of the breach of the holy Sabbath, by travelling in stages and steam boats, and on the grand canal. And, what was especially grievous, it was stated, that this pernicious example had sometimes been set by ministers of the gospel. Against all these things, the Assembly would lift up its warning voice.

We have thus glanced at the history of the year, from which it evidently appears, that the Lord has not withdrawn from us

the tokens of his favour, but is still waiting to be gracious. The whole number of congregations, reported as enjoying a revival of religion, since the last Assembly, is 81; while more than usual blessings appear to have descended upon many more.

Nurseries ever lie near a parent's heart. As such, our *Theological Seminary* lies near the heart of the Assembly. The Institution at Princeton, still enjoys the smiles of the Great Head of the Church. In her bosom have been nourished, during the past year, 118 of our candidates; about two-thirds of whom, have been, either wholly or in part, supported by the bounties of the church. Two new Scholarships have been endowed, making the whole number of Scholarships 16. Still, however, her treasury is comparatively empty, her wants increase faster than her supplies. When will the church, as a body, come up to her help! How long shall we "charge them that are rich, not to trust in uncertain riches, but in the living God; to do good, to be ready to communicate, and thus lay up a good foundation against the time to come, that they may lay hold on eternal life." From the seminaries of Auburn and Hampden Sydney, we rejoice to hear that their funds continue to increase, and that their influence is likely to be widely extended. Under the care of our Presbyteries, we have about 200 students, on whom are expended not far from 14,000 dollars. While, however, there is such a call for ministers, the efforts in the cause of education are far too limited.

We lament the apathy of our churches, in regard to *Domestic Missions*, and particularly the want of united and vigorous efforts to supply the waste places of the west and south: considerable has indeed been done to cultivate and sanctify those regions, but more, much more, must be attempted and accomplished, or millions of our countrymen will sit in darkness and their children grow up in ignorance and vice. There is a loud call from Heaven, for a union of hearts and of hands in this mighty work.

From the Associations, with which we as a body hold Christian correspondence, much has been received to gladden our hearts.

From the General Association of *Connecticut*, we learn, that more than 20 congregations within their bounds, have enjoyed, during the past year, or are enjoying at this time, an outpouring of the Holy Spirit. Their churches are generally well supplied with pastors, and their Domestick Missionary Society still flourishes.

From the General Association of *Massachusetts*, we rejoice to learn, that there probably never was a period in the history of Maine and Massachusetts, in which the presence of God was more signally manifested to his churches. The cause of error is declining. In Williams' College, there is a powerful revival of religion; and in Amherst, according to latest information, there are hopeful appearances of a similar work. In the 10 colleges of New England, among 1400 students, 500 are hopefully pious, and 200 belonging to *Massachusetts*, are in different stages of preparation for the ministry. All their Benevolent Societies are in a prosperous condition, and 23 towns in Massachusetts, and 20 in Maine, are at this time under the influence of revivals, in which are already numbered, according to the report of the delegates, more than 1200 converts. The Seminary at Andover, is in a flourishing condition. Its number of students is 122.

From *New Hampshire* we learn, that there is a revival of religion in Dartmouth college, in which, about 50 of the students have become hopeful subjects of grace; and in 7 or 8 towns in that state, the people are enjoying a refreshing from the presence of the Lord.

In *Vermont*, during the year 1825, we are informed, there were outpourings of the Spirit upon 20 towns, in which about 900, in the estimation of Christian charity, were introduced into the kingdom of Christ. At *this* time, there is said to be a great work of grace in 30 or 35 townships of that state, which is increasing rapidly. Unusual numbers of the *young* are subjects of this work. And we here remark it as a favourable sign of the times, that the grace of God, in nearly all the revivals which have been reported to the Assembly, has so signally descended on the rising generation. The special blessing of God, has unquestionably rested on the means of instruction, used with the young in Bible classes and Sabbath schools. In more than one instance, when a revival of religion was reported, was it stated, that every member of a Bible class, who had attended regularly, became a hopeful subject of grace. And the unusual number of teachers and pupils in Sabbath schools, which has the last year been added to the church, seems to set the seal of heaven to these blessed institutions.

From the Reformed Dutch Church, and from the German Reformed Churches, communications were also received, from which it appeared, that with them, religion is evidently gaining ground. Their Theological Seminaries receive the liberal patronage of their churches.

As in former years, death has invaded our ranks, and removed some of our dear fathers and brethren from the imperfect

service of this lower sanctuary, as we trust, to a higher, holier, and happier service in the heavens. Their names we here record, but we hope they have a better record in the book of life."*

In conclusion; from all these details, dear brethren, let us learn a lesson of *praise* and *gratitude* to the Giver of every good and perfect gift, that our Israel has lived another year before him; that in the midst of merited wrath, he has remembered mercy; and while Paul has planted and Apollos watered, has not left us without a goodly increase.

Let us go forward with *cheerfulness* and *courage* in our future work, seeing *God is with us.* His Spirit accompanies our labours, and difficulties shall vanish before us;—the mountains shall sink, the valleys shall rise, to prepare the way of the Lord, —"not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

And, finally, let us learn to be fervent and importunate in prayer, giving the Hearer of prayer no rest, until the sprinklings of grace on some parts of our land, shall become one *universal shower,*—until the springs that now rise and water some sections of our Zion, shall swell to rivers, yea, to seas, and the knowledge of the Lord spread over our land, as the waters cover the great deep. Amen.

Published by order of the
General Assembly.

EZRA STILES ELY, *Stated Clerk.*

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* Comfort Williams, of the Presbytery of Rochester.

James C. Crane, of the Presbytery of Niagara.

Halsey A. Wood, of the Presbytery of Albany.

Joshua Spaulding, of the Presbytery of North-River.

Joseph Rue, of the Presbytery of New Brunswick.

Asa Dunham, of the Presbytery of Northumberland.

Francis G. Ballentine, of the Presbytery of Philadelphia.

Samuel Porter, of the Presbytery of Redstone.

John B. Hoge, of the Presbytery of Hanover.

John Lysle, of the Presbytery of Ebenezer.

John Howe, of the Presbytery of Transylvania.

Daniel Smith, of the Presbytery of Fayetteville.

James Gilleland, of the Presbytery of Mississippi.

William P. Watts, of the Presbytery of Concord.

FOURTEENTH ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE THEOLOGICAL SEMINARY.

The Board of Directors of the Theological Seminary present the following Report to the General Assembly.

At the date of the last report, the number of students in the Institution was *one hundred and five.*

During the summer session, *eight* new students were received, viz.

Ezra D. Kinne, graduate of Middlebury College, Ver.
John Nott, Union, N. Y.
Hector Moffat, do.
Erskine Mason, Dickinson, Penn.
John K. Cunningham, Jefferson, Penn.
William S. Plumer, Washington, Vir.
David R. Preston, Transylvania University, Ken.
James W. Moore, candidate of Pres. of Northumberland.

During the winter session, *thirty-five* additional students were received, viz.

Anson Rood, graduate of Middlebury College, Ver.
Herman Hooker, do.
Isaac N. Cande, Union, N. Y.
Chauncey E. Goodrich, do.
Aaron W. Lyon, do.
Russel Whiting, do.
James C. Magraw, do.
A. H. Phillips, do.
Malcolm N. M'Laren, (Ass. Ref.) do.
John F. M'Laren, do.
William P. Ahrichs, Nassau Hall, N. J.
Peter J. Gulick do.
James D. Pickands, do.
George A. Lyon, jun. Dickinson, Penn.
John W. M'Cullough, do.
William B. M'Ilvain, do.
Moses Williamson, do.
J. T. Marshall Davie, do.
John G. Morris, (Luth. Ch.) do.
James Campbell, Jefferson, Penn.
John F. Cowan, do.
William Coxe, do.
John D. Hughes, do.
Watson Hughes, do.
David H. Riddle, do.
John M'Clusky, do.
William G. Campbell, Washington, Vir.
John Stockton, (licentiate) Washington, Penn.
Samuel M'Farren, do. do.
William S. Potts, candidate of Presbytery of Philadelphia.
John P. Robinson, Baltimore.
Theodore S. Wright, (coloured man) Albany.
William Hill, Newcastle.
John Pope Trotter, West Lexington,
James Hawthorn, Louisville.

Mr. Thomas W. Irwin, one of the students of the second class, departed this life in the month of February last.

The highest number of students in the Seminary at one time through the year, has been *one hundred and eighteen.* The number still remaining in connexion with it, is *one hundred and fourteen.*

At the close of the summer session, certificates that they had completed the whole course prescribed in the Plan, were given to the following *six* young men, viz. Lewis Bond, William Brearly, Edward N. Kirk, Samuel V. Marshall, Amos Savage, and M'Knight Williamson.

The Board are constrained to repeat the regret, that they have frequently had occasion to express in former reports, that so few of the students continue in the Seminary the time prescribed in the Plan to complete the full course of study.

While on this subject the Board beg leave to lay before the Assembly the following extract, from the minutes of their late meeting at Princeton, viz.

"In the opinion of the Board, it would contribute to the future usefulness of the students, as well as to the reputation of the Seminary, if all could be induced to enter so as to begin at the commencement of the course of instruction, and continue their studies under the direction of the Professors for three years, that they might become entitled to certificates of approbation. They think also that the practice which has too frequently prevailed, of young men entering the Seminary, and then after spending not more than a year, or six, or three months, going away into the churches with the name of students of the Theological Seminary of Princeton, is very injurious to its reputation."

On this subject the Board have adopted the following resolutions:

"1. That the certificates of approbation awarded to students, who, after having remained three years, shall have sustained a satisfactory examination, be formally and publickly delivered to them, in the oratory, by the acting president of the Board, immediately after the address made at the close of the session.

"2. That the General Assembly be requested to renew their recommendation, that the pupils should avail themselves of the great advantage to be derived from attending upon a full course of theological instruction in this Seminary; and that the Assembly adopt any additional means, which to their wisdom may appear proper, to secure to the youth of the Seminary the benefit of attending on a full course of the instruction communicated in the Institution."

The semi-annual examinations of the students have been as heretofore entirely satisfactory to the Board.

On the subject of benefactions for the assistance of necessitous students, the Professors have reported the following sums, viz.

Female Benevolent Society of Lebanon, S. C.	$37 00
Female Society of Elizabeth Town, N. J.	40 00
Anonymous for a student	15 00
Benevolent friend for a particular student	50 00
Female Society of Newtown, L. I.	38 00
Female Benevolent Society of Morristown, N. J.	23 31
Phebean Society of Philadelphia	41 00
Ladies' Society of Princeton, N. J.	67 00
A student formerly aided by this fund	20 00
Cong. of Louisville, Ken. by the Rev. Dr. Blackburn, for a particular student	20 00
From three ladies of New York	16 00
Presented by the Rev. Dr. Matthew Brown	20 00
Female Society of Woodbridge, N. J. for a particular student,	25 00
Do. do. for another student	10 00
From a clergyman, paid him for supplying a pulpit	10 00
From do. do.	20 00
A widow's mite	5 00
Female Society of Lexington, Ken. for a particular student	50 00
Female Society of Allentown, N. J.	6 50
Female Society of Scotch Town, Orange county, N. Y.	10 00
Ladies at the Falls of St. Mary, outlet of Lake Superior	15 00
Anonymous	220 00
Female Society of Jamaica, L. I.	27 00
Female Society of Cedar street Church, New York	126 00
Paid by students, interest on Scholarships	26 00
Female Benevolent Society of Deer Park, Orange county, N. Y.	35 12½
Female Cent Society of Florida, N. Y.	21 00
Female Praying Society of the First Presb. Church, Albany, paid to a particular student by themselves	85 00
Female Cent Society, First Pres. Church, Albany, paid to another student	100 00
	$1178 93¾

The Professors have also reported the receipt of the following articles for the use of the Seminary.

From the Dorcas Society of the city of New York, 30 shirts.

From some ladies in Brooklyn, N. Y. 14 shirts and 13 cravats.

From a student leaving the Seminary, 1 feather bed, 2 pillows, and 1 quilt.

From another student, 1 feather bed, 2 pillows, 1 pair of sheets, 1 comfortable, 1 cot, 1 pair of blankets, and 1 pillow case.

From ladies of Perth Amboy, N. J. 3 vests, 2 pair of pantaloons, and 1 coat.

From W. B. 2 pair of sheets, 1 pair of pillow cases, 1 pair of towels, and 1 table.

From a lady in Princeton, 1 comfortable, and 1 coverlet.

From a student, 2 pair of sheets, 1 bedstead, and 1 table.

From a lady in Snowhill, Maryland, 4 pair of socks, 1 pair of pillow cases, and 1 pair of towels.

From an unknown source, 6 pair of cotton socks.

From ladies of Lyon's Farms, Elizabeth Town, N. J. for the use of a particular student, 3 sheets, 1 pair of pillow cases, 1 quilt, and one coverlet.

From Elizabeth Town, N. J. 10 cravats, 4 shirts, 4 pillow cases, 1 handkerchief, and 1 pair of suspenders.

From Lyon's Farms, Elizabeth Town, N. J. 1 quilt, pieced by William Scott Johnson, and Robert Bond, aged six and a half years each.

From a lady of Lawrenceville, N. J. 1 pair of stockings.

From a friend in Allentown, N. J. 16½ yards of cassimere.

From ladies of Lawrenceville, N. J. 2 shirts.

From a student, 1 mattress, 1 pair of pillow cases, 1 pair of sheets, and 3 chairs.

From ladies in Hanover, Morris county, N. J. 1 bedquilt, 1 comfortable, and 1 pair of pillow cases.

From ladies in Wilmington, Del. 10 shirts, and 6 cravats.*

Through the year the library has received an addition of 76 volumes—24 of these volumes were presented by sundry persons; and the remaining 52 were purchased.

The Board have the pleasure to inform the Assembly, that since the meeting of the last Assembly, two new scholarships have been reported to the Board.

Mr. Othniel Smith, of Jamaica, Long Island, who lately deceased, bequeathed in his will the sum of $2500, to found a scholarship. The whole of this sum has already been paid to the Treasurer of the Trustees of the General Assembly. Mr. Smith has in his will, vested the right of naming the student who may have the benefit of his scholarship, in the Rev. Henry R. Weed of Albany, during his life, and after his decease, in the Professors of the Seminary.

Miss H. Smith of Carmel, near Natchez, Mississippi, lately deceased, has also left in her will the sum of $3000, to endow a scholarship. This bequest the Board were informed will shortly be paid. The surviving relatives of Miss Smith request that the right of nominating the student, who may have the benefit of this endowment, may be vested in the Presbytery of Mississippi.

The Board would further report, that they have received from the founders of the Augusta Female Scholarship, the following official communication.

"At a meeting of the founders of the Augusta Female Scholarship, held in the city of Augusta, (Georgia) on the 6th of March, 1826; the Rev. Samuel S. Davis, having resigned the right vested in him, of nominating the beneficiaries of this fund—it was resolved, that this right be vested forever in the Professors of the Theological Seminary of the Presbyterian Church at Princeton, (N J.) subject however to the following restrictions, viz.: That whenever a vacancy in this Scholarship is to be filled, the preference shall always be given to a candidate from the state of Georgia, if at the time there shall be applications from that state; and in the absence of such, then to a candidate from some other southern section of the church."

Signed by order of the Board.

ASHBEL GREEN, *President.*
JOHN M'DOWELL, *Secretary.*
Philadelphia, May 23, 1826.

The Professors of the Seminary are—

Rev. Archibald Alexander, D. D. Professor of Didactic and Polemic Theology.

Rev. Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government.

Rev. Charles Hodge, Professor of Oriental and Biblical Literature.

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* Since this report was made to the Assembly and published, the editor has been requested to insert in his miscellany, the following statement of donations made to the Seminary within the last six months, of which no information had been received by the Board of Directors or by their Secretary, when the Report was prepared—

"The following articles were given to the Theological Seminary, at Princeton, by the ladies of Newtown and Salsbury congregations, Bucks County, Pennsylvania:—

7 pair woollen stockings; 3 shirts; 2 cravats; 2 brass candlesticks; 2 towels; 1 blanket; 2 pair pillow cases; 2 pillows; 4 sheets.—JOHN M'CLUSKEY."

Sixteen Scholarships have been founded, viz:—

1. *The Le Roy Scholarship,* } Both
2. *The Banyer Scholarship,* } founded by Mrs. Martha Le Roy, New York.
3. *The Lenox Scholarship,* founded by Robert Lenox, Esq. of New York.
4. *The Whitehead Scholarship,* founded by John Whitehead, Esq. of Burke County, Georgia.
5. *The Charleston Female Scholarship,* founded by the Congregational and Presbyterian Female Association of Charleston, S. C. for assisting in the education of pious youth for the Gospel Ministry.
6. ————, founded by the first class in the Seminary, in 1819.
7. *The Nephew Scholarship,* founded by James Nephew, Esq. of M'Intosh County, Georgia.
8. *The Woodhull Scholarship,* founded by Mrs. Hannah Woodhull, of Brookhaven, Long Island.
9. *The Scott Scholarship,* founded by Mr. William Scott, of Elizabethtown, New Jersey.
10. *The* ———— *Scholarship,* founded by ————, of Elizabethtown, N. Jersey.
11. *The Augusta Female Scholarship,* founded by the Ladies of Augusta, Georgia.
12. *The Keith Scholarship,* founded by Mrs. Jane Keith, of Charleston, S. C.
13. *The Gosman Scholarship,* founded by Robert Gosman, Esq. of Upper Red Hook, New York.
14. *The Wickes Scholarship,* founded by Eliphalet Wickes, Esq. of Jamaica, Long Island.
15. *The Othniel Smith Scholarship,* founded by Mr. Othniel Smith, of Jamaica, Long Island.
16. *The H. Smith Scholarship,* founded by Miss H. Smith, of Carmel, Mississippi.

The Officers of the Board of Directors are—

Ashbel Green, D. D. *President.*
Jacob J. Janeway, D. D. 1st *Vice Pres't.*
Samuel Bayard, Esq. 2d *Vice President.*
John M'Dowell, D. D. *Secretary.*

The present Directors of the Seminary are—

Ministers.—Samuel Blatchford, D. D. David Comfort. John Johnston. William W. Phillips. Joseph Caldwell, D. D. Francis Herron, D. D. William Nevins. John Chester, D. D. Thomas M'Auley, D. D. Eliphalet Nott, D. D. Ezra Fisk, D. D. Asa Hillyer, D. D. Benjamin Palmer, D. D. Eliphalet W. Gilbert. Ashbel Green, D. D. John M'Dowell, D. D. William Neill, D. D. Jacob J. Janeway, D. D. Ezra S. Ely, D. D. Henry R. Weed. Joshua T. Russell.

Elders.—Alexander Henry. Robert G. Johnson. George C. Barber. Zechariah Lewis. Eliphalet Wickes. John Van Cleve. Samuel Bayard. Thomas Bradford, jr. Benjamin Strong.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of May last, viz.

Of Rev. Dr. John Chester, from Nathaniel Davis, Esq. Treasurer of Albany Presbytery, for the Contingent Fund	$48 06
Of Mr. John M'Mullin, Sixth Presbyterian Church in Philadelphia, for do.	15 69
Of Rev. Dr. Samuel Miller, from Rev. Joseph Sanford, the congregational collection in the First Presbyterian Church in Brooklyn, Long Island, for do.	40 00
Of Rev. Reuben Post, from the First Presbyterian Church in Washington City, for do.	5 00
And from Cabin John, for do.	2 00
Of Rev. George Potts, from Mississippi Presbytery, for do.	5 00
Of Benjamin Strong, Esq. from Rev. Mr. Patton, collection in Central Church, New York, for do.	10 00
Of Mrs. Mary Green, treasurer of the Female Benevolent Association of Lawrenceville, N. J. per Rev. Isaac V. Brown, for do.	24 00
Of Rev. George Pomeroy, from Cooper's Town, Otsego Presbytery, for do.	7 00
Of Rev. Henry R. Wilson, from Sunday School teachers in Piney Creek Church, for do.	5 00
Of Rev. Robert M'Cartee, from Canal Street Church, in New York, for do.	20 00
Of Rev. George Chandler, First Presbyterian Church in Kensington, Philadelphia Presbytery, for do.	4 00
Of Z. Lewis, Esq. a donation from a lady in New York, for do.	20 00
Of Rev. Wm. W. Phillips and Archibald Falconer, Esq. commissioners of the late Associate Reformed Synod, per Rev. Joseph M'Elroy, the balance of their account in full, for do.	30 00
Of Samuel Bayard, Esq. the collection in Princeton Church, for do.	18 80
Amount received for the Contingent Fund	$254 55

Brought over	$254 55
Of Rev. Dr. John M'Dowell, collected in New York by Rev. Alexander M'Clelland, principal and interest for four years, for the Professorship which the Synods of New York and New Jersey have resolved to endow	347 20
Of Rev. George Stebbins, Hudson Presbytery, for do.	40 00
Of Rev. John Goldsmith, from the executors of Thomas Lawrence, Esq. deceased, late of Newtown, Long Island, his bequest in aid of do.	500 00
Of Rev. David Comfort, from Kingston Church, New Brunswick Presbytery, for do.	36 00
Of Rev. John Johnston, North River Presbytery, collected by Rev. Jacob Green, for do.	18 00
Of Rev. Charles Webster, per Eliphalet Wickes, Esq. his annual donation to do.	10 00
Of Solomon Allen, Esq. his third instalment of $1000 each, in full of his subscription for the Professorship to be endowed by the Synod of Philadelphia	1000 00
Of Rev. Jos. Barr, per Rev. Wm. Ashmead, from Leacock Church, for do.	11 00
Of Alexander Henry, Esq. from the Rev. Dr. Thomas Henry, the balance due from the Female Education Society, of the Second Presbyterian Church, in Charleston, S. C. for their subscription of $250, to the endowment of the Southern Professorship	100 00
Of Rev. Colin M'Iver, per Mr. Anthony Finley, for do.	63 50
viz: from Philadelphus, Bethel, Lumber Bridge and St. Paul's - 18 50	
Bluff, Barbacue, Averasburg and Tirza - - - - 16 50	
And from Pine Tree and Sandy Run - - - - 28 50	
Of Rev. Reynolds Bascom, from Rev. Dr. Benjamin M. Palmer, of Charleston, S. C. from the estate of ******, for do.	200 00
Of Rev. Henry Reid, for do.	165 00
viz: in part of Rev. James Gamble's subscription - - - 135 00	
In full of Rev. Hugh Dickson's do. - - - - 23 00	
And from Greenville Congregation - - - - 7 00	
Of Rev. John Cousar, Salem, Black River, S. C. for do.	55 00
Being a part of the second subscription taken by Rev. Samuel S. Davis, collected from the following persons, viz:	
Thomas Rose, Esq. of Midway Congregation - - - $20 00	
John J. M'Faddin, do. do. - - - - 5 00	
George M'Cauley, of Bruington do. - - - - 10 00	
Isaac Bagnal do. do. - - - - 5 00	
James Montgomery do. do. - - - - 5 00	
John M'Call do. do. - - - - 5 00	
And Robert White do. do. - - - - 5 00	
Of Eliphalet Wickes, Esq. "a legacy left by Othniel Smith, Esq. late of Jamaica, L. I. deceased, to endow a Scholarship in the Theological Seminary at Princeton	2500 00
Of the Female Benevolent Society of Chester, N. J. per Rev. W. B. Barton, in part of Rev. Abm. Williamson's subscription to the Eumenian Society's Scholarship - - - - - - - 12 25	
And from Mr. Williamson - - - - - - 2 75	15 00
Of Rev. Andrew Todd, per Rev. Samuel Taylor, in full of his subscription for the same Scholarship	30 00
Of Rev. Samuel Taylor, "in part of his subscription for Senior Class 1824 Scholarship, conditionally in aid of the Oriental and Biblical Literature Professorship."	50 00
Of Rev. William Nevins, in part of his subscription to the Senior Class 1819 Scholarship	50 00
Of Rev. John Knox, per Rev. Dr. A. Alexander, towards the principal and interest of his subscription to the Senior Class 1823 Scholarship	115 00
Of Rev. George S. Woodhull, per Rev. Isaac V. Brown, for Senior Class 1820 Scholarship	43 00
Of Rev. Benjamin B. Wisner, the principal of his subscription for do.	150 00
Of Rev. Amzi Babbit, in part of his do. for Senior Class Scholarship 1819	10 00
Of Z. Lewis, Esq. half a year's allowance for the Le Roy and Banyer Scholarship	175 00
Of Benjamin Strong, Esq. treasurer of the Presbytery of New York, for aiding the education of students in the Theological Seminary at Princeton	55 88
Total	$5994 13

View of Publick Affairs.

EUROPE.

BRITAIN.—By an arrival at New York, London papers to the evening of the 27th of April have been received. Parliament was still in session, but was expected to adjourn in the latter part of May. The commercial distress throughout the kingdom continued, and in some places was extreme. It had been imputed by some, at least in part, to the removal of the former restrictions on trade. The ministers of the crown had denied the justness of this imputation, and refused to abandon any of those measures which have for their ultimate object, the entire freedom of trade; and in this determination they were borne out by large majorities in both houses of Parliament. The two great monopolies of corn and sugar had not yet been touched; but there were clamours against both. The friends to the abolition of slavery in the West Indies, were urging with great force the unreasonableness and injustice of taxing England for the production of sugar by slave labour, when it was manifestly the wish of the nation that slavery should no longer exist; and when, if the duties were removed from East India sugar, it might be sold cheaper than the sugar of the West Indies—It appears that the legislatures and local authorities of the British West Indies are likely to have certain measures proposed to them, for meliorating the condition of the slaves. If they will promptly make arrangements for carrying these measures into effect, they will have the privilege of doing it—If not, the mother country will coerce them—not, probably, by force of arms, but by repealing protecting duties, which will render their slaves and other property of very little value. It is not quite certain as yet, what will be the steps taken in this delicate business; but the voice of the nation was calling too loudly to be long disregarded, for something to be done in it which should be effectual and decisive—The health of the British monarch is said to be restored.

FRANCE—has afforded no news of importance, during the last month. There seems some reason to believe, that measures are in train to suppress the reproachful slave trade, which French vessels have notoriously been carrying on of late on the coast of Africa. The minister of marine has also publickly stated, that France, so far from helping the Turks against the Greeks by sea, has in fact saved the lives of some thousands of Greeks, by allowing them to take refuge on board of French vessels, and then conveying them to a place of safety. The statements of the court party, and of the opposition to that party, in the French chambers, are directly contradictory in relation to this subject. What the truth is, we are unable to determine.

SPAIN.—It appears that some fresh disturbances have occurred in Spain. It is said that a conspiracy to revolutionize the government, which had its origin in secret societies, has recently been discovered; and that by the confessions of one of the conspirators, it was made known that there was in London a directing revolutionary committee, of which Mina was president.

PORTUGAL.—The regency appointed by the late king during his last illness, is said to be fully established, and that tranquillity prevails in the capital and throughout the kingdom. The British minister, in an audience had with the head of the regency, the Infanta Isabella Maria, gave assurance of the same support to her administration, which Britain had pledged to her deceased father. A large British squadron remained in the Tagus.

GREECE.—In the early part of last month, we had such particular and detailed accounts of the capture by the Turks of the fortress of Missolonghi, that we had not a doubt that this strong hold, which the Greeks had so long and so heroically defended, had at last fallen into the hands of their ferocious invaders; and we are not yet without serious fears that the accounts to which we have referred will prove true. They are, however, directly contradicted, by intelligence coming from different quarters, which seems to be of a later date than that which announced the taking of the fortress. On the 20th of April the Earl of Liverpool stated, in the British House of Lords, that he believed the report that Missolonghi had fallen was not true. In addition to this, it is said that the small fortress of Anatolico was taken by the Turks, at a date which corresponds with that at which Missolonghi was said to have fallen; and hence it is supposed that the capture of the former has been mistaken or substituted for that of the latter. It is also said that a Greek fleet of 60 sail arrived before Missolonghi on the 20th of March. A short time will disclose the truth; meanwhile all accounts agree that the Greeks were greatly pressed on all sides, so that without the interference of other powers in their behalf, their cause was supposed to be nearly desperate. Reports and rumours abound that some of the great European powers have actually interfered—that England, France, Prussia and Russia have given the Grand Signior to understand that he must desist from all attempts to subdue the Greeks—that Mr. Canning has entered into negotiations with the Divan—that Sir Frederick Adam, governor of the Ionian islands, has, in the name of England, proposed a truce of three months between the Greeks and Turks; and that on the refusal of this proposal by Ibrahim Pacha, he was informed that if necessary a compliance would be compelled. But we see nothing in the last accounts from Europe

which authorizes a reliance on any of these statements; and yet we cannot but hope, from the prevalence of the opinion in England and France that the cruel warfare of the Turks was to be terminated by the interposition of the Christian powers, that something of this kind is in serious contemplation—But at present all is conjecture, except that the Greeks are in a most perilous situation. Our hope for them is in God. If he intends their deliverance, as we still think he does, he will, in his own best time and way, provide the means and the instruments for the execution of his purpose.

Turkey.—If we are to credit an article in the Paris *Constitutionnel*, the present reigning Sultan is one of the most blood-thirsty wretches that ever disgraced the form of a man; indeed he has heretofore given demonstrative evidence of this, by ordering the throats of 25,000 Christians to be cut at Chios. It is said that he has given positive orders to Ibrahim Pacha to allow no quarters to the inhabitants of Missolonghi—no matter what their age, or sex, or condition may be; that he has declared that there are 11,000 individuals shut up in that fortress, and that he has need of that number of heads. It is stated that 900 heads have lately been exposed on the gate of the Seraglio, and that of these 600 were the heads of women, and 30 of priests. If this monster has not so outraged all the rights of humanity as not only to warrant, but imperiously to demand, the interference of neighbouring nations, to put a stop to his barbarities, then is our knowledge of the law of nature and nations much more defective than we have hitherto supposed it to be.

Russia.—The coronation of the emperor Nicholas is to take place at Moscow on the 7th of July next, when his majesty will enter the 31st year of his age. All the great European powers will be represented by their ambassadors on the occasion. The duke of Devonshire, from Britain, and the duke of Ragusa, (Marmont) from France, are already on their way to Russia; and there is to be a rivalry of splendour between these two ambassadors. The expense of this rivalry—this empty pageant—would probably suffice to send Bibles and missionaries to half the unevangelized world—It is said that the Russian army is regarded with suspicion and alarm by the present Czar. He is doing all in his power to gratify and please both officers and soldiers. On the 31st of March, he reviewed the regiments of guards, consisting of about 40,000 men. That was the anniversary of the day when the allied troops entered Paris; and on the preceding evening, according to the will of the late emperor, each of the soldiers who entered the French metropolis received a silver medal, with a portrait of the emperor Alexander. From present appearances, it would seem as if there was good reason to apprehend that the Russian army may ere long resemble the prætorian guards in the decline of the Roman empire.

ASIA.

Since the publication of our last number, information has been received in this country, direct from India, that the Burmese war had been terminated advantageously to the British. The conditions of peace to which the Burmese are said to have yielded, are not given with much particularity; but appear to be in general much like those which we last month mentioned, as having been proposed by Sir Archibald Campbell, and refused by the Burman emperor—namely, a large sum of money and the cession of a considerable territory. It appears that information relative to this pacification had not reached Britain at the date of the last intelligence from thence; yet there seems sufficient reason to believe it authentick.

AFRICA.

Recent accounts from the American colony at Liberia, represent it as in a very prosperous state. The colonists are in all respects doing well. Having become too formidable to be attacked by their uncivilized neighbours, they are now cultivating friendship with them; and doing something towards breaking up the detestable slave trade in the region which adjoins the colony. We earnestly hope that this colony will shortly receive, what it certainly merits, national patronage. We observe with pleasure, that the representatives of various religious denominations have recommended the remembrance of it on the anniversary of our national independence; and we trust that liberal contributions will then be made to the funds of a society that with such commendable and persevering zeal has founded, and hitherto supported, this promising colony—destined, as we hope, to be a chief instrument in delivering our country from the curse of slavery, and of spreading the gospel of Christ our Saviour over one quarter of the earth.

AMERICA.

Colombia.—The late vice president of Colombia, General *Santander* has, to the regret of many, retired from office; and in an address to the people of Colombia he assigns as his principal reason—"the danger to liberty, resulting from the prolonged continuance in power of one, and that a military man." We know not whether this resignation of the vice president had, or had not, any connexion with a revolution which broke out at the town, or city of Valencia, about 16 miles S. W. of Caraccas, on the 29th of April. The cause of this revolution is not fully known. The superseding in his com-

mand of General Paez, a popular favourite, seems to have had a considerable influence in the unhappy occurrence—unhappy, we think, on a variety of accounts. Paez, it appears, was, on the 12th of May, declared by the Cabildo of Valencia, in conjunction with deputies from Caraccas, *Civil und Military Chief of Venezuela*, until the return of General Bolivar. But few lives have as yet been lost—in consequence, as as it would seem, of the revolution having met with no formidable opposition. A mission was to proceed without delay to General Bolivar, to request his immediate return —We hope his return will be the means of restoring peace and order; of the importance of which, new republicks are usually not sufficiently sensible. We think it not improbable that some part of the coast of Colombia will receive a visit from the Spanish fleet now at the Havanna.

BRAZILS AND BUENOS AYRES.—The war between these states continues, but as yet without any thing very decisive on either side. On the 27th of February, Admiral Brown, the commander of the Patriot squadron, summoned the commander of Monte Video to surrender; and on his refusal, a cannonade was opened on the fort, and on the Brazilian fleet, for four hours. It appears that there was hard fighting on both sides. The Patriots claim to have had the advantage in the conflict; and arrangements were making, at the date of the last accounts, for a new attack, both by land and water. Don Pedro I. has, it appears, returned to his capital.

PANAMA.—We know not why the Congress appointed to meet at this place, is so long delayed. Some representatives, it is said, arrived in the months of March and April last; and it is stated that both Britain and France have ambassadors on their way to this place. Yet the last accounts intimate that the Congress will not be formed till autumn. We believe that our own commissioners have not yet left their homes.

UNITED STATES.—The Congress of the United States adjourned on Monday, the 22d of May—The adjournment, or close of the session, was unhappily much of a piece with the disorders that had preceded it. Saturday, it is stated, was the last day of the session, on which, according to an established rule, any bill could pass either house. Yet both houses sat till daylight, on the morning of the Sabbath; and notwithstanding this profanation of the day of sacred rest, and violation, as it would seem, of their own rule, the National Intelligencer states that more than *sixty* bills, which had passed the House of Representatives, and more than *forty*, which had passed the Senate, were "irretrievably lost," for the want of a little time to complete their passage. Nay, it is made a question whether a bill which actually received the signature of the Speaker of the House of Representatives, when a quorum of the members was not present to witness the signature, is not, by that circumstance, rendered null and void. We must leave our readers to make their own remarks on these doings of their *own* representatives, and to consult their own consciences, in regard to the votes which they will give at the next election of members of Congress.

It appears that the Indian delegation of the Creek nation, which ultimately assented to the new treaty relative to the cession of all their lands in the State of Georgia, in consideration of a large sum of money to be paid by the United States, had agreed on a division of that money among themselves, and expected to receive it on the spot. The government, very properly we think, refused to accede to this arrangement; but ordered the larger part of the sum to be reserved, and disposed of agreeably to a decision to be made in a national council of the Indians, to be called as speedily as practicable.

For more than a month past, our country has been suffering by one of the severest droughts that it has ever experienced at this season of the year. Vegetation of every kind has languished, and the Indian corn, wheat and grass, have been greatly injured. In consequence of the drought, likewise, the most extensive and destructive fires have broken out, and raged through the forests of many parts of our country, destroying property to a very large amount. Within a few days past, there have been refreshing showers in some places; but the rain has not been general, nor sufficient, we believe, in any place, to supply the earth with the needed moisture. While thus the inhabitants of our highly favoured land are taught their absolute dependance on the God of Providence, it behoves us humbly to receive instruction and correction, to turn to Him that chastises us, and to beseech Him to turn his displeasure from us.

ERRATA IN OUR LAST NUMBER.

Page 198, col.	1,	line 12	from top, for *warm* read *warmed.*
206,	2,	9	bot. for 22d read 24th.
207,	1,	4	bot. for *our very bodily frame*, read *our bodily frame itself.*
208,	1,	4	bot. for *redemption* read *adoption.*
210,	1,	29	top, dele *Herodias.*
227,	2,	4	top, between the words *and to*, insert *of such importance*, so as to read *and of such importance to*, &c.
235,	1,	18	bot. for *make* read *made.*

THE

CHRISTIAN ADVOCATE.

JULY, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXII.

(*Continued from p. 244.*)

We are now to consider more particularly, that our Lord, in his human nature, had "a true body and a reasonable soul."

These words in the catechism, are levelled against certain errors which chiefly prevailed in remote periods of the church. "Marcion, Apelles, Valentinus, and many other hereticks, denied Christ's humanity, as some have done since. But that Christ had a true human body, and not a mere human shape, or a body that was not real flesh, is very evident from the sacred scriptures. He ate, drank, slept, walked, worked, and was weary. He groaned, bled and died on the cross. It is also as evident that he assumed our whole nature, soul as well as body. If he had not, he could not have been capable of that sore amazement, and sorrow unto death, and all those other acts of grieving, feeling, rejoicing, and the like, ascribed to him."* In simple suffering there is no sin. Without the least stain of moral pollution, therefore, our Lord might and did feel, all the innocent infirmities and pains of our nature—"He was a man of sorrows and acquainted with grief."

You will now distinctly remark, that it was with this *sinless human nature*, that the *eternal Son of God* united himself; so as to constitute *one person*. This union commenced at the instant when the human soul and body of our Lord were joined together; so that the same moment in which the soul was united to the body, both soul and body subsisted in personal union with the Son of God. This is not mere theory or conjecture. It is taught in the declaration of the angel to the virgin mother of our blessed Lord, and it was written for our learning—"That holy thing which shall be born of thee shall be called the Son of God." Christ Jesus, then, from his very birth, was the Son of God; that is, the divine was then perfectly united with the human nature, so as to make but one person. Hence it is that he is called "Immanuel, God with us"—God united with our nature.

Great care was taken by the ancient Christians, and it is also taken in our catechism, not to *confound the two natures* which met in Christ; and yet to assert with equal care, that they were *one person*. The Eutychians of old maintained, that the two natures were mixed and blended, so as to make but one nature. To guard against this, our catechism says—"two distinct na-

* Buck's Theological Dictionary.

tures." But, on the other hand, the Nestorians maintained, that each nature was a person, or that he had two persons. To preclude this error, our catechism says he had but "one person," and that this he will have "forever." He had it on earth; he has it in heaven; he will have it to eternity. He *was, is,* and *will be,* God and man, in two distinct natures, and one person.

It is worthy of your careful observation and remembrance, that as there is but one person, although two natures, any act proper to either nature, may be attributed to the whole person. This affords an easy and natural explanation of that remarkable passage in the Acts—"Feed the church of *God* which he hath purchased with *his own blood.*" In this text there is attributed to the *divine* nature of Christ, what, in strictness, belonged only to his human nature; but as both natures were in one person, the blood of Christ is expressly called *the blood of God*—A text, by the way, which those who deny the divinity of Christ, can never explain or plausibly colour. Remember then, my dear children, that all that Christ did, or suffered, or continues to do as Mediator, must be considered as the *personal acts* of a being who was God and man united in one person; and that from this they derive their value and efficacy.

The way is now prepared for closing the doctrinal discussion of the answers before us, by stating, as was promised in the foregoing part of this lecture, the necessity which existed, for this union of the divine with the human nature, so as to make but one person, in Christ Jesus our blessed Lord. Here I shall be again indebted to the author already quoted,* and yet shall not confine myself to his ideas and language.

* Buck in his Theol. Dict.

It was necessary that the Mediator should be man, 1. That he might be *related* to those in behalf of whom he was to fulfil the offices of Mediator and Redeemer; that he might be our "kinsman," and we as it were be rendered *one* with him—"members of his body, of his flesh and of his bones."—2. That reconciliation might be made for sin in the same nature which had sinned. "For as much then as the children are partakers of flesh and blood, he also himself, likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil."—3. It was proper that the Mediator should be capable of obeying the law of God broken by the sin of man; and a person exclusively divine could not be subject to a law made for man, and yield obedience to it only—"God sent forth his Son, *made of a woman, made under the law,* to redeem them that were under the law, that we might receive the adoption of sons."—4. It was necessary that the Mediator should be man that he might both suffer and die; for as God he could neither suffer nor die; and "without shedding of blood there was no remission."—5. It was fit that the Mediator should be man, that he might be qualified to sympathise with his people, under all their distresses, temptations and trials—"For we have not a high priest who cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin—For in that he himself hath suffered being tempted, he is able to succour them that are tempted."—6. It was indispensable that he should be a perfectly holy and righteous man, free from all sin, original and actual; that being in no respect a transgressor himself, he might be qualified and prepared to "offer himself without spot to God," take away the sins of those in whose behalf he made himself "a sin-offering," and be

afterwards an advocate for them with the Father—"For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people; for this he did once when he offered up himself."

Still, it was not enough for the Mediator to be merely a man, although perfectly innocent and holy—It behoved him to be more than a man; yea to be the very "God with us"—For 1. No mere man could, on such a footing as was proper and the case required, enter into covenant with God, and mediate between him and sinful man. For this, a being of a higher order than man was essentially requisite; a being who should be duly qualified to go between both parties—offending man and his offended Creator; "a day's-man betwixt us, that might lay his hand upon us both.—Now a Mediator is not a Mediator of one, but God is one."—2. It was requisite that he should be God, that the *divine* might support the *human* nature, under the infinite load of wrath and suffering which he had to sustain, when he stood in the sinner's place; and that his divine nature might also give an infinite value and efficacy to what was to be done and endured in his human nature; and thus, that "he who knew no sin, being made sin for us, we might be made *the righteousness of God* in him."—3. It was necessary for the Mediator to be God, because, in the economy of man's redemption, all divine gifts and graces were to be treasured up in him, and by him, through the agency of the Holy Spirit, to be dispensed to his people—of whom he was to be the protector, ever present friend, final judge, and prevalent intercessor; and with reference to whom, he was to order all things in the world both of nature and of grace—"Lo," said he, "I am with you alway, even unto the end of the world"—"For in him dwelleth all the fulness of the Godhead bodily—The God of our Lord Jesus Christ, the Father of glory—hath set him at his own right hand in the heavenly places; far above all principality and power, and might, and dominion, and every name that is named, not only in this world but in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all—And of his fulness have all we received, and grace for grace. The Father judgeth no man, but hath given all judgment to the Son—We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Thus have I shown you briefly, in a detail of particulars, each supported by a quotation from the unerring oracles, that it behoved the Lord Jesus Christ, as the Mediator of the new covenant, to be both God and man—Being thus *God-man*, he is, in every view, a perfect Mediator. Were he God and not man, we could not approach him but with fear and dread—Nay, we could not approach him at all; for "God is a consuming fire" to the wicked. And were he man and not God, neither his obedience nor sufferings could be of any avail to recommend us to God; and we should be guilty of idolatry, if we either worshipped Him, or put our whole trust in him. But being what he is, he is exactly suited to all our wants. In the person of Jesus Christ, the object of our trust is, so to speak, brought near to ourselves. Those well known tender affections which belong to human nature, and which are only in the way of illustration ascribed to the Deity, are in our great Mediator

literally realized. Hence it appears that the plan of salvation by him, is the most suitable to human beings that can possibly be conceived. And on the part of God it is not less suitable—By the obedience unto death of his only begotten and well beloved Son, the honours of his law have been completely restored, and all its demands most fully satisfied; so that he can now be just and the justifier of every one that believeth in Jesus; and so also that his glory is not only in all respects secured, but is displayed and made to shine, more illustriously than in all his other works. In a word, here it is that the declaration is verified—"Mercy and truth have met together, righteousness and peace have kissed each other."

Having now seen the perfect mediatorial character of Christ, it only remains to make an additional remark on a clause in one of the answers we consider, which has already been noticed in another view.

Observe then, that when it is said that the Lord Jesus Christ is, "the ONLY Redeemer of God's elect"—the words may be considered as expressing the same idea that is contained in the declaration of the Apostle Paul, where he says—"There is ONE Mediator between God and man, the man Christ Jesus." As there is but "one Mediator" between God and man, you will readily perceive that any attempt to divide his mediatorial functions, and to give a part to saints or angels, as is constantly done in the Romish church, derogates from our blessed Saviour's honour and office; and justly subjects those who do it to the charge of impiety and idolatry. It is also to be remarked, that Christ Jesus mediates only "between *God and man.*" The fallen angels have no Mediator. They are left in a state of hopeless perdition—without a Saviour, and without the possibility of acceptance with God.

The result of all is, that through Jesus Christ, as God-man, Mediator, we have free access to the mercy seat of Jehovah. We have an atoning sacrifice, a powerful and prevalent intercessor, and God is reconcilable to us. Every hindrance is taken out of the way; he can honourably receive us; and the very chief of sinners is welcome and invited to return to the Father of mercies. His own people too, may, at all times, approach him with a holy boldness, and lay all their wants and desires before him, assured of a gracious audience and acceptance, through the intervention of their covenant and kinsman Redeemer.

Meditate, my young friends, on the doctrinal discussion of the important answers of our catechism, to which your attention has now been drawn—Meditate on what you have heard, not merely as a matter of speculation, but in the way of humble faith and devotion. In the former way, the meditation will do you little good; in the latter, it will be replete with the richest benefits—it will be found full of sweetness and comfort. Think

1. Of the wonderful nature of the facts to which these answers direct you. In speaking on the subjects of these answers, a pious writer asks—"What is the greatest wonder that the world ever saw? Answer—the incarnation of the Son of God. 'The Word was made flesh and dwelt amongst us'—Two natures infinitely distant are united in one person. Astonishing, glorious, mysterious fact! Well might the inspired apostle in contemplating it exclaim—'Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.'"

2. Think on the honour put upon our nature by Christ, and on the hopes which it inspires. The eter-

nal Son of God "verily took not on him the nature of angels, but he took on him the seed of Abraham." By this unparalleled stoop of condescension, on the part of our Redeemer, he has raised our nature to a dignity, in some respects superior to that of the highest angel. Our nature which he assumed he has carried with him to heaven, to the right hand of the Father; and there it is, and will forever be, united to his divine nature, while he receives the unceasing adoration and praise of the whole angelick host. If this subject were rightly considered, we should here find one of the strongest motives never to do any thing unworthy of human nature—unworthy of a nature which is assumed and worn by the coequal and coeternal Son of God. Let us, whenever tempted to sin, recollect that if we consent, we act most unworthily of the high relation which we are permitted to sustain to him whom angels worship, and at whose feet the heavenly host count it their honour to cast their crowns.

Especially may those who, by a genuine lively faith, have become identified with their Saviour—those in whose behalf, in his last intercessory prayer, on earth, to his Father, he petitioned, "that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me"—especially may all such, cherish the assured hope that nothing in heaven, earth, or hell, shall ever separate them from their spiritual head—their dear and adored Lord. Amidst all their trials, temptations, and conflicts, they are still upheld by the arm of their Almighty Saviour, their kinsman Redeemer. They are so united with him, that they can no more perish, than he can be plucked from his throne. Be it only their constant care to preserve clear and bright, the evidence of this vital union, by the exercise of a lively faith, producing in them all the fruits of holy living; and then they will be entitled to rejoice with "a joy which is exceeding great and full of glory"—a joy which will in a measure antedate heaven while they dwell on earth; and which shall, ere long, be consummated in the unutterable and inconceivable bliss of which they will partake, when they shall see their Saviour face to face, in the mansions which he has gone to prepare for them.

3. The wonderful preparation and provision which is made for the salvation of men, by the mediatorial character and work of Christ, should urge all those to whom this "great salvation" is made known, to seek it with the utmost earnestness and perseverance. How will any of *you* escape, my dear youth, if *you* neglect it? I know that, in regard to many of you, the character of the Saviour, and what he did and endured for your salvation, and the infinite importance of your obtaining a personal and saving interest in Him and his glorious work, were lessons taught to you, and inculcated on you, by your pious parents and friends, from the very time that your minds were capable of understanding these interesting topicks. You have often, very often since, heard them proclaimed and enforced in the preaching of the gospel. This evening you have been hearing of them again—And are there any of you, who, amidst all these unspeakable privileges and advantages, have, to this hour, remained unprofited by the Saviour's mediatorial work? Ah! recollect, I beseech you, the high and awful responsibility which rests upon you. If you are not raised to heaven by a saving knowledge of Christ, the intellectual knowledge you possess, will sink you to the lowest hell. This tremendous truth it is my affecting duty to declare to you plainly: and I do it in hope, that under

the divine blessing, it may urge you to speed your flight to the Saviour, before the door of mercy shall be forever closed. Avail yourselves, then, while yet you may, of the gracious promise held forth to the young, in the Scriptures of truth—"they that seek me early shall find me." Amen.

ON THE ATONEMENT.

No. V.

Dear Brother,—The doctrines of the two schools in relation to the atonement, have now been compared in three particulars. It has been shown, I trust, that in regard to its extent, in regard to a free and unfettered preaching of the gospel, and in regard to the riches of Divine grace displayed in our salvation, the views of the new school have no superiority over those of the old; and that the latter present the riches of Divine grace in by far the strongest light.

Let us now proceed to institute a contrast between these conflicting views, in several other particulars; in which, I think, it will clearly appear that ours have a most decided advantage.

1. Let us compare the *nature* of the atonement as explained and advocated by the two schools respectively, and see whose views and representations accord best with *scriptural truth*. The nature of the atonement is not a subject on which human philosophy should speculate. It is matter of pure revelation; and nothing farther can be known of it than God has been pleased to reveal. The Bible is our teacher; and those views which accord with the instructions of inspired writers must be true, while those which disagree or depart from them must be false.

The advocates of the *indefinite* scheme, differ in their views of the nature of the atonement. Some say, it consists in making a display of the evil of sin, and an exhibition of Divine justice. Others represent it as consisting in a satisfaction to publick justice for sin in general; but they deny that a proper, real satisfaction for the sins of believers was made to Divine justice, so that they can, on *legal principles*, be set free from the curse of the law. They admit that Christ's sufferings are a *substitute* for our punishment; but they deny that HE was the *substitute* of his people, and that, charged with their sins, he endured the *penalty* of the law, and thus made a real satisfaction for them, and paid a real *price* for their redemption. They all speak of the atonement as merely opening the door, and removing the obstacle in the way of the exercise of mercy. Let me cite a few quotations from a recent publication—"The atonement consists, not in cancelling the demands of the law for *one* or *all* men, but in *opening the door of hope*, in rendering the pardon of sinners consistent with the character, law and universe of God."* Again: "This atonement MERELY *opened the door of mercy*; it prepared the way for the offer and the exercise of pardon."† Again: "The atonement does not of itself save a single soul. It BARELY *opens the door* for the accomplishment of this object by free and sovereign grace."‡

Now, these views are, in my opinion, repugnant to plain and decided testimonies of holy scripture, and tend to destroy the very nature of the atonement.

The sacred writers speak of the death and righteousness of Christ, in more exalted terms than our brethren bestow on them. They teach us to attribute to his divine sacrifice, much more than the bare honour of opening a door of hope and mercy to sinners. They tell us that the Saviour, by his *sufferings*, became the "*author* of *eternal re-*

* Beman. † Ibid. ‡ Ibid.

demption to all that obey him." Heb. v. 9. They tell us that on the ground of his *sacrifice* and intercession, Christ "is able to save to the uttermost them that come unto God by him." Heb. vii. 24—27. They assure us that his BLOOD *cleanseth from all sin;* and that it *purges* the "conscience from dead works to serve the living God." And it has been shown, in a former letter, that *forgiveness, reconciliation, justification, sanctification, adoption,* and *eternal life,* are all attributed to the sacrifice and righteousness of our divine Redeemer, as their meritorious and procuring cause; and consequently that, while grace reigns in our salvation, it reigns through *righteousness* unto eternal life. We therefore deem it dishonouring to the invaluable atonement of our Lord Jesus Christ, which the holy scripture represents as being the spring of every blessing of salvation, to speak of it as MERELY *opening a door of hope and mercy.* The Bible speaks of his sacrifice in sublimer strains of praise—"Unto him that loved us, and *washed us from our sins in his* OWN BLOOD, and hath made us kings and priests unto God and his Father; unto him be glory and dominion for ever and ever—Amen." Rev. i. 5, 6. "Thou wast slain, and *hast redeemed us to God by* THY BLOOD out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 9, 10.

If the atonement consisted, as our brethren affirm, in a display of the evil of sin and of Divine justice, it might reasonably be expected, that the inspired writers would have stated the fact. But in what passage is it stated? Frequently, indeed, the death of Christ is called an *expiation* or *purging away of sin,* a *propitiation,* a *ransom,* a *price,* a *reconciliation;* but no where do they denominate it a display of the evil of sin and of Divine justice. That there was such a display, and that in the highest degree, is readily admitted. This, however, we are not expressly taught; we are left to infer it from the mysterious transaction on the cross, viewed in connexion with its causes and its effects. In no passage of scripture that I can recollect, is the death of Christ spoken of as exhibiting the evil of sin and the justice of God. I am not ignorant that our opponents will immediately refer to a passage in Rom. iii. 25, 26, as furnishing a proof that we are taught to regard the Redeemer's death as an illustrious display of Divine justice. But, I apprehend, the righteousness there mentioned means, not an *attribute* of the Godhead, but that *glorious righteousness* of Christ, of which the sacred writer had spoken in the preceding verses; and of which he treats throughout this epistle, as the ground of a sinner's justification; and through the medium of which Jehovah can, consistently with his own glory, bestow salvation on every one who believes in Christ, and thus appear a just God, while he assumes the character of a Saviour.

Now, this profound silence of scripture on the point, furnishes conclusive proof that the atonement does not consist in a display of the evil of sin and of Divine justice. The fact is, this display is the *result* of the atonement, and not the atonement itself; just as the glorious sight or appearances which our eyes behold, when the sun pours his beams upon heaven and earth, are the *effect* of his light, and not the light itself.

Besides, if a display of the evil of sin and of Divine justice were all that was required to constitute an atonement, it might be asked, where was the necessity for the sufferings of the great Immanuel? Has not such a display been made in the sufferings and death both of rational and of irrational creatures? Is not

such a display made, and will it not be eternally made, in the torments of the damned? Was all this insufficient? Was a more awful spectacle required, a sacrifice of greater value, in order to produce a stronger impression on the minds of the intelligent universe? Should this be admitted, it would furnish no reason why the sufferings of the present and the future world should not be regarded as forming constituent parts of the atonement. But how opposite would this be to the language of holy scripture, which every where attributes the great work of propitiating an offended Sovereign to Christ alone, exclusive of the agency of any creature either in heaven or on earth!

In a subsequent letter it will be shown, that, on the principles adopted by our opponents, there is really no display of the evil of sin and of Divine justice. I now proceed to explain and vindicate the views which the advocates of a *definite* atonement entertain of its nature.

They believe that Jesus Christ, in accomplishing the salvation of his people, acted as their *legal substitute;* that he was *charged with their sins;* that he bare the *penalty* of the law, or endured the *punishment* due to them; and thus made a complete satisfaction for their guilt to Divine justice, and paid the price of their redemption. Such are their views of this mysterious transaction, exhibited in the life and death of the Son of God. If these views can be shown to be *scriptural*, then it will follow, as a necessary consequence, that the opposite views of our brethren must be *unscriptural.* Let us examine the subject carefully.

1. *Christ acted as the* SUBSTITUTE *of his people.*

Substitution is evidently conveyed in the meaning of the preposition ὑπερ, *for*, when it is applied to the death of Christ. That this is its import in Rom. v. 6—8, can hardly be denied. When Paul says, "Scarcely *for* a righteous man would one die, yet peradventure *for* a good man some would even dare to die," he clearly means dying in the *room* and *stead* of a good man, in order to save his life; and consequently when he speaks of the superior love of Christ, in dying *for* us, he must mean his dying, as *our substitute*, in our room and stead. "*Raphelius*" (Not. ex Xen. in v. 8.) says Doddridge, "has abundantly demonstrated, that ὑπερ ημων αποθανειν signifies, *he died in our room and stead;* nor can I find, that αποθνησκειν ὑπερ τινος has ever any other signification than that of *rescuing the life of another at the expense of our own:* and the very next verse shows, independent of any other authority, how evidently it bears that sense here; as one can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own."

The Redeemer is expressly called a *surety;* that is, one who stands engaged to become the substitute of another, to fulfil his obligations, and pay his debts. "By so much," says the author of the Epistle to the Hebrews, "was Jesus made a *surety* of a better testament." Ch. 7. xxii. With this writer accords Peter, in exhibiting the Saviour as a substitute for sinners: "For Christ," says he, "hath suffered for sins; the just *for* (ὑπερ) the unjust" —the just *person* in the room and stead of unjust *persons*, "that he might bring us to God." The Redeemer himself teaches the same doctrine; for he tells us, "The Son of man came, not to be ministered unto, but to minister, and to give his life a ransom for" (αντι) in the room and stead "of many." Now in these texts we are taught, not merely that the sufferings of Christ come in place of our sufferings, but that HE took *our* place, and endured the punish-

ment that we should have endured, and laid down his life to save our lives.

This was no new doctrine in the church of Christ. By the institutions of Moses, the Jews had become familiar with the idea of substitution. Through a long course of ages they had seen, by Divine appointment, an animal substituted in the place of a human offender, and the life of the animal destroyed to save his life. And why this appointment of heaven? Could the life of a dumb animal save a rational creature from deserved vengeance? "It was not possible," says the apostle, "that the blood of bulls and goats should take away sins." Heb. x. 4. Why then did the altar at Jerusalem continually stream with blood? Doubtless to typify HIM who was the LAMB slain from the foundation of the world; the LAMB of God that taketh away the sin of the world; to typify "the offering of the body of Jesus once for all;" that "one offering" by which "he hath perfected for ever them that were sanctified." Animal sacrifices did in *type*, what Christ did in *reality*. They were *typical* substitutes; he was a *real true* substitute. "Christ *our passover* is *sacrificed* (ὑπὲρ ἡμῶν) *for* us." 1 Cor. v. 7. The blood of bulls and of goats sanctified to the purifying of the flesh; but the blood of Christ purges the conscience from dead works to serve the living God. He offered up *himself*, his *person* for us. Heb. ix. 14. "He needed not daily, as those high priests, to offer up *sacrifice*, first for his own sins, and then for the people's: for this he did once, when he offered up HIMSELF." Heb. vii. 27. *He himself* was our *substitute*.

2 *Being the surety and substitute of his people, the Redeemer was* CHARGED WITH THEIR SINS.

They were imputed to him, and he became responsible for the satisfaction demanded by Divine justice. "It is for ever impossible, in the very nature of things," says a sermon writer, "that Christ should be liable to suffer that punishment which the law denounced against the transgressor."* And again: "But this idea involves a *literal transfer of character*. On this scheme Christ, and not man, is the sinner. But Christ and man cannot exchange characters, because sin and holiness are *personal*, and cannot be transferred from one moral being to another. The sinful or holy acts of one person, may, in a thousand ways, affect another —exert an influence upon his happiness or misery—but it can never be so transferred as to become his sinful or holy act."† Such are the assertions of a writer, who a little before had said, "We do by no means intend to deny the doctrines of *substitution* and *imputation*:" of consequence, we are to understand him as affirming that the advocates of a definite atonement teach, by their doctrine of the imputation of sins to Christ, that there is such a transfer of moral character in this divine transaction, that it is no longer true that the sins which were actually committed by the sinner were actually committed by him; but were actually committed by Christ, who actually did not commit them.

That they do not teach an absurdity so extravagant, need not be told to any acquainted with their writings. Nor does it follow as a fair and legitimate consequence of their doctrine. In that admirable Epistle of Paul to Philemon in favour of Onesimus, he says—"If he hath wronged thee, or oweth thee ought, put that to mine account," (τοῦτο ἐμοὶ ἐλλόγει) *charge this to me, impute this to me*. "I Paul have written it with mine own hand, I will repay it." Now here the apostle offers to become responsible for any debt that Onesimus might owe to his master, and re-

* Beman, p. 34. † Ib. p. 35.

quests Philemon to impute, or reckon the debts to him, and look to him for the payment. But according to the writer to whom we refer, this transaction was impossible; because it would involve such a transfer of character, that Paul would become the original contractor of the debt and not Onesimus. A benevolent man sees a poor debtor forced along the street by an officer of justice to prison; he is touched with compassion; he goes to the unfeeling creditor, and says to him, I will be surety for your debtor; charge the debt to me; I will pay it. But he is met by the writer, who rises up and says—"The thing is impossible. Such a transaction would imply that you, and not the debtor, had contracted the debt. His act is *personal*, and it can never become your *personal* act."

Now, from the imputation of Onesimus' debts to Paul, and the reckoning of a debt contracted by another man to his surety, these absurd consequences follow, with just as much certainty as they do from the imputation of sin to Christ, as we hold the doctrine; that is, with none at all. Who does not see that, in the case of Paul, when Onesimus' debt was charged to him, it still remained true that the debt was *originally* contracted by Onesimus, and not by Paul? And who does not see, in relation to a surety, that, after a man has become responsible for the payment of another person's debt, it still remains true that the debt was originally contracted by this person, and not by his generous friend? Why then should any intelligent individual impute such absurdities to our doctrine? or how is it that the minds of some are so blinded by prejudice, that they cannot understand a divine transaction, which can be so aptly illustrated by familiar and daily occurring examples in human affairs? When we say that our sins were charged to Christ, our brethren certainly ought to know we do not mean that our sins were taken from us, and *infused* into Christ, so that we became *innocent* and Christ *actually the sinner:* and I may add, our statements are so far from implying any thing of the kind, that it seems difficult to account for such erroneous conceptions, unless we attribute them to a wish to substitute misrepresentation for argument. By the charging of our sins to the Redeemer, we simply mean, they were so imputed, or reckoned to him, that he became responsible to Divine justice for their penal consequences. Our opponents may affirm this to be impossible: but, if we search the scriptures, we shall find, that, in the judgment of inspired writers, it was not only *possible*, but a *glorious fact.**

This important truth was exhibited in the sacrifices under the ancient economy. Having brought the animal to the appointed place, the worshipper was required to put his hand upon the head of the *burnt-offering*. The victim being then slain, the blood was sprinkled round about upon the altar. Lev. i. 3—5. The imposition of the offerer's hand, it is believed, was generally accompanied with a confession of his sins: at least the act denoted his wish to have his guilt imputed to the animal, that, being slain in his place, he might escape deserved punishment. Certain it is, that, on the great day of atonement, the imposition of the high priest's hands was accompanied with a confession of the sins of the people; and the whole transaction exhibited, in the clearest manner, the imputation of sin to the animal. "And Aaron shall lay both his hands on the head of the live goat, and *confess* over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, *putting* them upon the head of the goat, and shall send him

* See Outram on Sacrifices.

away by the hand of a fit man into the wilderness: and the goat shall *bear upon him* all their iniquities unto a land not inhabited: and he shall let go the goat into the wilderness." Lev. xvi. 21, 22.

It is not denied by the advocates of *indefinite* atonement, that these types were designed to prefigure the Redeemer and his work. This is plainly taught in scripture. "Christ our *passover* is sacrificed for us." 1 Cor. v. 7. "Christ hath loved us, and given himself for us, an *offering* and a *sacrifice* to God, for a sweet smelling savour," Ephes. v. 2. In the epistle to the Hebrews, the inspired writer teaches us that the *tabernacle* or *temple* was a figure, and that the *law* and its sacrifices were shadows of good things to come. chap. ix. 9, x. 1. He also assures us of the superior efficacy of the Redeemer's offering, above the efficacy of the Levitical offerings: "For if," says he, "the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered *himself* without spot to God, purge your conscience from dead works to serve the living God?" chap. ix. 13, 14.

Now, the type being the *shadow*, and the antitype the *substance*, what was prefigured by the *former* must be found in the latter. It will follow, then, that as the victims under the law stood *figuratively* charged with the sins of those for whom they were offered, so the great victim, to whom they all pointed, stood *really* charged with the sins of all for whom he was offered.

With this fact the language of the New Testament plainly and fully accords. "He," says Paul, "hath made him *to be sin* for us, who knew no sin, that we might be made the *righteousness* of God in him." 2 Cor. v. 21. *Made him* TO BE SIN—A figurative expression, say our brethren; and we reply, doubtless it is a figurative expression. Christ was not *literally* made *sin:* for sin is an act or quality of a rational creature; and no person can be so absurd as to believe Christ was converted into sin, any more than to believe the paschal lamb was converted into the angel's act of passing over the houses of the Israelites, because it was called the passover. But what is the meaning of the expression? Does the apostle intend to teach us that Christ was stained with sin? Certainly not; for he bears his testimony that "he was holy, harmless, undefiled, and separate from sinners." What then is his meaning? The phrase was well chosen and selected, to convey a very important truth. There is a manifest *antithesis* between the two parts of the text; and it is reasonable to conclude that just as we are *made the righteousness* of God in Christ, so he was *made sin* for us. As we are made the righteousness of God in Christ by the *imputation* of the Redeemer's righteousness—according to the explanation of the author of the text, in other parts of his writings, when speaking on the subject, (Rom. iii. 22.) "Even the righteousness of God which is by faith of Jesus Christ *unto* all and *upon* all that believe;" and again (ch. iv. 6), "Even as David describeth the blessedness of the man unto whom God *imputeth* righteousness without works"—so Christ was made sin for us, by having *our sins imputed* to him, that he might justly bear the punishment of them.

But suppose we adopt the construction put on the phrase by some able commentators, that Christ was made a *sin-offering*, because sin-offerings under the law were called *sin;* yet the result will be the same. For a question arises, Why were sin-offerings denominated *sin?* There certainly was a good and sufficient reason for this denomination, or the Old Testament writers

would not have given it to the legal offerings: and no other reason can be assigned than the fact, that sin was imputed to the victim, and the victim was slain in place of the offerer, whose iniquities it bore. In like manner our Redeemer became a *sin-offering*, by having the *sins* of his people *imputed* to him, and dying as their *substitute*. Peter was crucified; Paul was beheaded; thousands of martyrs shed their blood; and all suffered in consequence of *sin*; but neither Peter, nor Paul, nor any martyr ever became a sin-offering; nor is it ever in scripture said of any mere man that he was made *sin* for us. And the reason is that, although the prophets, and apostles, and martyrs suffered much, and in consequence of sin, yet none but Christ was ever charged with our sins, and died as our substitute, to make expiation for them.

In entire harmony with Paul, Peter inculcates the same important truth: "Who his OWN SELF *bare* OUR SINS, in his own body on the tree, that we being dead unto sin, might live unto righteousness." 1 Pet. ii. 24. BARE OUR SINS. How? Sins were not a tangible mass that could be taken from us as a burden, and placed on the Saviour. Nor could they be infused into him, so as to render him inherently polluted by them. In what way then could he bear them? In no other than by having them *imputed, charged* to him, so as to be made responsible for their penal consequences. Or will any prefer saying the Redeemer bore the *punishment* of our sins? That this idea is included in the apostle's meaning we shall readily admit: but, if he bore the punishment of our sins, it will follow, that they were previously charged to his account; because this imputation was necessary to render him responsible for them, and make it just to inflict on him the punishment due to them.

"Abigail, when mediating between David and Nabal, when the former was provoked to wrath against the latter, and had determined to destroy him, (1 Sam. xxv. 24.) fell at David's feet and said, 'Upon me let this iniquity be, and let thy handmaid, I pray thee, speak in thy audience, and hear the voice of thy handmaid.' And in verse 28 she calls Nabal's iniquity her iniquity. By this it appears, that a mediator putting himself in the stead of the offender, so that the offended party should *impute* the offence to him, and look on the mediator as having taken it upon him, and looking on him as the debtor for what satisfaction should be required and expected, was, in those days, no strange notion, or considered as a thing in itself absurd and inconsistent with men's natural notion of things." President Edwards, vol. viii. p. *515*.

Again, observes this profound theologian in the same page: "The word translated here in Isaiah liii. 4 and 12, is נשא. the same word and the same phrase of bearing sin and bearing iniquity, is often used concerning things which are the types of Christ's priesthood and sacrifice, viz. the Levitical priests and sacrifices. It was no uncommon phrase, but usual, and well understood among the Jews; and we find it very often used in other cases and applied to others besides either Christ or the types of him. And when it is so, it is plain, that the general meaning of the phrase is lying under the *guilt* of sin, having it *imputed and charged upon* the person, as obnoxious to the punishment of it, or obliged to answer and make satisfaction for it; or liable to the calamities and miseries to which it exposes. In such a manner it seems always to be used, unless in some few places it signifies to take away sin by forgiveness." Edwards, vol. viii. p. *515*.

In my next I shall proceed to

show that Christ bore the penalty of the law, or endured the punishment due to our sins.

Affectionately yours.

From the London Congregational Magazine for August, 1825.

CAUSES WHICH RETARD THE PROGRESS OF THE CHRISTIAN IN HIS COURSE.

When a man has entered the straight gate, and the narrow way which leadeth unto life, and the first difficulties have been surmounted, he is too apt to calculate upon a smooth and unobstructed path. This is a mistake, which it is of some importance to remove. Not that we should give a gloomy and repulsive view of personal piety, for it is the only spring of genuine peace and happiness; but from the state of man and of the world, obstacles and hindrances must be expected, through the whole course we have to pursue. He who sets his face towards Zion, and lifts his heart to the New Jerusalem, should beware of imbibing a party spirit. The social sympathies of nature are very strong; and when any one under the influence of conscience has broken away from the connexion of a dissolute and corrupt world, and begins to adhere to some distinct body of religionists, a new passion is often engendered, which, if analyzed, may be found to have more of power in it than of purity. Attachment to his new friends, quickly identifies him with all their interests, opinions, aims, and objects. But party spirit, whatever promptitude and activity it may produce in one direction, has an undeniable tendency to cramp and contract the mind with reference to the grand realities and paramount concerns of the kingdom of Christ. It supplies a pungent stimulus, which quickens certain movements of the inner man, but weakens and impairs its general habit of spiritual health and prosperity.

Another cause which retards the progress of the Christian in his course, is the entanglement of worldly cares. We are far from thinking the duties of religion, and the ordinary pursuits of agriculture, trade, or commerce, inconsistent with each other. Perhaps there is no condition exposed to more temptations, than a state of leisure and independence. But while a Christian is commanded to be diligent in business, as well as fervent in spirit, serving the Lord, he ought to take heed that he be not absorbed in the cares of the world. One successful project or undertaking opens the way to another, till engagements multiply and thicken, so as to perplex and harass the mind, and encroach upon that time which has been devoted to God. Yet he who makes it a point of conscience to abstain from the light and frivolous amusements of the gay and fashionable, is not equally alive to the danger which the sober plodding drudges of the world incur. By his very exemption from the former, he is the more liable to be, unawares, involved in the latter.

Nor is the advancement of a good man in his Christian course a little checked, strange as the assertion may appear, by taking a too prominent and engrossing part in those valuable institutions, which are designed to enlighten and meliorate mankind. It may sound like a paradox to say, that a person may be actively employed in promoting the religion of others, and losing the power and savour of it himself, at the same time; but facts have frequently demonstrated, that this is sometimes the case. When the bustle and business of public meetings draw us into the focus of splendid patronage, warm admiration and marked notoriety, and detach us from the necessary and all-important duties of the family and the

closet, the mournful consequences may be confidently predicted. All the healthful movements of the divine life are impeded; all the enjoyments of devotion are blighted and soon wither away. He who has said, "Them that honour me, will I honour," withdraws the light of his countenance, and the grace of his good Spirit, and then inward darkness and death-like torpor pervade and oppress the soul. Another cause which retards the Christian in his course, is the turning of that anxiety to ascertain the evidence of his state, which ought to be directed to its advancement.

"Some," says Archbishop Leighton, "are employed almost entirely on considering whether they are in the right way, or in childishly telling their steps. They would know, at every pace, whether they advance or not; and how much they advance; and thus spend the time of action, the time of making progress, in questions and doubts. Would it not be a far more wise and comfortable course, to be pressing forwards, and if we make little progress, at least to desire and labour to make more; to be praying and striving for this purpose, not satisfied with any thing we have already attained, but yet not discouraged, but rather excited by the view of our defects, to proceed with fresh vigour? So it was with St. Paul. Forgetting the things which were behind, and reaching forth unto the things which were before, he pressed forward, as if nothing had yet been done; and as one who runs in a race, does not look back to see how much he has already run, but forward to the ground he has yet to pass, and to the mark and end of the race."

But it is an easier matter to point out the obstacles of our way, than to remove them, to describe incumbrances, than to shake them off. The Christian is called to lay aside every weight, every pressing load of care, every besetting sin, that he may so run as to obtain the prize before him. While he seeks and esteems the fellowship of the saints, let him not wear the fetters of party-spirit; while he sets an example of industry in business,—let him not submit to the trammels and shackles of the world. And when he takes his part in aiding the public institutions, which spread the knowledge and grace of God among men, let him beware that he do not neglect the sacred duties of home.

The grand secret of soul-prosperity, is intimate fellowship with the Father and with his Son Jesus Christ. He that is much with God, shall receive much from God. He lives a life of faith, of prayer, of peace. The light of heaven shines upon his path, and he runs without weariness, and walks without fainting. As there is a fulness of joy in reserve for him, there is a foretaste of that joy given as he journeys towards it. He is permitted to eat of the hidden manna, to draw water from the wells of salvation, to triumph in the savour of the knowledge of Christ, to sing in the ways of Zion, and to look with ardent desire and confident hope to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for him.

AMICUS B.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE ANTEDILUVIAN AGE.

The restless mind of the enthusiast of learning is ever looking forward to a period when the human intellect shall have reached the acmè of perfection, and have attained the full gratification of its

large desires. *Redeunt saturnia regna* is still the confident consolation of baffled philosophy, which expects then to revel in the glory of unlimited knowledge and consummate experience—with its various forms harmonizing into one great system of uncontroverted truth. It may be presumptuous utterly to condemn this, as one of the airy speculations with which insatiate genius attempts to pacify the cravings of its curiosity, which at present finds so little of certainty to gratify its desires; but it may be as wise, and no less agreeable, to imagine that the glorious epoch *has been;* that the time has existed and rolled away, when there remained no mystery of mind or matter, no enigma in metaphysics or philosophy; when man's understanding scarcely knew an obstacle, or felt a doubt; and that having reached this climacteric, its pride was at once swept away, and no vestige of it permitted to survive; excepting a few dim facts, implied, rather than recorded by ambiguous history.

That such was the sad office of the Noachian deluge, is perhaps founded on more substantial ground than visionary conjecture. That the excessive depravity of the inhabitants of the antediluvian earth was the immediate cause of that overwhelming visitation, cannot be denied without impeaching the credibility of Divine revelation: but it may reasonably be imagined, that part of the Divine intention in this calamity was to destroy the mighty wisdom of man, which was raising him to a perfection in knowledge, that seemed to flatter him with a fulfilment of the promise of the tempter—"Ye shall be as Gods." As scarce a remnant of life or nature was left by the devastations of the flood, so we may suppose it was the Divine will that man should lose a large share of that intellectual strength, which had fortified him in his self-dependence and profanity.

Men who have lived in the ages since the flood, have not been able to form a just idea of the height to which the powers of the mind might be raised, if their course were not so speedily arrested by the impotence of age and the summons of death. Since that desolation swept our earth, the average duration of human life has dwindled to less than one-tenth of its former longevity: and if the thirty or forty years which now limit the activity of the most comprehensive and elastic minds, afford time enough to produce such intellectual achievements as have often been witnessed, how shall we calculate the measure of the attainments of nine hundred years of progressive learning and experience, if not of uninterrupted mental vigour? The adolescence of the antediluvians was longer than it has been since; but it appears that they attained bodily maturity at the age of sixty, or sixty-five at farthest; and the difference is scarcely large enough to be regarded in the calculation of the proportion of improveable time. Nor can it be maintained that after this slower progress to manhood, they were more speedily subject to the infirmities of senility—The contrary is by far the more reasonable deduction.

In the longest and most diligent life which is now observed, we do not find that the mind receives its fill: there is no proof that it has a certain capacity which cannot be exceeded—We can discern no mental plethora. All experience, on the contrary, goes to prove that whilst the mind is able to acquire, it is indefatigable in its researches after more knowledge. What has appeared in some instances to be repletion, was in truth but the first symptom of the waning of life into decrepitude; the harbinger of mental as well as bodily dissolution—The appetite was lost, not satiated—The goal was not reached, but the adventurer was stopped in the course.

The advantages of antediluvian longevity—the opportunity which it afforded for the mature cultivation of each branch of knowledge, we shall not find it easy to calculate—It seems to warrant an almost unlimited stretch of fancy. A very great proportion of the perplexities which now involve all science, are attributable to the comparative blindness and incapacity of its votaries, and not to the natural imperviousness of the subject of study. Most of these perplexities consist of crude, obscure notions, which, had their authors enjoyed full time to try them in, would have been dispelled or made clear, by their own reason and research. To this uncertainty, antediluvian learning was not liable. Every theorist had several centuries in his own existence, to put his system to the test: he did not die in the glory of its novelty, before he was himself confirmed in it by adequate trial, or before it could be sufficiently understood by his contemporaries; nor would he be likely to hazard a theory taken up on short investigation, when he foresaw that there was every probability that he might survive its fall.

"He sat not down and dreamed
Romantic schemes, defended by the din
Of specious words, and tyranny of names;
But, bidding his amazing mind attend,
And with heroic patience years on years
Deep-searching, saw at last the system dawn,
And shine, of all his race, on him alone."

Hence we may conclude that the knowledge which then existed was simpler, and better settled, than at present; and that not only its common principles were established, but that their whole connexion, bearing and consequences, were familiar to their philosophy. Whole lives are now spent in producing and elucidating what were probably among the elements of antediluvian knowledge: and all the results which the tedious labour of posterior ages has produced, and those which are still in process, may have been parts of the alphabet of their literature.

All those advantages of emulation and association, to which we rightly attribute the rapid enlargement of the limits of science, were then equally enjoyed. The generations of Adam spread over the earth: the protraction of their lives must have increased the growth of population in a ratio of at least five to one, in comparison with succeeding ages; death was in the same proportion, and for the same reason less devastating. So that these circumstances readily make up for the disparity of time between the creation and the deluge, and the period which has since elapsed; and lead us to the conclusion that not improbably the flood, in the days of Noah, overwhelmed eight hundred millions of sinners.

The earth was tenanted before the flood by the immediate descendants of the first parents of mankind, who were endowed with intellects of the greatest strength and refinement at their miraculous creation. They did not reach either their corporeal or intellectual maturity by slow degrees. Adam particularly, came from his Creator in mental as well as bodily manhood. His life was the immediate inspiration of the Deity; his faculties were all simultaneously bestowed, not only in a manner, but in *a degree* of magnitude, which we have reason to believe was never again to be approached. No barrier of depravity interposed between his mighty powers and the attainment of knowledge; no sensual grossness debased his soul to the level of mere mortality, and incapacitated him for the highest intellectual excellence; no passions disturbed the pure serenity of his mind; no unholy wandering led astray his judgment; all the circumstances which surrounded him in Eden were such as could only elevate, not depress or distract his mind. The discord of nature which

now convulses earth, was unknown in Paradise: universal tranquillity shed its hallowed influence over all creation: In a word, the blessing of Jehovah rested on him, as on all the untainted world; he was the very work of the Almighty's hand; created in absolute perfection "in his own image:" he was the object of his express and constant regard; he held high converse and communication with Heaven: the universe was fashioned for him, and its magnificence corresponded to the sublimity of his nature and destiny. Such were the first inhabitants of this earth, before their sin reversed their felicity.

"Not spirits—yet to heavenly spirits bright
Little inferior; whom my thoughts pursue
With wonder, and could love; so lively shines
In them divine resemblance."

Such a state of exaltation is not fully comprehensible to the degeneracy of their descendants. Corruption has worked every thing that is noxious, into that nature which the first pair received from the hand and counsel of God. The curse of the same Power that raised Adam to such sublimity, threw him from the eminence, and involved his posterity in the consequences of his fall. The curse of heaven! who shall weigh its terror or calculate its effects? The immediate blessing of heaven! where is the innocence that has received it? Adam alone could tell—for he alone had experienced both. The purity of Eden was succeeded by guilt; and from the apostacy of our race is to be dated the incalculable debasement of all the human powers. Even the analogy of the changes in the economy of the brute and vegetable creation, consequent on that event, will furnish a terrible idea of the utter reversion it effected. The animal tribes which came with unsuspicious sagacity and harmlessness to be named by Adam, or gambolled fearlessly around him, are now the terror of the race that then divided with them the bounties of nature; or are made subservient only by art and long protracted discipline. The fruits of the ground, which then sprung spontaneous from the soil, offering their delicious nourishment, are now the scanty rewards of anxious, unceasing toil.

The immediate effect of the curse was felt by our great progenitor, not only in the calamity of expulsion from the garden, but especially in the withdrawing of that favour, support, inspiration, which had shed lustre on his mind. And the very change of his outward condition, was, of itself, sufficient to dim the original brightness of his intellect. But we cannot suppose that the fall utterly dispossessed him of his superiority: it doubtless enervated his intellectual might—but even thus clouded, he must have retained a greatness, which, however sunk it might have seemed in his eyes, would be to us a genius, towering above all present competition. And he doubtless infused his knowledge into his children, with whom he lived more than eight hundred years; extending to the ninth generation of his descendants—after the birth of the last of whom, (Lamech) he lived fifty-six years. All this time, and on all these generations, was his intellectual lustre reflected—the last glimmering of which, before he suffered the execution of the sentence, "dust thou art and to dust shalt thou return," may have been more splendid than the united brilliancy of all the new earth's wisdom. Besides the direct transmission of his knowledge from Adam to his descendants, they themselves, both in his life-time and after his death, communicated it to all the existing world. Seth lived nine hundred and twelve years, and his son Enos enjoyed the instruction of his ancestors for eight hundred and seven years: and he again inculcated it on Cainan, dur-

ing the eight hundred and fifteen years which he lived after his birth. And so it continued to descend and spread through the lives of successive descendants: for Cainan lived to the age of nine hundred and ten; Mahaleel to eight hundred and ninety-five; Jared to nine hundred and sixty-two; Methuselah to nine hundred and sixty-nine (reaching until within a few years, if not to the very day, of the deluge); Lamech to seven hundred and seventy-seven, &c. From the creation to the deluge, was one thousand six hundred and fifty years, not more than the ordinary ages of two antediluvians: so that all the wisdom which was left to Adam, after his transgression, could be easily transmitted, without diminution or loss, or rather with constant accumulation and improvement, throughout those sixteen centuries, to Noah himself.

Moses makes no attempt in his history, to furnish any account of the state of knowledge, and his incidental mention of several arts, is to be taken as implying the existence of many more. Imagination is left to its full range on this subject; and where would the ardent mind wish to find limits, in such a field for its enthusiasm? Without giving up all rein to fancy, the circumstances noticed may be allowed their fair weight of implication, whilst the absolute record of the existence of arts, in a state of considerable refinement, authorizes a reasonable range of conjecture.

The very process of creation is scientifically narrated; and as there is no record of the rise of learning, during the few centuries from Noah to Moses, that circumstance adds to the probability that the principles of science which it discovers, were the relics of antediluvian learning. That narrative includes what may properly be denominated a philosophical account of the creation of the element of light, and the full accomplishment of its purpose by means of the solar system; of the distinction of day and night; the expansion of the firmament; the elevation of the earth by which "the waters were gathered into one place;" vegetation, from the blade of grass to the fruit tree; the means of animal sustenance; the method of irrigation before the earth was watered by rain; the appointment of the heavenly bodies as chronological standards; and the various grades of animated nature. Again; Adam divided all animals into species, and named them according to their characteristics: exemplifying a more distinct knowledge of natural history than the most diligent studies since have effected. He intuitively recognised the social and conjugal compact. He must have been perfectly intimate with horticulture and botany, to have been able to "dress the garden and keep it," stocked as it was with the luxurious products of the East. The separation of the employments of husbandry was early. Abel was a shepherd; Cain ploughed; Noah (though after the deluge, yet he was too an antediluvian) planted a vineyard: Cain built the city of Enoch: the harp and the organ were invented by Jubal: Tubal Cain was an artificer in metals. Coming down to the flood, the structure of the ark defies the imitation of modern architecture. Though suggested by the Deity, Noah must have understood the instructions, and have employed builders of adequate skill: and what may we not suppose to have been their proficiency in the arts of building, if not of navigation, when we consider the dimensions of that vessel which sheltered the remnant of living nature for more than a year? The ark was more than 480 feet in length, 81 in breadth, and 48 in heighth, and its capacity was at least 42,000 tons. The dates, ages and seasons, which are particularly mentioned, prove skill in chronology, which learned calculation alone could attain.

Noah was the connecting link between the old and new worlds, and with him terminated antediluvian superiority. The arrangement of Providence directly supported the intention of rendering the new world inferior to the old. For Noah's sons were not born until he was five hundred years of age, which is the date of the announcement of the Almighty's threat to punish human iniquity: the deluge commenced when he was upwards of six hundred, and the intermediate century of probation was fully occupied by him in constructing the ark, and in forewarning his fellow men of their danger. He had no grand-children until after the flood, which he survived three hundred and fifty years; during which time his sons, by whom the whole earth was peopled, most probably settled away from him with their families, for they had children two years after the flood—At all events, they had much shorter and more interrupted intercourse with their father, than their predecessors of the drowned world. Shem died at the age of six hundred; Ham and Japhet were younger, and had still more limited privileges. What they received from their parent, must have been therefore comparatively small. The re-population and re-cultivation of the earth after such a revolution, furnished cares too pressing to allow time to receive much instruction, or to improve what they had received; and the three and a half centuries which Noah spent with them in such circumstances, at the close of a busy and protracted life, were insufficient to admit of any thing like a complete traditionary education. The mad project of building a tower, "whose top might reach to heaven," does not argue that they were much addicted to science, during the century subsequent to the flood. And until the patriarch Abraham, sent from Haran to Canaan, A.M. 2078, more than four hundred years after the flood, we find no distinguished name, or any proof that the postdiluvians inherited the genius or many of the improvements of their ancestors; and yet all the knowledge which there was in the world for several ages, appears to have been derived from them.

EIDOLON.

Editorial Remarks.

That the intellectual as well as moral powers of our first parents suffered by the fall, and that their posterity have shared with them in this, as in every other consequence of their apostacy, we have no reason to doubt. It is likewise manifest from sacred scripture, that Adam was created in *knowledge*, as well as in *holiness;* and the Mosaick account of the antediluvian world, brief and summary as it is, shows that several of the arts were then in use. All this we take to be undeniable fact. On these facts our correspondent has ingeniously speculated. Our own impression is, that it is not probable that the antediluvians were altogether such superior and erudite beings as he supposes they were. Yet we believe there is much truth, as well as somewhat too much of fancy, in his discussion. That the wreck of science which remained after the flood, furnished the materials of all the knowledge of the immediate descendants of Noah, and of their posterity for many generations, we had occasion to remark in our last number. We shall take this opportunity to acknowledge our indebtedness for much useful information on this, and several related subjects, to "Goguet's Origin of Laws, Arts and Sciences;" and to recommend to our young readers, and especially to Theological students, the careful perusal of that excellent work.

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

LETTER VIII.

(*Continued from p.* 264.)

My dear Mary—Miss More's well drawn and most perfect characters, although in the higher ranks of life, all excelled in domestic qualifications. But we have a still higher authority. In Solomon's epitome of female excellence, a wife is represented as "not afraid of the snow for her household: for all her household are clothed with scarlet. She looketh well to the ways of her household, and eateth not the bread of idleness." In our land of liberty and equality, can a female be found in a station so high, that it would detract from her dignity to superintend the domestick concerns of her family? Surely no one can be so learned as justly to consider herself above such business. A mistake in this matter must arise either from the most criminal pride, or from ignorance of her proper duties, in her who mistakes; because genuine knowledge must have a directly contrary effect. And let it be remembered, that no earthly rank or distinction can ever exempt us from our obligations to obey the commands of God: And we find it written, "if any would not work, neither should they eat."

I know you will not fear to give your daughter the best education which your circumstances may admit. Be diligent to effect this, and think a good education no less necessary for her than for Charles. They will be proper and suitable companions for each other, in the acquisition of knowledge. She may now, at the age of four years, attend an approved lady's school, if there is one conveniently situated; but I would not continue her at such a school after the age of seven, or eight; because I cannot think she will obtain as correct an education there, as under the tuition of one who possesses the advantages of a classical education. It is true that the ladies who teach at the present day are much better qualified than female teachers formerly were. But let me ask, if you suppose your *son* could spend *his* time, as profitable there, as at a publick academy? The design of this question you will readily perceive.

You must not send Ellen to school to learn needle-work; for it is your province to teach her that. Let her school hours be devoted to the acquisition of literature. The opportunity for acquiring this will soon be over. In performing the duties of her station, she will ever be improving at her needle. As for drawing, unless she has a peculiar taste for it, she may spend her time much better than in acquiring the art. But of musick and drawing, I propose to say more hereafter.

I know not why she may not to advantage pursue the same studies as Charles, and the same plan recommended for his improvement, with the exception of learning Greek. You will perhaps say, "And why not except Latin too?" I answer; It is becoming customary in this age, to teach daughters the elements at least of the Latin language; and with all the advantages which you have to bestow, I can conceive no reason, why this may not be interwoven with Ellen's early studies, since it is the surest way of attaining a perfect knowledge of our own language. Yet this, I admit, is far less necessary for her than it is for Charles: and it must be the reward of early industry and application—the saving of that time which might otherwise be lost.

I should consider a knowledge of languages, far more valuable than the arts of musick and painting. Any pursuit which shall add to intellect, cannot but be valuable. Do not, I repeat, fear that too much knowledge will make her a pedant;

for ignorance is the real ground of pedantry. Our beloved Miss More says,—"Those are not in danger of becoming proud of their learning, who cannot remember when they were ignorant."

You will not forget that even now, early domestic habits must be formed. Let your daughter, between school hours, learn to set your tables with care—to brush your hearth—to dust your furniture, &c. This will teach her early to *feel* the importance of neatness. I have seen a well-dressed, and not very learned young lady, who seemed unable to perceive that the room, in which she was sitting idle and expecting company, was in great disorder; while her indulgent mother was necessarily occupied in another part of the house. Teach Ellen to take the charge of her own clothes; and to see that they are not scattered and lost. She must not depend on her mother or the servants to do this; for should she be so indulged, habits of inattention and sloth will be formed, the evils of which she will feel all her days; and her friends will be likely often to "wish her mother had taught her better."

Teach her lessons of diligence so effectually that she can never *feel at ease* when she is idle. Convince her that an idle, a slow, and inactive young lady, can never appear engaging. Give her some objects to excite her activity—an hour of recreation; a walk; or liberty to amuse herself with a favourite little story book. The management of a *play-house*, is not an unprofitable amusement for a little girl. Give her a doll, and teach her to make its dress; to furnish its house: and you may with much propriety assist her with some hints, as to neatness and arrangement. I do not know but she might thus be beguiled into a taste for *domestick management*. It should ever be our endeavour to make even the amusements of children profitable. I am sure your will not allow your daughter to engage in boisterous mirth, or trifling plays: or to walk the streets, or make calls without your approbation.

The books which your children read, must be of your own selecting. The present generation is highly favoured, in the excellent variety of little books now extant, peculiarly adapted to the capacity of children. The productions of Mrs. Sherwood's pen, are not the least valuable. There is also much trash in the world, and a single page may contain poison enough to destroy the soul.

You will esteem it your privilege to have, not your daughters only, but your sons also, to be "*keepers at home.*" Therefore use every proper method to render home agreeable—particularly let the evenings be made a season of social enjoyment and instruction; such as Cowper so charmingly describes. When you go out, which I trust will not be often, assign them their tasks, and appoint their amusements: and when you return, exact a faithful account of their conduct. The little disputes and quarrels which arise among children, generally happen in the absence of a parent; if either party, rather than avenge himself, shall appeal to you, let it not be in vain. If it should, he will very probably not appeal on another occasion, but seek to avenge himself: and thus an endless maze of contention may begin. But by your settling the little disputes of your children equitably, and by timely correction, you may restore, preserve, and perpetuate peace and harmony; and have the unspeakable satisfaction of seeing your children grow up in the cultivation of the sincerest affection for one another, as well as for their parents.

The editor of the Christian Advocate cannot but be deeply sensi-

ble of the kindness of his brethren of the Presbytery of Lewes, in the expression of their favourable opinion of this Miscellany, as contained in the subjoined minute: and as he can state with perfect truth, that he has used no solicitation or influence, either direct or indirect, to obtain the expression of this opinion; he trusts that none will deem it improper that he should comply with the request of the Presbytery, that their minute should be inserted in the work which it commends—It may be proper to add, as "an early insertion" was requested, that the copy of the minute was not received by the editor, nor had he the least knowledge of its existence, till the 23d of the last month.

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At a meeting of the Presbytery of Lewes, at Snow Hill, April 28th 1826, the following preamble, resolution and request were adopted in regard to the Christian Advocate—

"Whereas, effects the most beneficial have resulted, as well to religion as to literature and science, from the diffusion of knowledge by means of newspapers and magazines—

"And because the Christian Advocate, published in the city of Philadelphia, is the able advocate of the interests of religion generally, but especially of the interests of the Presbyterian Church, in the United States: and because it is recommended, as well by its judicious selections, the taste, and severe discrimination of its literature and criticism, as by the inflexible orthodoxy of its venerable editor—Therefore resolved, that each member of this Presbytery, will endeavour to aid the circulation of that magazine; and that the stated clerk forward a copy of this minute, accompanied with a request, that it may have an early insertion in that work.—A true extract from the Minutes.

THOS. KENNEDY, *Stated Clerk.*

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 298.)

Sabbath evening, January 2d. Though I wrote so fully yesterday, I would not, my dear M. pass over the present day without at least one word of notice. Like the first Sabbath of the last year, this has been distinguished to us, by the administration of both the sacraments of the Christian church. The exercises of the morning were divided between Mr. Richards and myself, by his preaching the sermon, and my baptizing the infant daughter of Tana, our Tahitian assistant, and afterwards distributing the elements of the Lord's Supper to the little company of disciples, who, in the seclusion and darkness of this island, are from time to time, permitted to eat bread and drink wine, in remembrance of their crucified Redeemer. About 300 of the natives, chiefs and people, were present, and formed a most orderly and attentive audience. The exhibition of the broken body and shed blood of Jesus Christ, was uncommonly solemn and affecting, and drew tears, not only from those who had a part in it, but from the eyes of many who were only spectators of the scene. Several of the chiefs, Pua-iti, the blind man, and a young English sailor present, wept—the last almost convulsively. We have seldom had so interesting a season; many followed us into our yard with much solemnity; and some of the chiefs and others, went with Stephen Papuhi into one of our houses, to converse on what they had seen. Among others was the young queen Kakano-nohi: she said to him, "we have been weeping?—for what (or why) did the foreigners weep? I myself wept, but I do not know for what? why did they weep?"—before Stephen could answer her, many suggestions were started, as to the cause, when Pua-iti, who was present, came forward and said in his earnest manner, "I think why they wept—it was because

their hearts are so *wicked*, and because Jesus Christ is so good!" An answer that spoke volumes for the Christian knowledge and experience of one, who but of late was more blind in spirit than his sightless eyeballs now are. Stephen seemed fully sensible of this; and when relating the circumstance to us, added in his distorted English, "Pua-iti, him one very good man—him know ebery ting—him one perfect—me tink so."

The exercises of spirit manifested at this service, in our humble chapel—the tenderness, the solemnity, the peaceful enjoyment, evident in those, who in attempting to trust themselves beneath "the shadow of the wings of the Almighty, drank from the rivers of his pleasure, and were satisfied with the fatness of his house;" the seriousness, the attention, the tears of those who witnessed the affecting ordinance—all combined to make it to our souls a happy beginning of the Sabbaths of another year; a beginning well calculated to strengthen our faith, to excite our hope, and influence our zeal in the discharge of the duties which crowd upon us, in this region of darkness and of the shadow of death.

January 7th. We cannot write even at this season, my dear M. from these mild latitudes, of "*nipping frosts*" and drifting snow: still, even here winter comes

> "to rule the varied year,
> Sullen and sad, with all her rising train,
> Of vapours, clouds and storms."

During the summer season, scarce a cloud ever floats in the brightness of our glowing skies; but from October to April, (especially thus far in the present season) we have much dark and lowering weather, with occasional heavy rains. For several days, all within doors has been exceedingly gloomy; and when I first looked out this morning, while a green and chilling surf was tumbling and foaming the whole distance between the reef and shore, such impenetrable thickness was spread over the whole sea, that I could not have distinguished a vessel a dozen yards, beyond the first appearance of the breakers.

January 9th. Sabbath night. Last evening Harriet, after a day of more than ordinary fatigue, was suddenly seized with a fainting fit, which alarmed us for a short time. She is less unwell to-day than we feared she might be; but Charlie is seriously affected with symptoms of the croup. The weather for the last week, has been very unfavourable to the health of those living in such frail habitations as ours are; for the most part, it has been cool (for this country) blustering and rainy, and altogether unlike the weather we have generally experienced at Lahaina. The mercury has not risen higher than 74° today, and then only for an hour or two in the middle of the afternoon; most of the time it has stood at 70°. The natives have an excessive dislike to the wet and cold of times like the present; still the chapel has been well filled at both services to-day; much more so than I have seen many a Christian temple in America, at less inclement seasons: and for order, sobriety and lively attention, I think the present has surpassed every Sabbath we have yet attempted to sanctify *with* the heathen. Oh, my sister, how much do I wish, that the friends and supporters, and the *enemies* and *scoffers*, of missions to the Pagan world, could be present at such scenes as we are permitted weekly and almost daily to witness. How would the first rejoice; how would the last blush at the sight. Many, very many of the hundreds, who crowded to the worship of God, seemed, at least by their actions, to say "How amiable are thy tabernacles, O Lord of hosts!" And the decency and order of their behaviour, the motionless posture, the fixed eye, and in some cases the glittering tear, as they hung on the lips of the speaker, as if to catch the words of eternal life, must have touched the sensibility of the man, whilst they would have melted the heart of the Christian. The love and gratitude too,

that they manifest as they press round us at the conclusion of the service, the many anxious inquiries they make, when any one of our number is sick, all prove that "the feet of them that publish good tidings on these dark mountains, are indeed beautiful in their eyes." May the Lord bless his truth to their everlasting salvation.

Thursday, 13th. The young queen *Kakano-nohi*, has just sent a little present to Harriet, which reminds me of saying something on a subject, which has often attracted my observation—the fondness of the natives for ornaments of the head and neck; and how much in their view *full dress* consists in proper attention to these. The present is a neatly formed triple wreath of orange coloured flowers (the blossom of the *ilina*, a handsome shrub from two to four feet high, the botanical name of which I am ignorant of) which, on account of its bright hue and delicate perfume, is cultivated on almost every plantation, expressly for the purpose of wearing on the head and neck. Though so simple in its character, it probably cost the persons who made it, almost, if not quite, as much time and patience as many a more valuable one has an expert milliner, in more polished nations. It is about two yards in length, and is formed, not by arranging the flowers together in the state they are in when broken from the bush, but by carefully separating the calyx and corolla of every blossom, and stringing the latter through the centre, so closely together that nothing is seen, when the wreath is completed, but the edges of the petals, which at a little distance have the softness and richness of feathers or velvet. I have seen the princess with eight or ten yards thus formed, on her head and neck at one time; and though each wreath is half an inch or more in diameter, the effect, as an ornament, was light and graceful.

These wreaths form the most common ornament of the head and neck, and every high chief is furnished with three or four yards of them every morning.

A kind equally common among the chiefs, but more highly valued on account of their stronger perfume, are formed from a part of the fruit or berry of the *Hala* (a species of the Palm). These also are of a bright orange colour, but much more heavy, and less becoming than the former. On publick occasions, the chiefs generally wear feathers only, both for coronets and necklaces. These are generally yellow, but often formed of successive clusters of red, yellow, green and black feathers. An ornament for the neck, formerly much worn by the high chiefs, but now confined almost entirely to those of inferior standing, is the *paraoa*. It consists of a greater or less quantity of finely braided human hair, fastened together so as barely to encircle the neck, having a hooked or highly polished ornament, made from the tooth of a whale, attached to the middle in front. Some of these contain sixty or eighty yards only of the braid, while others consist of four hundred and more; they are all hereditary badges of rank, and are only worn by those who have some claim to chieftainship. The use of this last is principally confined to females; but all others are worn indiscriminately, by both sexes. Another favourite wreath for the neck, from the king to his *pipe lighter*, is composed of loosely arranged clusters of the *maire*, an aromatick vine, found in great abundance in the mountains, not unlike the myrtle in the shape of its leaf, &c. but of a more lively colour.

The handsomest wreath I have ever seen, not entirely of feathers, was one worn by Kaahumanu, the morning she last left Lahaina, in September. It consisted of yellow feathers, among which the blossoms of the purple globe amaranthus, were ingeniously and tastefully disposed. I have seen a few necklaces of shells, both land and sea—Those made of whale's teeth are very common. The only kind of bracelet that is worn,

consists of two shells of various degrees of beauty, fastened on the back of the wrist by a small cord of cotton or silk, formerly of grass or hemp only.

The common people are as fond of ornaments of these kinds as the chiefs, and you scarce see the poorest of them of either sex, or of any age, without them. You seldom meet any one at work on his farm, bringing water from the interior of the settlement, or wood from the mountains, without witnessing some exhibition of his ingenuity and taste, in the arrangement of a wreath for his head. There is scarce any thing in the vegetable kingdom produced on the islands, that is not made subservient to this purpose, either in root, branch, flower or fruit; and so great is the variety in the construction and combination of them, that on almost any publick occasion, with but little aid of the imagination, one might at a single glance, recognise all the boasted crowns of republican Rome, from the rude *civica*, and humble *obsidionalis*, to the more dignified and graceful *triumphalis*.

Red peppers, tomatoes, the blossoms of the sunflower, various arrangements of common Indian corn, either *parched* or in the state in which it is shelled from the cob, as well as the rich flowers of the amaranthus, and *ohia leihua*, (a species of the hybiscus) form favourite decorations for the head. The American manner of dressing the hair is becoming common among the females of the higher ranks; but among the lower classes, especially among those advanced in years, the more customary mode is to wear the hair short in front and on the sides of the head, and to turn up the edges on the forehead and temples, with a wash made of white clay or lime.

The manner of wearing any thing on the head is universally the same, being immediately on the top, from the upper line of the forehead to the outer edge of the crown, like the circles of light often seen in engravings of Saints.

These bandeaus and necklaces, and the bracelets of shells, constitute the entire dress above the waist, in which the females generally appear, unless there be the addition in some cases, of a silk or cotton handkerchief, tied round the neck like a sling, and to which are suspended a small circular or oblong looking glass set in wood, and a copper, brass or silver mounted tobacco pipe.

Thus ornamented, with a new *pau*, of plain crimson or orange, or of a variety of figures and colours, they walk out with as much pride of dress, as a modern belle at home in the full costume of fashion.

Monday, Jan. 17th. On Saturday evening, as Harriet and myself were walking along the beach, we descried a vessel approaching Lahaina, between Tahoorawe and Ranai; night, however, closed in before we ascertained her character. Yesterday morning she was at anchor, but so far distant that we did not recognise her as the native brig Becket, till she had again made sail and come to, abreast of our establishment. At 12 o'clock, our friends, Dr. and Mrs. Blatchely, accompanied by Mr. Hall, sailing master of the brig, (which is chartered and commanded by an Englishman named Beckley, and preparing for a sealing voyage) and Mr. Hoffman, mineralogist on board the Russian discovery ship, captain Kotzebue, now at Oahu, landed at the mission house. Mr. H. is an interesting young man, apparently not more than 22 or 24 years old, of highly prepossessing appearance, and handsome manners. He makes his home with us while the brig remains; and we feel ourselves happy in entertaining a guest of so much intelligence and good breeding.

Wednesday, 19th. At noon yesterday, we discovered the pilot boat *Astor*, bounding before a fresh breeze, over the waters of the Morokoi channel, and in the course of an hour, welcomed Mr. Chamberlain to Lahaina. He is on his way to Hido, on the east of Hawaii, with supplies for the station at Warakea, and will

spend a few days with us while the vessel is taking in a cargo of salt, &c. For the last two days Mr. Hoffman, accompanied by Mr. Richards, has been scouring the country, in search of specimens in mineralogy; several circumstances combined to deny me the gratification of joining them. This afternoon, however, Mr. H. and myself, walked to the foot of one of the mountains immediately east of us, but without meeting any thing new or particularly interesting. The mineralogical kingdom here, presents little variety in its exhibitions; every thing is almost exclusively volcanic, and in forms long familiar to the scientific world. The arrangement and combination of these forms however, are frequently such as to create admiration and astonishment; especially on Hawaii, which in this respect, taken as a whole, including the sublime and fearful exhibitions of the great crater of Kau, (a description and drawing of which you will probably have seen before this reaches you, in a publication to be made by Mr. Ellis, after his arrival in America) is doubtless, one of the greatest (if not the greatest) among the phenomena of the Pacific.

The Becket sails for Kairua tomorrow, and carries from us all our visiters, except Mr. Chamberlain. While at my writing desk this evening, Mr. Hoffman left on a sheet of paper the name of his ship, and a list of her officers, as a little memento of his visit, a copy of which may not be uninteresting to you.

La Pretpriatie—Otto Kotzebue, Capitaine; Thimophey Kordiukow, 1st Lieutenant; Nicolay Korfsakow, 2d do.; Peter Bardafschewitsch, 3d do.; Nicolay Pfeiffer, 4th do.; Gregor Gekinow, 1st Midschmann; Alexander Moller, 2d do.; Wladimir Golownin, 3d do.; Graf Ludwig Hayden, 4th do.; Afanass'y Tschekin, 5th do.; Peter Murawieff, 6th do.; Stephen Wukotitsch, 7th do.; Paul Moller, 8th do.

Doctores—Frederick Eschscholz, (Botanicus); Heinrich Von Siewald, (Dr. Med.); Wilhelm Preuss, (Astronom.); Emil Lenz, (Pysical.); Ernst Hoffmawn, (Mineralog.); Victor Pater, (Chaplain.)

This gave rise to some remarks on the character of captain Kotzebue; among other things Mr. H. stated, that he was a very great admirer of Washington. During the morning, in looking over some papers preparatory to my visit to Honoruru, I found in the folds of one of my pocket books, a sprig of evergreen, which I had plucked from a tree on the humble tomb of our illustrious countryman, when I visited Mount Vernon, in 1821. I immediately handed it to Mr. H. saying, "If captain Kotzebue admires Washington, even this trifle will be thought acceptable by him"—but the moment he knew its origin, with enthusiastic earnestness, though not without evident embarrassment at the liberty taken of directing it from the person mentioned, he exclaimed, "Non—non, Monsieur,—non Kotzebue—moi-mème, moi-mème." No—no, Sir,—not Kotzebue—not Kotzebue—myself! myself!—to which I most readily assented; and added as a testimony of my personal regard, what I had before designed for that purpose, a neat pocket edition of the Testament in French, the language in which we had attempted to hold most of our conversations.

As to language, we have had no little amusement since the arrival of this gentleman, who speaks very little English, in the difficulty Mr. Richards and myself have found to avoid combining the *Hawaiian*, which has so long been our daily study, with the French and the Latin, to which we have been obliged to have recourse for an interchange of ideas. At first we could scarce form a sentence, without the unwelcome intrusion of some one of the many words which by constant use have become almost as familiar as our native tongue; and we have often been made to blush, by the impossibility of calling to memory the corresponding word in the language we wished to speak: we had almost persuaded ourselves, that there is something *soft*

and *pleasant* in the native tongue; but the mistake we have made by occasionally joining a word from it to those which are confessedly classical and polished, have sounded so uncouth and inharmonious, that we are compelled to pronounce it *barbarous*. It is true, there are many words of real beauty in the vocabulary already collected, and the idiom of the language is said by those best acquainted with it, to admit of great elegance and sublimity in figures of speech, &c. &c.; but as a whole, its sounds are certainly rude and seemingly unformed, in comparison with the sweet and flowing tones of the French, or the fulness of the more rotund and dignified Latin.

Thursday, 20th. After an early dinner, Dr. and Mrs. B. and Mr. H. embarked on board the Becket, already under weigh. The expectations of meeting the last gentleman next week, and of being his fellow passenger to Oahu, prevented the emotions of regret we otherwise should have felt in parting from one, who, although still an entire stranger, has won greatly on our esteem and good will.

Friday, 21st. Our meetings for religious conversation and prayer, continue to be interesting and profitable. They are opened by a hymn and a prayer by one of us, and after an hour's conversation on practical subjects, so far as we are yet capable of discussing them, are closed by a prayer from one of the natives, and the singing of a doxology. The closing prayers at the two last meetings, were made by two chiefs—*punihele*—(bosom companions or inseparable friends) of the king, and were in some respects, more interesting than any we have yet heard. We had never before called on any of the chiefs who attend this meeting, (perhaps I have omitted to mention the exact character of it; it is confined exclusively to those who are known to live in the daily exercise of secret prayer, and who are professedly seeking the salvation of their souls) partly from a wish to impress the minds of the higher class with the truth, that in spiritual things all are on a level; and that rank in itself can claim no pre-eminence, where the soul only is interested. These were the first times we had ever heard them pray, and we were surprised at the originality and beauty of thought, often introduced with impressive sincerity and simplicity. The prayers of most of the natives are similar to each other, and common-place; (not more so, however, than those generally heard in religious meetings at home) but these seemed to flow forth, without any appearance of imitation or design of following a model, and were interspersed with many ideas and sentiments new to us in the native language, and evidently arising from a most easy and national association of thoughts. For instance, *Karaikoa* in praying for the king and his party, after supplicating the Lord to pardon his sins, and to grant to him the influences of the Holy Spirit, that he might become penitent and believing, a man of a new heart and a new life, and a faithful servant of Jesus Christ, the king of kings—instead of praying for his return, in the unqualified terms which we had often heard, he said, "*if it be thy will*, O Jehovah, that he should be returned to the land of his fathers, *speak to the winds and the waves*, and take thou the charge of them, that he may arrive in safety, and we be permitted once more to see his face." And *Ji*, the other, toward the close of his prayer, after having besought the favour and blessing of God on all the chiefs and missionaries dwelling at Hawaii, and Maui, and Oahu, and Tanai, prayed for the common people on the different islands, in the same order; and after mentioning those of Tanai, the seat of the late insurrection, added, "O Jehovah, be thou merciful to the rebels, now a company of prisoners—forgive their sins: and forgive thou the sins of all of us. We are rebels against thee; we are all guilty prisoners, for we have killed thy Son; be thou merciful to us and forgive us, and cause

us to hear the good tidings from thy word now sounding in our ears.

"The year of jubilee is come,
Return ye ransomed prisoners home."

The last two lines being the chorus in a version of the hymn, "Blow ye the trumpet blow," &c. &c., which has ever been a great favourite with the natives.

26th. You have long known that *dogs* are esteemed a choice article of food at these islands. A passing incident will give you additional information, as to that which is held *clean* or *unclean* among the people. In order to obtain a comfortable supply of milk from our small flock of goats, we have confined the kids during the night. Last evening the boys, instead of tying them, inconsiderately put them under a large cask standing in the yard, which was so tight that on uncovering them this morning, five of the seven thus secured, were found dead. We ordered the boys to bury them at once; but the natives standing round immediately said—"No, no, give them to us—they are very good to eat, and we wish them." They accordingly bore them off, bloated and disfigured as they were from the manner of their death, and we have since heard, that stuffed with herbs and baked in the native manner, they made a delicious dinner for two or three separate parties.

Saturday, 29th. The Becket came to anchor yesterday afternoon, from Hawaii, and we are again favoured with the society of the interesting young naturalist from the *Pretpriatie*. Tuesday next is the day fixed for sailing for Oahu.

Monday, 31st. For a year past, except in one or two instances, we have scarce heard the sounds of the native songs and dances. But an expected heir, in a high branch of the *Pitt* family, has filled the minds of some of the chiefs and people, not particularly interested in the palapala and the pule, (learning and religion,) with a desire for the renewal of former expressions of joy on such occasions—among which songs and dances, in honour of the young chief at his birth, were some of the most favourite. These persons have for some time had pieces in preparation for the event. The rehearsal of such as, technically speaking, are thus "*getting up*," disturb the peacefulness and quietude of our nights; and the groves around us, especially since an unclouded moon has been on the increase, are filled, till daybreak, with the dull and monotonous drumming of the calabash and musical sticks, accompanied by the more piercing and equally rude and inharmonious intonations of the voice.

Our governess, Wahine Pio, sister of Mrs. Pitt, (Karaimoku) is the grandmother of the expected chief. She has never been distinguished for her attachment to the new system of things, and is supposed to have ordered the *practisings* of the *hura*. The common people, desirous of having the dances, have sedulously encouraged a report in circulation, that Karaimoku, still at Tanai, has sent orders to the windward islands, to have all attention to the palapala and pule, except the observance of the Sabbath, suspended for the present, and to have all the people engage in the dances, as was formerly the case, when thousands, on some occasions, have joined at one time in the same performance. These circumstances have given rise to one or two anecdotes, which have just reached me, shewing the light in which the *palapala* party view the subject. Kekauonohi, the youngest queen of Rihoriho, a pupil of Harriet, is the daughter of Wahine Pio. She has been indisposed for a few days, and her mother has lodged at her house for a night or two. Before sunrise this morning our warm friend Puaite, (the blind man,) who is ever awake to every thing that interests the cause of learning and piety, came to our houses, and said to Mr. Richards—"I heard a voice in the night when all were asleep in the house of Kekauonohi; it was

'Ha! Wahine Pio—Wahine Pio!' to which H. P. replied, what is it? when it continued to say—'I am the daughter, and you are the mother—I am a child, and you are an old chief—it is yours to command—it is mine to obey—it is yours to lead, it is mine to listen: but I am *wise* and you are *dark hearted*—you do not fear God nor regard his word, therefore hear me—have no *hura* in Lahaina—the hura is not good.—W. P. I have not commanded a hura!—K. Then forbid it.—W. P. Karaimoku may desire it, and may send orders to have a general hura.—K. Karaimoku will not desire one—if he does, do you not comply—I will make your peace with Karaimoku.—W. P. It shall be so, I will not have a hura, I will attend to the word of God."

Karaikoa, who has prepared a communication for Karaimoku, to go by the Becket, thus introduces his letter—"Love to you Karaimoku. We have heard a report at Lahaina—we have heard that you have had a dance. I have a question to ask you—is it true? If it is, I will say that I am not glad. Will you send to us to have a dance? If you do, we will not regard your order—for the song and the dance are not good—they belong to the darkness of former days. We sung and danced enough then, in the ignorance of our hearts; the light has now come—let us do so no more, but let us attend only to the good word of God."

We are satisfied that the report in reference to Karaimoku is false, and that he has not commanded, or even countenanced, the spirit of dissipation existing in some. I know he disapproves of things of the kind, for I recollect, when taking tea with us shortly after the anniversary of the death of Tameamea last May, some one asked him why there had been no feast, nor any of the former ceremonies—he replied, that they had forgotten it till the time was past, but it was best that it should be so, for had they regarded it, it would only have been an occasion of drunkenness and sin.

Honoruru, Island of Oahu, Feb. 14, 1825. We are again, my dear sister, visiters at this station. We embarked on the evening of the 1st, from Lahaina, and arrived here the next morning to a late breakfast. Although the night was very cool for this climate, the thermometer standing at 64° (Fahrenheit), we all kept the deck, in preference to enduring the confined air of the cabin. Part of the passage, the wind was fresh and the sea very rough, and for the first time in my life I became *sea-sick;* probably owing to the accession of a bilious habit, since my residence at Lahaina. Harriet was extremely ill, as were Charlie and Betsey.

Had you seen them lying on the open deck of a dirty native brig, and witnessed their extreme illness, with no attendant but myself during the whole night, you would have thought with us, that the passages we are obliged to make in such vessels, are among the greatest trials of our missionary residence at these islands.

We are all very well at present, however, and delightfully situated, (for missionaries, I mean,) with our valued friends, Mr. and Mrs. Bingham, in the stone cottage built by our brother Ellis. Oahu never before looked so beautiful; for the first time since we arrived at the islands, the whole of the extensive plain on which Honoruru and the mission houses are, is covered with verdure, and looks like one continued field of grain in the early months of the spring—the grass being coarse, and of a light, not of the dark green, of meadows in America. The greater purity of the air than that of Lahaina, is also very perceptible, and makes us feel that Oahu, so far as we are judges, is the *Montpelier* of the Sandwich Islands. It is owing, no doubt, to the prevalence of the trade winds, which sweep over the mountains of this island, which are not, as on most of the other

islands, high enough to form a barrier against them. Every part of the islands is thus constantly ventilated, and preserved from any degree of stagnation, to which Lahaina is subject.

We find nothing new. The mission family is reduced to Mr. and Mrs. Bingham, and Mr. and Mrs. Loomis; and the society in the village is also much diminished—many of the captains and mercantile agents having left the island, for Canton and America. Among others, Mr. Hummewell, of whom you have often heard me speak as a particular friend of the mission. Karaimoku and party, including two of the quondam queens of Rihoriho, arrived from Tanai, a few days before us. He was most cordial in his salutation, and I am satisfied regards the missionaries as his best friends, and the best friends of the people, over whom he acts the part of a wise and powerful regent.

Our young friend Hoffman, was met on the wharf with warm embraces by his friends of the *Pretpriatie*. The handsome dresses and gentlemanly appearance of these voyagers of the enterprising Czar, give an additional aspect of civilization to Honoruru. Mr. H. calls with some of his friends every day. He takes tea with us this evening, after which we are to visit the observatory erected for astronomical observations on shore, with the special design of viewing the planet Saturn through a fine telescope.

(*To be continued.*)

From the Congregational Magazine for Oct. 1825.

THE DESERT SHALL BLOSSOM.

(ISAIAH XXXV. 1, 2)

The desert shall blossom—the wilderness bloom,
With Lebanon's glory, and Sharon's perfume;
For there with the palm-tree shall flourish the vine,
And there by the cedar, the roses shall twine.
And verdure shall spread o'er the desolate wild,
Where wanders the Arab, that cast-away child;
The desert shall blossom—and then shall impart
Its bloom to the withered and desolate heart.

Review.

In the Eclectic Review for the month of April last, the first article is the following:

Essays on the Evidences, Doctrines, and Practical Operation of Christianity. By Joseph John Gurney. 8*vo. pp.* x. 566. *Price* 10*s.* 6*d. London,* 1825.

The review of the volume, of which the title is here given, extends through nearly twenty octavo pages. The volume itself we have not yet seen; but the account given of it by the reviewers has been so highly interesting to us, that we have determined to fill this department of our work for the present month, first with a very short statement of the *substance* of the former part of the review, and afterwards with a literal quotation of the latter part.

Mr. Gurney is already well known to the reading part of the Christian community, as a man of erudition and piety, in the society of Friends in Britain. Since the appearance of the volume here reviewed, he has published another "On the Religious Peculiarities of the Society of Friends," of which

the Eclectic reviewers intimate their intention hereafter to take notice. It appears that the present volume consists of twelve essays; of which the first five relate to "The Evidence and Authority of Revelation;" and the remaining seven to the following interesting topicks: "The Scriptural Account of the Divine Being. The Union and Distinction in the Divine Nature. The Scriptural Account of the Spiritual Adversary. The Scriptural Account of Man. The Scriptural Account of Jesus Christ —in his pre-existence; during his abode on earth; and in his reign. The Redemption of Mankind. Faith and Obedience."

On the first four essays of Mr. Gurney, the remarks of the reviewers—who by the way are avowed Calvinists—are very general. In most points they agree with Mr. G. In relation to sentiment, or opinion, they scarcely differ from him at all. As to the manner in which he conducts some of his arguments, they think he is inconclusive, or less accurate than he might have been. Yet, on the whole, their remarks are in a high degree commendatory. From the review of the latter part of the fifth essay, to the end of the article, we quote literally as follows:

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After pointing out the *internal* evidence supplied by the fulfilment of prophecy, by the discoveries which the Scriptures contain respecting the character of God, and by the unbroken spiritual harmony which prevails among the sacred writers, Mr. Gurney makes the following admirably just and practical remarks.

"It only remains for me to adduce, in evidence of the Divine origin of the Scriptures, the *practical effect which (under the influence of the Spirit) they actually produce;* namely, the conversion of sinners, and the sanctification and edification of believers. As these effects are to be attributed primarily to God as their Author, and secondarily to Christianity as the religious system which he has adapted to these ends, so are they found, in a multitude of instances, to arise immediately out of the use of that holy book in which Christianity is embodied. The Scriptures are able to make wise unto salvation, "through faith which is in Christ Jesus." Such is the declaration of an apostle, and such is the fact. Now, the believer who experiences this effect to be produced in his mind, and is able to trace it to the Bible as the *instrumental cause,* enjoys an evidence that the Sacred Volume has proceeded from God, which is entirely satisfactory to himself, and of which the most ingenious arguments and cavils will never be able to dispossess him. He finds in that volume a mine of wisdom, from which he is constantly deriving instruction, consolation, and spiritual improvement. He resorts to it as to his daily food; he reverts again and again to the same passages without any wearisome sense of sameness, and seldom without deriving from them important practical lessons, with which he was before less perfectly acquainted. Thus is he encouraged and strengthened to pursue his Christian course; and the more his knowledge of divine things and the limits of his own religious experience are extended, the more fully he is persuaded that the contents of Scripture are no cunningly devised fables, but celestial truths. *He finds in himself a witness of (to?) their reality.*

"It may indeed be observed, that the evidence of the Divine origin of Scripture, which the Christian derives from the source now mentioned, is, in some measure, confined to himself; because he obtains it chiefly by watching the condition and progress of his own mind. But this is not the case altogether; for the tree is known by its fruits. It is a matter of external observation, when the sinner is turned from the error of his ways, the proud man humbled, and the Christian character formed. It cannot be concealed from others, when the designed effect of an acquaintance with Scripture is actually produced in the individual; when 'the man of God is perfect, thoroughly furnished unto all good works.' Nor can any one who entertains a just notion of the moral attributes of the Supreme Being, refuse under such circumstances to confess, that the writings from the use of which these consequences result, have originated in the power, the wisdom, and the love of God." pp. 106 —108.

It is no inconclusive evidence of their Divine origin, Mr. Gurney adds, that, in the Scripture, "we

find both the *foundation* and the *boundaries* of all secondary means of religious improvement."

"That the ministry of the gospel ought to be exercised under the immediate direction of the great Head of the Church, is a principle which will probably be allowed by many pious Christians; yet we are not to forget, that when that ministry is most spiritual in its origin, it is still found to dwell on the declarations of Scripture. The purest gifts of the Spirit, as they are now administered, are almost exclusively directed to the application of those materials which originated in a higher and more plenary operation of the same Divine influence. Thus, also, the sentiments which chiefly edify in the writings of modern Christians, are precisely those sentiments which, in their original form, have been expressed by prophets and apostles. It is Divine truth, as applied to the heart of man by the Spirit of God, which converts, sanctifies, and edifies; and of this *Divine truth*, the only authorized record—a record at once original and complete—is the BIBLE." pp. 108, 9.

If this be Quakerism, we are happy to assure Mr. Gurney, that, on this point at least, we are Friends. To a disregard of the Scriptural connexion between the operations of the Holy Spirit and the instrumental cause, that word which is Truth, almost every description of fanaticism owes its origin. The written Scriptures and the ministry of the word, separated from the agency of that Spirit which worketh all in all, are found to be alike powerless and inefficient; and those persons who ascribe an inherent efficiency of the instrument, or look for any spiritual effects independent of a Divine agency, are chargeable with an infidel fanaticism, not more reasonable than those who rely on immediate impressions, dreams, or inspirations, of which the revealed will and word of God are not the substance and the medium. On the other hand, a Popish regeneration, a sacramental grace, which, while it seems to do honour to the Spirit of God, sets aside his word as the medium of his saving and sanctifying operations, attributing to water or a wafer the moral influence of truth, and substituting a sacerdotal incantation for the work of faith, Scripture and reason alike disown. The office of the sacraments, we hold with Calvin to be "precisely the same as that of the word of God, which is to offer and present Christ to us, and in him the treasures of his heavenly grace;" while, on our part, they serve at once as a solemn confession and pledge, a vow of allegiance and a significant memorial. On these grounds, and on that of their Divine appointment, we contend for the obligation of observing them.

If we have dwelt the longer on that portion of the volume which has given us the least satisfaction, it is in the hope that our suggestions may lead the estimable author to reconsider the passages referred to. The sixth essay, which treats of the Divine nature and attributes, is a delightful specimen of genuine theology: the sentiments are strictly Scriptural, and a glow of piety is diffused over the whole, which is but too seldom preserved in theological treatises. In the subsequent essay, "on the union and distinction in the Divine nature," we have been not less charmed with the author's explicit avowal and defence of the orthodox doctrine, and his correct method of stating it, which is in entire accordance with the views we expressed in a recent article. While the primary truth, that there is no other God than Jehovah, must ever be held sacred on the authority of the holy Scriptures; "it is on the same authority," Mr. Gurney remarks, "that we admit another doctrine,—namely, that in his revealed operations, and more especially in the appointment and application of the scheme of man's redemption, God has manifested himself to us as the Father, the Son, and the Holy Ghost." The Divine nature of the Son of God is

more fully discussed in the tenth Essay. In reference to the personality and deity of the Holy Spirit, after citing numerous declarations of Scripture, Mr. Gurney remarks:

"Now, if the inquiry be addressed to us, Who is this person of whom Christ and his apostles thus bear witness; who teaches and consoles the disciples of Jesus; who reproves the world of sin, of righteousness, and of judgment; whom it is unpardonable to blaspheme, wicked and dangerous to tempt and to grieve; who finds his temple in the hearts of the righteous; who inspires the apostle, speaks by the prophet, appoints the overseer, calls forth, anoints, and directs the evangelist; who distributes to his people, according to his own will, those manifold gifts and graces by which the church is edified, and the cause of truth promoted?—the fundamental principles of our religion, and the whole analogy of Scripture, will assuredly admit but of one answer, This Person is GOD.

"God is a Spirit. Invisible, and spiritual in his nature, he fills his own works: he exercises over them an unseen but powerful influence: he dwells and operates in the hearts of men. Nor can we deny the truth of the converse of such a proposition—namely, that the Spirit who fills the works of Deity, who exercises over them an unseen yet powerful influence, who dwells and operates in the hearts of men, is *God*. 'NOW, THE LORD IS THAT SPIRIT,' said the Apostle Paul; 'and where the Spirit of the Lord is, there is liberty. But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by THE SPIRIT OF THE LORD.'" pp. 147, 8.

Having briefly exhibited the Scriptural evidence that the Father is God, that the Son is God, that the Holy Spirit is God, Mr. Gurney proceeds to take a view of the additional passages in which "the Father, the Son, and the Holy Spirit, whose deity is thus distinctively and separately indicated, are presented to our attention as the united sources of the Christian's help and consolation, the united objects of the Christian's belief and obedience." The first passage cited is John xvi. 13, 14., on which are founded the following forcible remarks.

"If, then, I am asked, who is to guide the people of God into all truth? I answer, on the authority of this luminous declaration, The *Spirit of Truth*. If I am asked again, Whose wisdom and grace does the Spirit of Truth administer? it is on the same authority that I reply, The wisdom and grace of the *Son of God*. And if, lastly, the inquiry be addressed to me, On what principle can we say that it is the wisdom and grace of the *Son*, which the Spirit administers? this inquiry also is fully met by the information contained in our text—namely, that all wisdom and grace are from the Father, and that whatsoever the Father hath, *is the Son's*. From whom then does the Christian derive the strength of his spiritual life and the hope of his soul's salvation? From the Father, the Son, and the Holy Spirit. And to whom does he owe the tribute of gratitude and praise, and the return of a faithful and unhesitating obedience? To the Father, the Son, and the Holy Spirit." pp. 148, 9.

The other texts which Mr. Gurney proceeds to illustrate, are Eph. iv. 4—6; 1 Cor. xii. 4—6; 2 Cor. xiii. 14; Luke iii. 21, 22; and Matt. xxviii. 29, 30. In noticing the last of these, the author slightly indicates his peculiar view of the rite, by remarking that "in whatever manner we may here interpret the participle *baptizing*—whether we understand it as denoting merely the sign of conversion or the act of converting itself," —the doctrine is clear, that the Father, the Son, and the Holy Ghost are in common the objects of the Christian's faith and allegiance. In the following paragraphs, Mr. Gurney adverts to "the *order* of that relation in which they stand to each other, and the distinct offices which they are respectively described as bearing in the glorious economy of the Divine dispensations." This is ground, however, on which we fear to tread; and although we have no fault to find with Mr. Gurney's statements on the score of orthodoxy, since they are in strict accordance with the received opinions of theologians, yet, the stress laid on John xv. 26, as a proof of the "subordination" of the Spirit to the Father and the

Son,—that mysterious dogma of procession which has agitated contending churches,—we think far from judicious. On the whole, however, we have been highly gratified with this part of our author's work, in which he has displayed not less wisdom than piety; and we cannot but anticipate the happiest results from the circulation of his clear and Scriptural statements.

The next essay, on the existence and personality of the Spiritual Adversary, is not less admirable. This subject has commonly been treated under the general head of the existence and attributes of angels, considered either as part of the works of God or as the agents of his government. The ministry of holy angels certainly claims a place among the articles of the Christian faith; but the character and agency of Satan as the author of evil, form a distinct topic, and one of such primary importance as to demand a separate consideration. In this point of view, systems of divinity are for the most part very defective; and Mr. Gurney will have rendered a great service to the Christian public, if, by his Scriptural and explicit manner of treating the subject, he should lead divines and preachers to give this topic its due place, not merely in their systems, but in their discourses. After reviewing the Scriptural evidence, Mr. Gurney expresses his astonishment, that any persons professing to regard the Scriptures as divinely inspired and laying claim to the character of fair interpreters of the sacred volume, should deny the personality of the great adversary.

"It ought ever to be remembered, that the Holy Spirit can neither err nor *feign*; and although there is to be found in the Bible much of poetry, and something, perhaps, of allegory, yet, as a guide to practice and to doctrine, it can be regarded only as a code of principles and a record of realities. Besides, the descriptions of Satan are to be found principally in those parts of Scripture which *are not poetical*, but either historical or simply didactic. Never were there plainer or more unsophisticated historians—historians less disposed to indulge in fanciful imagery or oriental exaggeration—than Moses or the four evangelists, who have severally, *in the course of their histories*, presented to our attention the personal character and operations of Satan. To these are to be added, Paul, Peter, James, and Jude—those homely yet luminous didactic writers, who, as well as our blessed Lord himself, have all made mention of the devil, not as an allegorical figure, but as a powerful, insidious, malicious being." p. 173.

The denial of the personality and power of Satan, Mr. Gurney very justly represents to be "closely connected with a low and inadequate view of the malignity, the depth, and the danger of sin." The essential demerit of sin is, in fact, a proposition which lies at the foundation of all theological science. In false views of this subject, the Pelagian, Socinian, and Antinomian heresies mainly originate; and unless this be admitted as a first principle clearly and necessarily deducible from the perfection of God, it will be found impossible to give either meaning or coherency to any system having the least pretension to a Scriptural character. The fall of man is thus stated by Mr. Gurney in terms which appear to us alike clear and unexceptionable.

"The Scriptures teach us, that the fall of our first Parents from a condition of natural righteousness to one of natural sinfulness,—from a condition in which he was the heir of a blessing, to one in which he was the subject of the curse,—*was the immediate cause of a moral degeneracy*, and therefore *of a punishable guilt*, in the whole family of his descendants." p. 209.

The practical observations with which this Essay closes, are highly striking and impressive, and serve as an excellent preparation for the subject of the ensuing essay, the character of the Saviour. Our limits will not admit of our pursuing any further an analysis of the work, but we must make room for a few

more detached extracts. Mr. Gurney seizes every occasion to bear his decided testimony to the true and proper deity of the Son of God, his real equality and unity with the Father.

"The Father alone knoweth the Son, or who the Son is: the Son alone knoweth the Father, or who the Father is. The omniscient Father has a *perfect* knowledge of the Son; and the Son knoweth the Father, *even as* the Father knoweth the Son. The Son glorifieth the Father, and the Father glorifieth the Son. All those persons who are in a peculiar sense the Son's, are also the Father's; and all those persons who, in the same sense, belong to the Father, belong also to the Son. Whatsoever things, indeed, are possessed by the Son, are of necessity the Father's, and "all things that the Father hath," are the Son's. John xvi. 15. So intimate is their connexion—in so absolute a sense is it true that the Son is *in* the Father and the Father *in* the Son,—that whosoever believeth in the Son, believeth in the Father; whosoever knoweth the Son, knoweth the Father; whosoever seeth the Son, seeth the Father; to whomsoever the Son is shown, the Father is shown. So *even* is their fellowship in the Divine nature, that the unity of mind and counsel which characterizes the *equal disciples* of the same Lord, is compared to the unity which subsists between *these two*—'That they may be one, as WE are." John xvii. 11. Nothing, indeed, can be much more striking or more evidently unsuitable to the condition and circumstances of any mere creature, than the familiar use which, in speaking of himself and God the Father Almighty, our Lord has made of the pronouns, *we, us, our*. 'If a man love me,' cried Jesus, 'he will keep my words: And my Father will love him, and WE will come unto him, and make OUR abode with him.' John xiv. 23. This is a mode of speech with which (as it relates to Deity) nothing that I know of can be justly compared, but the phraseology adopted by Jehovah himself in the Old Testament; 'Let US make man in OUR image, after OUR likeness.' Gen. i. 26. 'Behold, the man is become as one of US, to know good and evil.'" iii. 22.

The whole of the third part of this Essay, "On Christ in his Reign," will afford the pious reader the highest edification and delight. We have never read, speaking according to the best of our recollection, an argumentative defence of the divinity of our Lord, so calm, so dignified, so pure from controversial asperity, and at the same time so instinct and glowing with love to the Saviour. In the very spirit of the beloved disciple, the Author seems to dwell on the glories of the Lamb who is in the midst of the throne; and the rich accumulation of evidence, direct and indirect, promiscuously scattered throughout Scripture, which he brings to bear on the fundamental doctrine of the Christian faith, leaves on the mind an impression of triumphant satisfaction, answering to that noble confession with which Mr. Gurney closes the essay.

"For my own part, I may venture to acknowledge a firm conviction, (grounded on long continued study and reflection,) that I must either give up the inspiration of Scripture, and with it perhaps, the truth of Christianity itself, or allow the absolute and eternal divinity of Jesus Christ. In choosing my alternative, I cannot for a moment hesitate; for as, on the one hand, the inspiration of Scripture and the truth of Christianity rest on a basis which the profoundest thought and widest investigation serve only to establish; so, on the other hand, the glorious doctrine of 'God manifest in the flesh,' although, *as to its mode*, mysterious, will ever be considered worthy of all acceptation, by those who are acquainted with the depth of their natural degradation, and know their need of an *omnipotent* Redeemer."

We must hastily dismiss the eleventh essay, on Redemption, not as being of inferior interest, but because our limits will not admit of much further citation. It is divided into three sections: in the first, Mr. Gurney states with admirable clearness the Scripture doctrine of the Atonement; in the second, he treats of the merits and advocacy of Christ; in the third, "of the Scripture doctrine of the Spirit," he takes a view of our Lord's character as the "internal illuminator" as well as "spiritual quickener of mankind." It is with peculiar satisfaction that we receive this able, lucid, and explicit exposi-

tion of the cardinal doctrine of justification by faith, from the member of a community among whom there has generally been understood to prevail very indistinct if not unscriptural notions on that subject. The only statement which we hesitate to approve occurs at page 455, where Mr. Gurney represents the sacrifice of our Lord "as a price paid not only for the redemption of sinners, but for the outpouring of the Spirit." We object to this language, first, because it confounds what Mr. Gurney has taken pains to distinguish,—the propitiatory sacrifice of Christ, which was the price of our ransom or redemption, as being "the means by which the Father saw fit to provide for the satisfaction of his justice" in the pardon of the sinner,—and, the merits and advocacy of Christ, of which the outpouring of the Spirit was the first fruits. But a second and more important objection is founded on the incorrect application which is here made of the metaphor of price or purchase, to the blessings of the Gospel. It is true, that he who ransoms a captive may be said to buy his liberty; and the party accepting of the ransom may be said to sell either the person or the freedom of his prisoner or slave for an equivalent. But the mercy of God is free and unpurchased; he receives no equivalent for the blessings he bestows. It is in the character of a moral governor only that he exacts or accepts a propitiatory sacrifice, to declare his justice and his holiness; and in this reference, our Lord cannot be properly represented as paying a price, but as enduring a penalty. We are justified as criminals; we are redeemed as the captives of sin; we are constituted heirs of heaven as children of God's family. It is not heaven, but the church itself that is "the purchased possession." It is not our pardon, but our souls that are bought with a price. The Scriptures employ these and other metaphors to describe, under different views, man's redemption; but we must guard against running one metaphor into another. Statements substantially true, but grossly improper in their phraseology, and very liable to misconception, have originated in the disregard of those limitations beyond which figurative language ceases to be either appropriate or true; and from a confusion of ideas on this point has resulted a metaphorical patchwork bearing little more resemblance to the language of the inspired writers, than the literal translation of idiomatic expressions does to the true force of the original.

In Mr. Gurney's views of regeneration, we fully coincide; and when he remarks that "Divine grace is omnipotent," he admits all that we are disposed on that point to contend for. We rejoice too, to find him maintaining the unity of the Church.

"Christianity," he remarks, "is a social religion: its virtues are of a character at once binding and diffusive. And amidst all the fruits of the Spirit, there is none so delightful and so distinguishing as that holy love of which God in Christ is the first object, and all mankind the next, and which more especially unites in the bands of the fellowship of the gospel those persons, of whatsoever name or profession, who believe in the Lord Jesus, and are baptized '*by one Spirit into one body.*' Theirs is the 'unity of the Spirit in the bond of peace'—'the communion of the Holy Ghost.' And this communion extends itself from the church militant to the church triumphant. It already brings heaven and earth together, and its full perfection will be known in that glorious day when the number of God's elect shall be completed; (Matt. xxiv. 31;)—when all distinctions of peculiar opinion shall be for ever lost among them; and when the universal society of saints and angels shall unite in rendering unto the Lord God and the Lamb the same eternal tribute of obedience, thanksgiving, and praise." p. 476.

Between those who believe that Jesus Christ is God, and those who regard him only as a creature, Mr. Gurney remarks, there is, plainly,

an "infinite difference," one "that admits of no compromise." But,

"How numerous, how powerful," he adds, "are those doctrinal points in religion which are entertained in common by the great majority of the Christian world! One principal object which, in the laborious yet interesting task of composing the present volume, I have always kept in view, has been, to develop these *points of union*. I have desired to show to my fellow-believers in the divinity of Jesus Christ—Roman Catholicks as well as Protestants—Calvinists as well as Arminians—dissenters as well as members of the various established churches—the strength, the breadth, and the saving efficacy of those great features of Divine truth in which they all agree. May this main agreement—an agreement which embraces every thing *absolutely essential* in religion—be more and more accompanied by gentleness, kindness, forbearance, and candour, and, above all, by the 'unity of the Spirit in the bond of peace.' Of this unity of the Spirit, founded as it is on an essential unity of doctrine, one principal result ought surely to be, our joint and common, or at least our *corresponding* and *harmonious* efforts to promote the salvation of the world." p. 564.

We have passed over the twelfth essay, "on Faith and Obedience," and must not now return to it. We had marked several other passages for extract, but further citation cannot be necessary, as few of our readers who place any confidence in our judgment, will hesitate to put themselves in possession of Mr. Gurney's volume. On contrasting these Essays with the Treatise on Christian Doctrine that lately came under our review, one cannot fail to be struck with the immeasurable superiority of the present writer in true wisdom to our English Sophocles. Those words of holy writ have forcibly occurred to us: "The meek will He guide in judgment, the meek will He teach his way." There is a spirit pervading Mr. Gurney's volume, which leaves no room for doubt as to the influence under which it has been composed. But the contrast between the two works is more especially interesting as they may both be considered as reflecting in some measure the character and spirit of the times. That Quakerism has undergone some important modifications, on the one hand, since the time of Milton, Mr. Gurney will readily admit; and on the other hand, we feel persuaded that, had our great poet lived at this era, he would never have put forth opinions so crude and erroneous. Nay, we cannot help imagining that an acquaintance with John Joseph Gurney, instead of the Quaker Ellwood, might not only have had a happy influence on Milton's religious tenets, but have led to the composition of a nobler poem than Paradise Regained.

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We cannot dismiss the foregoing article, extracted from the Eclectic Review, without expressing the high gratification we have received, from observing that a writer of such talents, and such soundness in all the most important doctrines of Divine revelation as Mr. Gurney unquestionably is, has come before the publick from the Society of Friends. The *ordinances* of the gospel we do indeed hold to be highly important; but the reception and belief of its leading *doctrines* we consider as absolutely *essential*—essential in any system which can justly claim to be denominated *Christian*. These doctrines are not only correctly held by Mr. Gurney, but it appears that he possesses the power of stating them, with a perspicuity, precision, discrimination and force, seldom equalled. We trust that the volume of which the above review is given will be reprinted in this country; and that it will prove a powerful auxiliary to that portion of the religious denomination among us to which the author belongs, in their endeavours to arrest the progress of the infidel opinions so earnestly, and, we regret to say, so successfully propagated of late, by a preacher in that society. In say-

ing this, we do not consider ourselves as departing from a rule which we have prescribed to ourselves as invariable, in editing our religious miscellany; namely, not to intermeddle with the concerns of other denominations, farther than is indispensable to the defence of our own. But it is in defence of our own—even of its very existence—when we bear our testimony against any man, by whatever name he may be called, who impugns Divine revelation, and endeavours to exalt his own weak and delusive reveries above the sacred truths which the Holy Scriptures teach and inculcate.

Literary and Philosophical Intelligence, etc.

Comets.—It is now certain that the same comet has appeared in our planetary system in the years 1786, 1795, 1801, 1805, 1818, and 1825. It appears that in its course it never passes the orbit of Jupiter. The period of its revolution (which is the shortest known) very little exceeds three years and a quarter; and its mean distance from the sun is not more than twice that of the earth. It seems to be especially connected with the system in which our globe is placed, and crosses our orbit more than sixty times in a century. M. Olbers, the celebrated astronomer of Bremen, who has bestowed much attention on this comet, has been lately occupied in calculating the possibility of its influence on the destinies of our globe. He finds that in 83,000 years, this comet will approach the earth as nearly as the moon; and that in 4,000,000 of years it will come to within a distance of 7700 geographical miles; the consequence of which will be (if its attraction be equal to that of the earth) the elevation of the waters of the ocean 13000 feet; that is to say, above the tops of all the European mountains, except Mont-Blanc.—But who expects that the earth will endure four millions of years!

Ambergris.—The origin of this substance is involved in complete obscurity. All that we know of it is, that it is most commonly found in lumps floating on the ocean, sometimes adhering to rocks, sometimes in the stomachs of fish—but whence does it come? by what process is it formed? Every body knows the history of that greasy substance called adipocire—that on digging up the bodies in the cemetery of St. Innocent's at Paris, many of them were found in part converted into a substance resembling spermaceti; and that it has been since ascertained, that if the flesh of animals, instead of undergoing putrefaction in the air, undergoes the slower changes which take place under water, in a running stream, it is gradually converted into this substance. It is not an improbable conjecture, that ambergris is the flesh of dead fish which has undergone this change—that it is marine adipocire. And this conjecture is corroborated by a fact which was lately stated in one of the American newspapers. A marine animal of gigantick size has lately been discovered and dug up in the neighbourhood of New Orleans, in the groove of one of whose bones was found a matter closely resembling ambergris.

Original Habitats of the Rose.—In Trattinick's Synodus Botanica, it is mentioned that the species of the genus Rosa found in Europe, have reached us from the East Indies, China, and Japan. The middle parts of the Russian empire, the districts around Caucasus and Persia, are full of roses, of which the more western are mere varieties, and which propagated themselves as such. Roses are rare in Africa; there they are met with only in the northern districts; while Europe, on the contrary, from the Uralian Mountains to the coast of Portugal, abounds with them. The roses of America have reached that continent through the Polar lands, and appear to be sprung from the Rosa Alpini, and R. Majalis. There are no roses in Australasia, nor have any species been met with in South America, indeed they scarcely occur any where to the south of the equator.

Origin of Coal.—Geologists have given great scope to their inventive faculties in endeavouring to determine the sources and origin of coal: but every thing tends to show its vegetable origin, and specimens of a regular succession of wood little changed, and ending with coal, in which all organic traces are lost, have occurred. And even in the most perfect coal some relic is often found, some trace of vegetable texture, some fibrous remain that clearly announces its ligneous origin. In the leaves that appear in bovey coal, for instance, resin and extractive matter have been found, and also a substance uniting the properties of resin and bitumen; and the same substance has been found in the principal coal-field of Staffordshire. Perhaps, therefore, antediluvian timber and peat bog may have been

the parents of our coal strata; but then it will be asked, how has this mighty change been effected? Is it merely by aqueous agency,—a kind of decay and rotting down of the wood; or has fire been called into action, torrifying the vegetable matter, and the pressure under which it has operated, preventing the escape of volatile matter, caused the formation of bitumen? And are those reservoirs of compressed carburetted hydrogen, from which *blowers* result, to be ascribed to such a mode of formation?

The London papers mention that the coach established on the Stockton and Darlington Railway, carried lately, in one day, no less than one hundred and fifty-eight passengers, the whole of whom were drawn by two horses.

One thousand seven hundred and nineteen emigrants, going westward, have arrived at Black Rock, by canal boats, since the first of May last.

Alligators.—A Newbern, (N. C.) paper says: "Alligators of a very large size have recently shown themselves in our river, even close to the publick wharves. Some time since a large one was taken, and lately another of the great length of twelve feet six inches, whose expanded jaws seemed sufficiently capacious to receive a full grown boy."

Anglo-Chinese College of Malacca.—Among the admirable enterprises of the English, is the establishment of a college, and eight schools, in Malacca, for teaching the Chinese and Malay tongues to the English subjects, and the English language to those two sects of Asiatics.—There is likewise a Tamul school. The leading object is to aid the mission for propagating the Christian religion to the Chinese, and other orientals: but students who can pay for their tuition, are admitted for the purpose of acquiring these modes of speech and their dialects, to qualify themselves the better to pursue commercial and other business in these populous and productive regions with which we have an increasing intercourse.

Dr. Ebel, in his account of the Canton of Appenzel, says—"In the gardens near the river Sitter, such numbers of snails are kept during the summer season, that the sound caused by their denticulated jaws, while they are eating, may be distinctly heard. Young snails are collected in the adjacent parts, and are placed in these gardens, where the owner supports them, till, on the approach of winter, they enclose themselves. In addition to the food which they find on the grounds, they are supplied with leaves of lettuces, cabbages, and other vegetables, by which they grow and fatten amazingly. Some time before Lent, the owners pack up the enclosed snails in casks, and carry them for sale to the convents of Suabia, Bavaria, and Austria, and even as far as Vienna, where they are purchased as delicacies."

The once popular author of "The Pursuits of Literature," is still at Naples, where he has recently been seriously indisposed. Mr. Mathias's health, however, is now perfectly restored, and with it his ardour in pursuit of Italian poetry. He has just published a new work, which is greatly esteemed in that country.

New Method of Preparing Quills.—The following is the manner in which M. Schloz of Vienna, proceeds in the preparation of quills for writing, by means of which he renders them more durable, and even superior to the best Hamburg quills. For this purpose he makes use of a kettle, into which he pours common water, so as to occupy the fourth of its capacity; he then suspends a certain quantity of feathers perpendicularly, the barrel lowermost, and so placed, as that its extremity only may touch the surface of the water; he then covers the kettle with a lid properly adjusted, boils the water, and keeps the feathers four hours in this vapour bath. By means of this process he frees them of their fatty parts, and renders them soft and transparent. On the following day, after having scraped them with the blade, and then rubbed them with a bit of cloth, he exposes them to a moderate heat. By the day after, they are perfectly hard and transparent, without, however, having the inconvenience of splitting too easily.

Messrs. G. & C. Carvill, of New York, have printed, from the last and improved British copy, a very handsome edition in octavo, of Dick's moral and instructive work, entitled, "The Christian Philosopher; or the Connexion of Science and Philosophy with Religion." It deserves publick patronage on every account.

Mr. David Flagg, of Gardiner, Maine, has received a patent for a *Family Grist Mill*, which is thus described in the northern papers.—"Meal and flour of the first quality are made in it, and they may, at pleasure, be bolted by the same operation. Its principal recommendations are, its cheapness, and the small mechanical power required to give it motion. It costs only thirty dollars, and will grind two bushels an hour, requiring one man only, or even a boy at the crank. It is acknowledged to be useful, and it will undoubtedly be brought into operation, particularly where the water-mills are scarce, and water power precarious."

Religious Intelligence.

The following letter, received within the last month from the Rev. Mr. Stewart, will be found deeply interesting to the friends of missions. We do not think that it was written with a view to publication; but chiefly from a desire to satisfy the editor, that leaving Lahaina was not a matter of choice, but of a most afflictive necessity; and to recognise the goodness of God in the remarkable series of providential occurrences, by which the departure from the Sandwich Islands was favoured. And these are also our motives for laying the whole communication before our readers—with the exception only of a sentence or two at the close, of a merely personal nature.

It is due to Mr. Stewart, and to the sacred cause in which he is engaged, that it should be fully known, that he did not desert his post; but that he was most reluctantly compelled to leave it, by a marked providential dispensation, which, in the unanimous opinion of his missionary brethren, as well as of his physicians, made it his imperious duty, to endeavour to save a life justly and unspeakably dear to him, and indeed to all who have ever known his amiable wife, by an attempt to return with her to their native land.

We do not know whether the letter, (which it appears was written at sea,) was sent by a vessel met with, before the Fawn reached Britain; or by some vessel which sailed from London or Liverpool, after the arrival of the Fawn in one of those ports.

Since writing the above, we have received a note from Mr. S., dated "49 Westmoreland Place, London, May 18, 1826"—in which it is said, "Mrs. Stewart improved greatly for the first month after our arrival—She is not quite so well at present—We may probably sail the first of July from this port."

On board the Fawn, off the Western Islands, March 18th, 1826.

My very honoured and beloved Friend—Circumstances and place have greatly changed with me and mine, since I last directly addressed you. Yet I presume, by the time this reaches Philadelphia, it will be unnecessary to inform you of the particulars of either. The continuations of my journal to Mrs. B. up to the middle of July, 1825, will have fully apprized you of the afflictive dispensation with which it has pleased God to visit my family; and letters from the Mission to Mr. Evarts, of which some notice will probably appear in the Missionary Herald, will have given information also of the truly unwelcome duty in which it has resulted—that of our departure from the Sandwich Islands, on the 17th of October, for the United States, by the way of England. To receive a communication from me, therefore, dated on the bosom of the North Atlantic, will create no surprise: it will rather give joy, from the assurance it will convey, that our long voyage is thus far accomplished under circumstances of peculiar mercy. Mrs. Stewart still lives, and we hope will be permitted yet to meet the embraces of her friends in America; though her state is such, that it is impossible to say what a day, much less weeks and months, with the vicissitudes of climate and seasons, still to be experienced, may bring forth. Our all is in the hands of Him, who alone is wise in knowing, and merciful in securing the highest good of his servants; and to his will it ought to be our happiness, and the happiness of all who love us, cheerfully to submit, whether it be made known in open bereavement, or in "*blessings undisguised.*"

Your last letter of affection, of encouragement, and of counsel, dated October 5th, 1824, reached Oahu at a time to be read with deeply affecting sensations—within a day or two of our embarkation in the Fawn—immediately after it had become clearly our duty to forsake for a season, and perhaps for ever, those scenes and occupations to which you advert with so much interest, and in which we had been engaged with so much satisfaction and pleasure.

As early as during the visit of the Blonde, we had feared that, to save the life of Mrs. S., it would be necessary to leave the islands for a colder climate. By the 1st of September, that impression had become the settled conviction of every member of the mission acquainted with her case, and the professional opinion of all the medical gentlemen with whom Dr. Blatchely had consulted. We considered the point of our return, then, to rest entirely on the fact of her surviving, and remaining in a state capable of making a voyage, till an opportunity of leaving the island should offer. That we

should meet with a suitable opportunity at a sufficiently early period, was, however, very improbable. Two requisites were essential, which we could not expect to find united in the same ship in this part of the world—a *physician*, attached to the vessel, and *accommodations* sufficiently large for our family. In fact, our whole expectation of making a voyage, after the departure of the Blonde, rested on the anticipated visit of Com. Hull, in the frigate United States—of course, our path was covered with great uncertainty. Com Hull might not arrive for months; might not come at all; and if he did, even in time for our purpose, it might not be in his power to accommodate us with a passage.

Such was our attitude, when the Fawn touched at Oahu, for refreshments, in October. We knew she had a physician on board, and soon heard that she was bound directly to London. But so foreign to our thoughts had so circuitous a route been, and so little did we deem it probable that we could be received on board a vessel with a full cargo, not originally designed to take passengers at all, that several days passed after her arrival, without the slightest inquiry on the subject. Dr. Short, the surgeon attached to her, having however called a number of times to see Mrs. Stewart, and expressed his decided opinion of the necessity of a speedy removal to another climate, I felt it my duty at least to ask the question, whether he thought it possible for us to procure a passage in the Fawn? To which I was surprised to hear him answer that Capt. Dale and himself had already conversed on the subject, and he did not conceive there was any thing to prevent it, provided the accommodations they could offer, would answer our purpose. Both these gentlemen called the next morning, with an invitation for me to visit the ship. This, to my further surprise, I found to be a very fine vessel, of 450 tons, formerly a sloop of war, in the royal navy, still retaining the large, light, and airy cabin she then had, with advantages and conveniences of every kind, which not one of a hundred of the ships that visit the islands, can boast; and I could but be deeply affected at the kindness and totally unanticipated and unthought of generosity of a stranger, when Capt. Dale, in a delicate and handsome manner, assured me it would give him pleasure to appropriate one half of the cabin to Mrs. Stewart and myself, and an adjoining state-room, communicating with the same part of it, to the children, and our friend Betsey, if we thought we could be comfortable on board his ship, and would accept a passage to England, as an act of friendship only. Dr. Short, at the same time, made a similar tender of such services in his profession, as Mrs. Stewart and the family might require. The answer did not rest with me—I felt it my privilege and happiness to consider the judgment of my brethren in the Mission, under God, the criterion of duty in every important measure, and I could therefore, at the time, only acknowledge myself fully sensible of the favour they were ready to confer on me.

A meeting of the members of the Mission then at Oahu, was immediately called, and the subject of our departure from the islands formally discussed, under two propositions. 1st. "Whether it was my duty, under the existing circumstances of my family, to return, at least for a time, to the United States?" and 2d. "If so, whether the kind offer of Capt. Dale, of a gratuitous passage to London should be accepted?" both of which were fully and unanimously decided in the affirmative. Thus, my dear friend, in one hour, as it were, light shone out of darkness, and a path of duty was clearly pointed out, which we could not doubt was of God, as it was entirely the result of dispensations in his wise and gracious Providence, which no device of man could have produced. It had long been our daily and unceasing prayer, to be permitted still to make known the unsearchable riches of Christ to the Gentiles, but if that happiness was to be denied us, to have the will of God so clearly revealed, that our duty should not admit of a question. This prayer seemed now to be answered:—if a shadow of doubt remained on my own mind, it originated in the possibility of Com. Hull's arrival in time to secure the end of our removal, when a still longer trial might have been made of its unavoidable necessity. But where the life of one, invaluable to myself and family, was at hazard, I did not feel at liberty to give up a certainty for an uncertainty, and thankfully accepted Capt. Dale's offer, and prepared to embark with him, at the end of eight days.

After the first emotions of a decision, to me so solemn and so momentous, my thoughts and my affections hurried to Maui—a spot, interesting above all others, to my heart. I could not think of leaving the islands without paying it the farewell visit at least of an hour. This, through the very great kindness of a principal mercantile house, at Oahu, I was enabled to make *express*, in one of their smaller vessels, under the command, for the occasion, of Mr. Elwell, of Boston, a gentleman connected with the establishment, to whom I have often been indebted for similar marks of friendship. We arrived at Lahaina at midnight, and as we had been delayed three days by head

winds, on a passage usually made, by such vessels, in one, and no time was to be lost, in despite of the great darkness of the night, and the danger of the surf, I landed immediately. The Mission House had been removed from the place of its original location, but familiarity with every spot, enabled me easily to grope my way through the luxuriant plantations by which it is now surrounded. But how great was my astonishment, at the peculiar circumstances in which I found our inestimable and beloved friends, Mr. and Mrs. Richards. Instead of being permitted, unobserved, to come to their very bedside with the salutations of friendship, and warm affection, as I had anticipated, how was I surprised to meet, at my first approach to the house, the presented bayonet, and to hear the stern challenge of the watchful sentry—"who goes there?" —and when assured that it was a friend, how inexplicable to my mind was the fact of receiving the cordial embraces of my brother, not in the peaceful cottage of the missionary, but in the midst of a *garrison*, apparently in momentary expectation of the attack of a foe, and to find the very couch, on which was reclining one, who to us has been most emphatically *a sister*, surrounded by the muskets and the spears of those, known to the world only by the name of savages!

My first thoughts were that a revolt of the island, against the general government, had taken place, in which our friends had been seized, and were guarded as captives—or that some formidable party of unfriendly natives had risen with the determination of destroying them, but from whom they were protected by the higher chiefs—but as soon as an explanation could be given, I learned that their *peril* was from *false brethren*, if the outcasts of a civilized and Christian country can be designated by such terms.—The seamen of a large ship, at anchor at Lahaina, exasperated at the restraints laid on their licentiousness, through the influence of the Mission, had carried their menaces and open acts of violence, against Mr. and Mrs. R., to such an extent, as to cause the chiefs to arm a body of men, and defend them at the hazard of life. At that very hour, three boats' crews, amounting to near forty men, were on shore, with the sworn purpose of firing their houses, and taking their lives!—But as every thing, when I left them, was in a posture to secure their entire safety, it is unnecessary to enter further into the particulars of the subject, except to say, that the statement of these circumstances from them, with the unfolding of the character and object of my visit, on mine, made our interview most deeply affecting; and the remainder of the night was spent in thought and conversation, of unmingled sorrow at the termination which was about to take place, of that union and intercourse, which, for near three years, had been the source of some of our highest and sweetest enjoyment.

At sunrise Mr. Richards and myself visited the spacious and well built and finished chapel lately erected by the chiefs; and in the pulpit from which we had expected and fondly hoped jointly to proclaim the glad tidings of salvation to the thousands of willing hearers under our common charge, we in tears and in prayer looked to God, the arbitrator of our destinies, for his presence and blessing on our future divided labours in his cause. And in the course of an hour, after I had bid a hasty adieu to the chiefs and such of the people as were best known to me, we sorrowfully interchanged, perhaps, our last embraces in this world.

Never did the field of labour I had hoped to occupy for life, appear so truly desirable: and I found my heart clinging closely to every object included in it, from my invaluable associates and the thousands eagerly desirous of my instructions and preaching, to the very trees and shrubbery I had planted and nurtured in our gardens. The dispensation of our removal seemed so mysterious, that added to the struggles of strong affection in my bosom, it filled me with sadness and gloom during our passage to Oahu, and before we came to an anchor, I had almost fully determined to permit the Fawn to depart without us, and venture a still further delay till the *United States* should arrive. How great then was my surprise and satisfaction to hear before landing, that there had been an arrival from South America, and that a packet from Com. Hull was waiting my return at the consulate. That gentleman could know nothing of my peculiar situation. Still I was persuaded that his communication would, in the providence of God, make my path plain, and remove every doubt then resting on it. And such was fully the case: for in the course of his letter, though utterly unaware of the importance of the information to me, he gave the most unqualified assurance that it would be impossible for him to make the proposed voyage to the Sandwich Islands. This was all that was necessary to render our duty clear as noonday, and we prepared cheerfully to follow the path we believed pointed out of God.

Thus, my dear friend, have I given the outline of the providences, both immediate and remote, which led to our embarkation for the United States:—An illness which proved itself unconquerable in a tropical climate, and threatened

speedy death, unless a removal should take place—the unanimous decision of all medical advice as to the necessity of such removal—the approving judgment and authorizing vote of the mission in following that decision—and the unsought but singularly marked openings for putting in execution the measure thus satisfactorily pointed out as duty. The view of them as they stand in their series "with their proper connexion," will, I hope, give to you, as one not only deeply interested in all the important vicissitudes of my life, but more especially in the history and circumstances of missionaries and missions, the same unfeigned satisfaction that their ultimate, though gradual and painful development, did to myself.

Notwithstanding the clearness of our path, and the persuasion that in following it God our guide and Saviour would be with us, warm affection for our brethren and sisters, some of whom were in circumstances of affliction greatly to aggravate the sorrows of a separation—love to *their work* and to *our work*, and the highly encouraging and affecting state of the people, thousands of them delighting in our instructions, and tens of thousands perishing from a want of more labourers in a field ripe for the sickle—all caused us to bid farewell to the Sandwich Islands with feelings of the most painful depression. Rude as was the throng which covered the beach as our boats shoved off—unlike as was the whole scene, except in the murmur of sympathy and the salutations and tears of affection, to the enlightened and pious multitude, and the beautiful and classick ground on which our eyes rested, as we waved a last adieu to the American shores—it was scarce less affecting, and caused an agitation far more oppressive and afflicting than any we experienced on *the 19th of November*, 1822.

Mrs. Stewart was very ill about a fortnight after embarking—so much so that for several days we hourly expected her death; and were under the sad necessity of making every arrangement for such an event. Hope, however, again sprung from despair. Contrary to our fears she lived to reach the island of Tahiti, and continued to improve after our visit there till she was able, after passing Cape Horn, to spend much of her time on deck, and to walk with assistance. But she is again entirely confined to her sofa. We hope every thing from a change of air, diet, &c. &c. in England—but that hope is not unmingled with anxious apprehensions that the change may be without effect.

The time of our embarkation for America will depend alone on her state and the advice we may receive in London. It is not probable that it will be thought prudent for her to go immediately to sea again—if so, we need not be expected in the United States earlier than the middle of June, or first of July.

To think of actually meeting the embraces of our friends, and of revisiting the scenes of our former years, seems even, in imagination, almost like being restored from the dead to the living. It is an event so foreign to all our expectations, that we can scarce yet feel that it will prove a fact. Perhaps we may be restored to many who counted us as among the dead—and perhaps we shall find many among the dead whom we have most fondly wished to meet among the living. It is now eighteen months since the date of our last letters, and my heart shrinks from the thought of the inroad death may have made on the number of my friends within even that short period.

* * * * * *

Yours, respectfully and sincerely,

CHARLES SAMUEL STEWART.

P. S. It would be doing great injustice to Capt. Dale, Dr. Short, and the officers of the ship, not to mention to you and our other particular friends in America, the very great obligations under which we feel ourselves to them for their unremitted kindness, and every attention during our voyage. In receiving us on board his vessel, Capt. Dale made a sacrifice of all his own personal accommodations—even to the removal of his cot for sleeping, to the open cabin, and his trunks in daily use into the steerage. His whole deportment since we have been with him, has been of a corresponding but increasingly kind character. Dr. Short, too, has been indefatigable in his exertions for the benefit of Mrs. Stewart's health, and has been most watchful and solicitous for an improvement in her state. All, indeed, on board the ship, in their respective stations, from the master to the cabin-boy, have treated us with undeviating respect and good will.

A valued correspondent in London has sent us by one of the late arrivals, the following translation of a *ukase*, of the Emperor Nicholas of Russia, putting a stop to the farther printing of translations of the sacred Scriptures throughout his dominions. This unhallowed work was commenced under his brother Alexander. Some hope was entertained

that Nicholas would at least have left the concern, where it was left by his predecessor. But it is evident that he is determined to do any thing for the gratification of his clergy which they may choose to request; for they are to be considered as the parties originally opposed, and most zealously opposed, to the free dissemination of the sacred oracles. The truth is, that a familiar acquaintance with the Bible by the people at large, would eventually and inevitably expose the gross superstitions of the Greek church, and thus diminish, if not destroy, the undue authority and influence of its clergy. This they perceive, and hence their opposition. At the same time, the emperor and nobles have come to be aware, that their vassals will not be likely to wear their chains as contentedly as they have hitherto done, if they become well acquainted with the truths and doctrines of divine revelation. In addition to all, the Pope no doubt has used all his influence—and of late it has been much greater than formerly in the Greek church—to give activity to this formidable hostility to the Bible cause. But "great is the truth and it will prevail." In despite of the wishes and efforts of popes, princes, and all the powers of darkness, "the word of the Lord will have free course and be glorified." If they continue their opposition, the King of Zion "will break them with a rod of iron, and dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings, be instructed ye judges of earth; serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him."

TRANSLATION.

Russian Ukase, dated St. Petersburgh, 12th April, 1826. O. S.

Most Rev. Metropolitan of Petersburgh and Novogorod Seraphim.

Having taken into consideration the representations of your eminence, and of the Metropolitan Eugenius, respecting the difficulties which present themselves to the progress of the cause of the Russian Bible Society, and those disadvantageous consequences arising therefrom; to the averting of which considerable leisure time is requisite, in order maturely and judiciously to examine into all circumstances: and considering your opinions well founded, I order you as President of said society to suspend its activity in all its operations, without exception, until my further permission.

You are hereby empowered to extend this my order to all the Committees, branches, and associations, connected with the Society throughout Russia, and at the same time to obtain a particular account of all property, moveable and immoveable, in houses, lands, books, materials and money, belonging to the Society, wherever these are to be found, and to furnish me with the most accurate and circumstantial information possible thereof.

The sale of the Holy Scriptures already printed in Slavonian and Russian, as also in the other languages in use among the inhabitants of the Russian empire, I permit to be continued at the fixed prices.

Recommending myself to your prayers, I remain, &c.

(Signed) NICHOLAS.

His eminence immediately ordered a stop to be put to the printing of the versions at present under the press, &c., and to make up the accounts as soon as possible.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of June last, viz.

Of the following Commissioners who gave their mileage to the Contingent Fund, viz.

Eliphalet Wickes, Esq. of Jamaica, L. I.	- - - - - -	$5 91
Benjamin Strong, Esq. of New York	- - - - - -	5 22
Eleazar Lord, Esq. do.	- - - - - -	5 22
Zechariah Lewis, Esq. do.	- - - - - -	5 22
Rev. Dr. A. Alexander, of Princeton	- - - - - -	2 20
Amount received for the Contingent Fund		$23 77

Brought forward	$23 77
Of Rev. Joshua T. Russell, of Newark, collected by him in New York, for the New York and New Jersey Professorship	1600 00
Of Rev. William M. Engles, in part of his subscription for the Philadelphia Synod's Professorship	100 00
Of Capt. Charles M'Alester, in full of do. for do.	100 00
Of Rev. Colin M'Iver, per Mr. A. Finley, the contribution from the congregation of Laurel-Hill, for the Southern Professorship	25 00
Of John Shaw, Esq. in part of the subscription of Mr. John Bradley, of Bradleyville, S. C. for the Harmony Scholarship	25 00
Of Thomas H. Mills, Esq. of New York, for the Woodhull Scholarship	75 00
Of Rev. George Potts, of Natchez, for the endowment of the H. Smith Scholarship, founded by Miss H. Smith, of Carmel, Mississippi	3000 00
Total	$4948 77

View of Publick Affairs.

EUROPE.

During the last month the advices from Europe are of little general interest, except those which relate to the fall of Missolonghi.

BRITAIN.—By the last intelligence from Britain, which is of the 30th of May, it appears that the parliament was still sitting. Bell's Weekly Messenger, of May 21st, says—"There is but one object of interest and importance, that principally occupies the publick mind, and that is, the dissolution of parliament." This dissolution was expected to take place on the first of June. It appears that preparations were making in every part of the kingdom, for the election of members to a new parliament—The official details of the capture of the strongest fortress of the Burman empire (*Bhurtpore*), and a copy of the treaty of peace concluded with the authorities of that empire, had been received in England; and the importance of the acquisition made to the British territories in the East, was highly appreciated—The distress arising from the want of employment, in all the manufacturing establishments of the kingdom, was still great, but thought to be somewhat diminished. Liberal contributions had been made by the king, nobility and gentry, for the relief of the suffering poor, to the amount, it is said, of a hundred thousand pounds, in the city of London only. Yet it is affirmed, that even this sum will afford but a partial and temporary relief. The restrictions on the importation of grain were not finally removed; but authority was granted to the crown, to exercise a limited discretion on the subject, and to permit the sale, to a certain extent, of what is called *bonded corn*.

FRANCE.—It appears by the last accounts from France, that the commercial distress in that country, although not so great as in England, is still very considerable; and that it affects the manufacturing establishments, especially those of Lyons, in a very unfavourable manner.—The kingdom in general is tranquil. At Rouen, it appears that a pretty serious riot had been produced by certain *missionaries*; but whether these missionaries were papists, or protestants, we cannot certainly determine; but we think they were Jesuits.

SPAIN.—The Spanish court, we are told, refused to recognise the regency established in Portugal, till persuaded to do it by the combined efforts of the British and Portuguese ambassadors.—The renegado Infant, Don Miguel, had been invited to Madrid.—More vindictive measures against the former constitutionalists had been adopted.—In some towns of Spain a scarcity of the necessaries of life prevailed to such an extent that a number of individuals had actually died of famine.

PORTUGAL.—It appears that all remains quiet in Portugal, under the new regency, and the influence of the British court.

RUSSIA.—Beside what appears in another department of our work, and in this under the article *Greece*, we have recently heard nothing of importance from Russia. It is said that the emperor Nicholas has expressed his wish to visit several of his brother sovereigns, who belong to the misnamed Holy Alliance; and that the internal government of the empire is committed to two military governors general, one to reside at Petersburgh, and the other at Moscow; and to seven civil governors general. No

account has yet reached us of the coronation of the new emperor.—It is said that he was about to visit the military colonies of Novogorod.

TURKEY.—It would seem that the Grand Seignor has been in danger of losing both his throne and his head—which indeed are commonly lost together by the usages of the Turks. In consequence of some manifestation of pacific disposition toward Russia, and some new military arrangements which displeased the Janizaries, they announced the design of deposing the Sultan, and proclaiming his son. How the matter has terminated we know not.

GREECE.—In our last number we stated, that notwithstanding the plausible accounts to the contrary, we entertained "serious fears that the fortress of Missolonghi, so long and so heroically defended, had fallen into the hands of its ferocious invaders." Our fears are now realized.

In several instances such narratives have been given in the publick papers, relative to the affairs of the Greeks—sometimes favourable and sometimes unfavourable—as we knew not how to discredit, and yet time has demonstrated that they were utterly false; and as the statements have been accompanied with details of particulars, dates and names, they must have been deliberate fabrications. This has sometimes left us at a loss to determine whether to report recent accounts, or to leave them without notice till time should either confirm or confute them. In the present case, however, it is alas! no longer doubtful that Missolonghi is in the hands of the Turks; and that the circumstances of its capture or abandonment were of the most shocking kind. It fell on the 23d of April last. The following brief summary of particulars may, we think, be considered as materially correct.—The garrison of Missolonghi steadfastly refused to capitulate to Ibrahim Pacha, unless he would permit them to retire with their arms and with the honours of war. This he refused: but he offered them the assurance of his protection, and also pecuniary rewards, if they would surrender; and this they indignantly rejected: even when suffering the extreme of famine, they resisted all the persuasions of the British governor general of the Ionian islands, to yield to the offers made them by the Turkish commander. It appears that the British could have supplied them with provisions, but did not—restrained, probably, by express orders to take no part in the contest. Had the garrison received supplies of provisions, it seems that the Turks had little or no prospect of ever reducing it.—Sensible of this, the Turkish Pacha resolved no longer to endeavour to take it by storm; but to employ all his force and ingenuity to cut off supplies from the neighbouring island of Zante, and from every other quarter; and in this he was successful. On the 17th, 18th, and 19th of April, several women, children, and old men, died of hunger. The brave Grecian admiral Miaulis, with a very inferior force, made two desperate attacks on the Turkish fleet before Missolonghi, with a view to relieve his countrymen—the first on the 15th, the second on the 21st and 22d of April. In the first attack he was partially successful; in the last he suffered severe loss; but in neither could he afford any succour to the starving garrison, which was now reduced to a state of desperation. The ground of the garrison was mined, the women and children were placed over the mines, and some intrepid old men engaged to set fire to the magazines the moment the signal should be given. Most of the men who were still able to bear arms, to the amount of about 2000, determined to make a desperate effort to cut their way through the besieging army, and to gain the neighbouring mountains. They made the attempt, and most of them were destroyed.—It is supposed that about 700 or 800 effected their purpose, but this we think is doubtful. Meantime the mines were sprung, and 6000 Greeks perished in the awful explosion. About 130 men fortified themselves in a house, and the next day after the explosion, fought as long as they could, and then, as the Turks were entering the house, blew themselves up, and perished with a number of their enemies. Such has been the fate of Missolonghi. Our reading does not furnish us with an entire parallel, either in ancient or modern story, to this narrative of the desperate resolution of a whole garrison, that none of them should be taken alive. What will be the consequence to the Greeks of the loss of this fortress, we know not.—The Turks themselves must now be sensible of the impolicy of their cruel conduct. They have driven the Greeks to desperation, and they will never conquer them, but by extermination or driving them out of their country. That they will be able to effect this, we do not yet believe; although we see with the deepest regret that the Grecian cause looks more like being hopeless, than we have ever seen it, till since this last disaster. But we well remember the gloom in which our own country was involved, in the memorable month of December, 1776.—We remember that light then suddenly arose amidst the darkness—And so we hope it will be with Greece, without pretending to conjecture in what manner it will take place. But whether Grecian liberty be lost or won, a foul stigma and a dread re-

sponsibility will, in our humble opinion, rest on Christendom, for not preventing this horrible waste of human life, and insufferable outrage of all the claims of humanity itself. We perceive that much is still said about the interference of the European powers; but we see no evidence that any thing is likely to be soon attempted. Russia, it is stated, has succeeded in settling her dispute with the Ottoman Porte, in regard to the provinces of Wallachia and Dalmatia, without doing a single thing, so far as yet appears, in favour of Greece—of that Greece from whose ecclesiastical system her own has avowedly been derived. The religious zeal of Russia is employed, only in suppressing Bible societies and Protestant missions.

ASIA.

Notwithstanding what we have stated under the article Britain, in our present View, it seems to be rendered probable by the report of a Captain Endicot, arrived at Salem, N. E., that the war between the British and Burmese has been renewed. The report of Capt. E. is, that several British East India vessels had arrived at St. Helena, which left Calcutta a month after the articles of peace to which we have referred had been there announced. The captains and officers of these vessels stated to Capt. E., that after the signature of the articles of peace, a British detachment that had not been informed that peace was concluded, attacked and routed a division of the Burmese troops. Enraged at this, and supposing the British had proved treacherous, the Burmese attacked and defeated the British troops, nearly annihilating three whole regiments. We still are without information of the missionaries.

AFRICA.

We learn by the last arrival from Britain, that information had been received by a vessel recently returned from Sierra Leone, that the several British stations on the coast of Africa were more healthy than usual.—That it had been determined to break up two establishments, at one of which the English and Dutch blacks had commenced war with each other.—That Com. Bullen, with four or five vessels of war of a small size, was cruising on the coast, to suppress the slave trade.—That information had been received of the death of Capt. Pearce and Dr. Morrison, the companions of Capt. Clapperton, in exploring the interior of Africa.—That the latter intrepid adventurer was living, and making his way toward Timbucto.—That Major Laing was also approaching the western coast from Tripoli—And that a survey was nearly completed of the whole coast of Africa, from the Cape of Good Hope to Sierra Leone, as well as of the adjacent islands. We are also not sorry to learn, that the Pacha of Egypt is so embarrassed in his finances, that he is not able to carry on his military operations agreeably to his wishes. We hope this will turn to the advantage of the brave and unfortunate Greeks.

AMERICA.

Colombia.—The revolution, or insurrection, or rebellion—we know not which is the proper term—that we noticed the last month, as having taken place at Colombia, is not yet settled. General Paez affirms, that "by the free voice of the people, the supreme command of the civil and military administration has been conferred on him—that the people were oppressed by a bad administration, and sighed for a remedy." This is the amount of his reasoning, in vindication of his opposing and attempting to put down by a military force, all the existing constituted authorities of Colombia. He appears to be popular at Caraccas, and to find, in that quarter, little or no opposition. But in the Province of Cumana, where General Bermudez commands, he is explicitly accused of treason, and his authority is set at defiance. Both parties have appealed to Bolivar, who, we are glad to hear, is hastening towards them, and we hope will be able to settle this most inauspicious controversy, which has arisen in his absence.

We have heard nothing new, either of the Congress of Panama, or of the war carrying on between Buenos Ayres and the emperor of Brazil.

United States.—Legislation in our country, except in time of war, is commonly suspended during the summer months.—It is so at present, and nothing of interest in relation to our political concerns invites our attention at this time.

The drought which we mentioned in our last number as prevailing throughout our country, has been terminated by abundant and successive falls of rain. Not only is the ground now saturated with water, but the streams have been replenished, and are indeed, in many instances, raised to a height very unusual at this season of the year. In the removal of the general calamity, many local and partial losses have been sustained. By the creation of torrents, the overflowing of rivers, and the occurrence of hail storms, a considerable destruction of property has been occasioned, in several sections of our country. In some places too, the continuance of rainy weather has been unfavourable to the harvest of the winter grain. On the whole, however, our land

has received a rich mercy, which demands our notice and our gratitude. The danger of scarcity is apparently removed, and the promise of abundant fall crops is said to be flattering. In the mean time, health generally prevails, and the population of our favoured nation enjoy, or rather might enjoy, all the blessings of civil and religious liberty, in undisturbed peace and quietness. What we have most to regret, is the want of a due sense of our obligation to the great Bestower of all our blessings. Instead of manifesting our gratitude to God, by acts of cordial thanksgiving and praise, and especially by obedience to his laws, and a reverend regard to his institutions, profaneness lamentably abounds, and immoralities of various kinds are not merely tolerated, but seem to be countenanced and promoted by popular sentiment. This appears to be the case especially with reference to the day of sacred rest. The profanation of the Sabbath in our land, is an evil over which the friends of religion are constantly called to mourn, and which, unless reformation prevent, they justly fear will be followed by the marked displeasure of Heaven, in national calamities. This fear is the greater, because our government itself is not without guilt in this matter, having, it is believed, given occasion and countenance to the general licentiousness which prevails. By authorizing the travelling of the mail and the opening of the Post offices on the Sabbath, an evil example is continually presented to the publick view; and the laws of the particular States which prohibited publick travelling and all secular labour on the Lord's day, are in this instance set aside; and thus the way is opened to set these laws laws aside in almost every other instance. In the cities of Philadelphia and New York, the proprietors of steam boats advertise, with unblushing effrontery, for excursions for Sunday, with as much freedom as for any other day of the week. We have intentionally used strong language in stating this fact; because every such advertisement as we have here adverted to, goes to a direct violation of the law of the land—is a publick declaration of an intention to violate the law, and an invitation to others to do the same. Such acts deserve to be denominated *effrontery*, and we know not how our magistracy can with a good conscience forbear to punish them. In the city where we write, the Sabbath preceding the day of our national jubilee was profaned by the marching of two military detachments through the streets with martial musick, and by their embarking for the fort in the river, that they might there be ready to perform certain services on the following Tuesday. Could there be even the pretence of necessity for this? There was ample time for reaching the fort, if the troops had left the city on Monday morning, instead of Sabbath morning. We remember that when Britain was threatened with invasion by the French, a few years since, a Sunday drilling of the militia was authorized by the government; and there the religious community raised their voice loudly against the measure, and if we mistake not, their voice was at length so heard as to be regarded. We do, for ourselves, most solemnly and earnestly protest against this desecration of the Sabbath by military parade, in a time of profound peace; and above all by those who are militia, and not regular troops.

Notwithstanding what we have said above, we have the pleasure—and to us it is a very sensible pleasure—to state that in various parts of our country, and in the city of Philadelphia among the rest, there was a religious celebration of the 4th of July, followed by a contribution to aid the funds of the African Colonization Society. We rejoice to observe that this mode of celebrating the birth day of our nation is becoming more and more extensive; and we earnestly recommend that the friends of religion use their best endeavours to render it universal. In what manner can the morning of this day be so properly employed, as in devout thanksgiving to God for the civil and religious liberty, which by his special blessing on the efforts of those who declared the independence of our country, that country now enjoys in a pre-eminent degree; and this thanksgiving, accompanied with earnest prayer for the continuance of the blessing to ourselves, and for its extension to our brethren of mankind universally—and that with our praises and prayers, our alms also, be presented as a thank offering to the Most High—alms to be applied in cleansing our land from that deep moral stain which the slavery of the unhappy Africans has impressed upon it. We object not to the spending of the remainder of the day, after the religious services of the morning, in any of those temperate and decorous festivities which are not inconsistent with Christian duty; and which may be favourable to the promotion of the love of liberty, and the cherishing of publick spirit. Christianity is a social religion, and genuine piety is the best friend of cheerfulness, while it is decisively hostile to all revelling and intemperate mirth. When shall the time arrive that the gospel system, or true godliness, shall be so estimated—its spirit so felt, and its practice so exemplified—as that mankind at large shall be convinced, that "it is profitable unto all things, having promise of the life which now is, and of that which is to come!"

THE

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXIII.

Your attention will be occupied in this lecture, by two answers of our catechism—The first is—"Christ, as our Redeemer, executeth the office of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation."

This answer is chiefly to be regarded as introductory and preparatory to the three which immediately follow it, in which the offices of Christ are distinctly and particularly explained. There are, however, some things, of a general nature, which may, with more propriety and advantage, be considered here than elsewhere.

You will observe then, in the first place, that it is in his *mediatorial character*, that our Lord Jesus Christ is to be considered as exercising *all* the offices which have been specified. The mediatory office of Christ may be considered as a *general one*, which he always and invariably sustains, and of which the others are only several, or particular and constituent parts; that is, the office of mediator is never laid aside or suspended, but is always exercised by our Redeemer, when he acts as prophet, priest and king of his church.—"There is one mediator between God and man, the man Christ Jesus."

Observe in the next place, that there is a clear foundation for these several offices of the great Mediator, both in the scriptures and in the reason and nature of things. This has sometimes been denied, and even treated with contempt; as if to speak of Christ as the prophet, priest, and king of the church, was no better than theological jargon. Nothing, however, can be farther from the truth than this. Christ was expressly predicted to the ancient Israelites under each of these characters; and he actually sustains them in the work of our salvation. Moses foretold the coming of our Lord, under the character of a prophet, "The Lord thy God will raise up unto thee *a prophet*, from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken." Accordingly our Saviour was recognised as being he of whom Moses spake. When the people had seen one of his miracles, they said—"This is of a truth that prophet that should come into the world:" and Peter, in the Acts, expressly applies the prediction of Moses to Christ.

Our Lord is also distinctly predicted as a priest, in the 110th

Psalm.—"The Lord hath sworn and will not repent, thou art a priest forever, after the order of Melchisedeck." This prediction is quoted and applied to Christ by the author of the epistle to the Hebrews; and a considerable part of that epistle is employed, for the very purpose of showing in what a superior manner our Lord sustained and performed the office of a priest.

Again. In the 2d psalm, which is a continued prediction of the Messiah and his acts, Christ is represented as the anointed and reigning king of Zion—"I have set my king upon my holy hill of Zion." Under this character the Messiah was, and indeed still is, looked for by the Jews—sadly mistaking, as they did and do, the nature of his kingdom, in supposing he was to be a temporal, and not a spiritual prince. Hence it was, that on one occasion they were about "to take him by force, and to make him a king."

You will be careful to notice that these offices of Christ, as mediator, relate to the state, character, and situation of mankind, *as sinners*—"The nature of our salvation required that it should be revealed by him as a prophet; purchased by him as a priest; and applied by him as a king. His prophetical office, therefore, respects our ignorance; his priestly office our guilt; and his kingly office our pollution, defilement, and thraldom in sin: Accordingly, as a prophet he is made of God unto us wisdom; as a priest righteousness; as a king sanctification and complete redemption."*

So also, in regard to the promises of God made to his people—"They are revealed by Christ as a prophet; confirmed by his blood as a priest; and effectually applied and fulfilled, by his power, as a king."†

And here it may be proper just to mention, that all these offices did never centre in any one person but in Christ alone.—In order, as it would appear, to shew the unequalled dignity of our blessed and glorious Redeemer, none of those who were typical of him, under the Old Testament, were ever clothed with them all. Melchisedeck was a king and a priest; Moses was a ruler and a prophet; Jeremiah was a priest and a prophet; David was a king and a prophet; but Christ alone was prophet, priest and king.

It is only necessary farther to remark on the answer before us, that Christ did and does execute these several offices, both in his estate of humiliation on earth, and in his state of exaltation in heaven. Having done on earth whatever these offices here required, he hath gone to heaven, there to sustain them in the kingdom and temple of God above. The manner in which this is done, is explained in the three following answers—to the first of which we now proceed.

"Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation."

The office of a prophet is, to reveal and teach the counsel and will of God. Of the nature of prophecy in general, it would lead me too far from the subject immediately before us, to speak particularly. Yet it is an important subject in itself, and does not occur again in the very compendious system of theology given in the catechism. In Buck's Theological Dictionary, a work to which you may easily have access, under the word *prophecy*, you will find an extremely well written article, which I would recommend to your careful perusal. In the mean time, some leading ideas on the subject, will naturally mingle themselves in the discussion before us.

My children, we owe it entirely to our Lord Jesus Christ, in his prophetic character, that we have a Bible. "He executes the office of a

* Fisher's Cat. altered.
† Idem.

prophet, (says the catechism) by revealing to us the will of God for our salvation"—in the first place, "by his word." The Holy Spirit, the third person in the adorable Trinity, is the immediate agent in making prophetic communications inwardly to the minds of men. Hence says the apostle Peter—"The prophecy came not in old time by the will of man; but holy men of God *spake as they were moved by the Holy Ghost.*"—But the blessed Spirit, who proceedeth from the Father and the Son, is considered, in this work, as the Spirit of Christ. This is expressly taught, or affirmed, by the very apostle just quoted—Attend carefully to the following passage. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace which should come unto you: Searching what, or what manner of time, *the Spirit of Christ which was in them* did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Here we see that it was *the Spirit of Christ*, which was in those holy men of God; who, in old time, spake as they were moved by the Holy Ghost.

You must observe that there have been three dispensations of the covenant of grace, Patriarchal, Mosaick, and Christian. Revelations were made to prophets and holy men, from the very time of the first apostacy. We are not told of the precise manner in which a communication was made of the threatening and doom pronounced on the tempter, nor of the gracious intimation given to our first parents immediately after the fall, that the seed of the woman should bruise the serpent's head: Yet we are explicitly informed of the fact, that these communications were made; and we have reason to believe, that the faith of our first parents in the intimation of a Messiah to come, was effectual to their salvation. We are expressly informed, in the New Testament, that Enoch, the seventh from Adam, was a prophet; and a part of his prophecy, or the subject of it, is given us. Divine communications, after this, were made to Noah, to Melchisedeck, to Abraham, to Isaac, to Jacob, to Joseph, and it is probable to several others, till the time of Moses.

Moses was the most eminent prophet of the dispensation to which he has given name. He wrote the first five books of the Bible, which from their number are denominated the Pentateuch. He has given us the history of the creation, of the fall of man, of the antediluvian world, and of the church up to his own time. It is of no consequence to know, if it were possible to know—which it is not—how much of this early history Moses might be able to give from authentick tradition; which, before the use of letters and during the long lives of the antediluvians, was doubtless much more accurate than with us at present. That much of these things was then known by tradition to others, as well as to Moses, there is no reason to question. But we are sure that the history of the creation itself could not be known to any mortal, but by a revelation from God: And if revealed, as it no doubt was, to Adam, Moses, who wrote under the guidance of inspiration, was preserved from all error, in the account he gave, both of this and of subsequent events. In whatever manner his information was acquired, whether by tradition or revelation, or both, the portion that has come down to us was just as much as God saw meet to be put on record. The whole, I repeat, was at least *verified* by an unerring revelation to Moses; so that all errors of tradition, if errors there were, were corrected, and an account, free from all inaccuracy, was thus secured, for the use of the church to the end of time.

After Moses there was a succession of prophets—with some intervals between the death of one and the appearance of another—till the time of Malachi; which was about 400 years before the birth of Christ. Prophecy then ceased till the time of John Baptist.

(*To be continued.*)

ON THE ATONEMENT.

No. VI.

My dear Brother,—Agreeably to promise, I am to show, in this letter,

III. That Christ, as our Redeemer, bore the *penalty* of the law, or endured the *punishment* of our sins.

It is admitted by the new school, that one person may *suffer* for another, but not that one can suffer the *punishment* due to another; and accordingly, while they affirm that Christ died and suffered for us, they strenuously deny that he was punished for us. "If," says one, "another person, of his own accord, offers to bear the *suffering*, which was due to me for my offences, he may do so. But it cannot be *punishment* to him. *Punishment* supposes *guilt*. He cannot take my actions upon himself, so that they shall become his own actions, and cease to be mine. He cannot become guilty without his own personal transgression. If he suffers in my place, therefore, his sufferings are not punishment to him."* This reminds me of the manner in which Dr. Fuller attempts to prove that the sufferings of our blessed Redeemer were not the punishment of our sins. It was done by the magic of a *definition*. His definition is this: "Punishment is natural evil inflicted for PERSONAL *guilt*." Admitting the definition to be correct, his point was gained. But suppose his definition to be altered so as to suit our taste, and to read thus: Punishment is natural evil inflicted for *personal*, or IMPUTED sin: and what then becomes of his argument? To the author of the argument in the above quotation we readily concede that *punishment* supposes sin; but we deny what he maintains, that it always supposes *personal* transgression. Jesus Christ, it has been proved, had the *sins* of his people imputed to him, and thus became subject to the punishment of them. By this we do not mean, that he took their actions upon himself so that they became his *own personal* actions, and no longer the actions of his people. The absurdity of such a supposition has already been exposed. He consented to have them so charged to his account, that the punishment of them might be justly required of him. To maintain that punishment, in all cases, supposes *personal* guilt, is as unreasonable as to maintain that a person can never become responsible for any actions but his own personal actions. This, however, the common occurrences of civil life will prove unfounded. It is well known, that when a citizen has incurred the penalty of a violated law, and being unable to pay the fine, is liable to imprisonment, a friend may release him by assuming his obligation and paying his fine. When this is done there is no transfer of moral character; and no one is so absurd as to imagine the transaction implies that the offender's friend committed the trespass.

A man is apprehended as a murderer. He is tried, convicted, condemned to death, and finally executed. It cannot be denied that this man has suffered the punishment due to murder. Afterwards his innocence is proved beyond dispute; what will result? Will you say he suffered no punishment? No punishment! What greater punishment could he have suffered? He certainly did die under the imputation of murder; and to expiate

* Dialogues on Atonement, p. 20.

the guilt of that horrible crime he was condemned. Surely then he suffered punishment. You may affirm, he suffered unrighteously; you may affirm, he was unjustly punished: but you cannot in truth say he was not punished; because it will for ever remain a fact that he did suffer death as the punishment of a crime. The language of inspiration confirms this reasoning. (See Acts, xxvi. 11. Prov. xvii. 26.)

The king of the Locrians enacted a law, that an adulterer should suffer, as the punishment of his crime, the loss of both his eyes. His son was the first transgressor. The father felt for his child; and the sovereign felt for the honour of his law. How were these conflicting feelings to be reconciled? How could the father spare his son and the sovereign maintain his law? He deprived the adulterer of one of his eyes, and he gave up to vengeance one of his own. Whatever judgment may be formed of the conduct of this ancient monarch, it cannot with propriety be denied, that he actually participated with his son in the *punishment* denounced against his offence; and it must be admitted that by this mode of executing the penalty of his law, as salutary an impression might be made upon the minds of his subjects as could have been made by depriving the culprit of both his eyes. None could afterwards doubt that he was determined to maintain his law, by inflicting its penalty on all offenders.

Having made these remarks on the general question, I offer in support of the truth stated at the beginning of this letter, the following arguments.

1. It follows as a consequence from what has been already established: for if Jesus Christ suffered as our *substitute*, in our room and stead, and if our sins were imputed to him, then the sufferings he endured were the *penalty* of the law, or the *punishment* due to our sins.

2. During a long course of ages this truth was typically held up to view in the daily sacrifices of the Jewish church; for it can hardly be denied that the animal victims were considered as dying in the place of the offerer, and as *symbolically* bearing his *punishment*. Now, the substance of this shadow was found in the great Antitype; Christ realized the idea that had been prefigured in the types.

3. The history of our Redeemer's sufferings proves that he endured the penalty of the law. His sufferings began at his birth, extended through his life, and terminated only in his death. He suffered from poverty and hardship, from slander and persecution. He suffered from men and devils, from earth and heaven, from the hands of his enemies and the hands of his Father. He suffered both in body and in soul. In the garden of Gethsemane such was his amazement and consternation, and anguish of spirit, that he said to his disciples, "My soul is exceeding sorrowful, even unto death;" and to his Father, "Father, if it be possible, let this cup pass from me." On the cross his sufferings were aggravated by every circumstance of shame and indignity that malice could invent; and to crown all, his Father hid his face from him, so that, in the bitterness of extreme sorrow, he exclaimed, "My God, my God, why hast thou forsaken me!" At last, having finished his awful sacrifice, he bowed his head and gave up the ghost.

Such were the Redeemer's sufferings; and it is natural to ask, Why did he suffer? To reply, he suffered *for us*, or he suffered in *consequence of sin*, is saying no more than Socinians will say. The scriptural reply is, Christ, by his sufferings, endured the *penalty* of a violated law, and thus satisfied Divine justice for the sins of men. But our brethren, while they affirm he satisfied *publick* justice, by his

sufferings, deny that he bore the penalty of the law. Their very nature, however, we think, evince the contrary.

For what is the penalty of the law? An inspired apostle shall answer the question: The *wages* of sin is death." Rom. vi. 23. By death cannot be meant simply the separation of the soul and body. This term is used in scripture in a variety of senses. It signifies any great calamity. Speaking of the plague of locusts, Pharaoh said to Moses and Aaron, "Intreat the Lord your God, that he may take away this *death* only." Exod. x. 17. It signifies circumstances of great danger: "The sorrows of *death* compassed, and the floods of ungodly men made me afraid." Ps. xviii. 4. It signifies great vexation or distress of mind: "And it came to pass, when she pressed him daily with her words, and urged him, so that his *soul* was vexed unto *death*, that he told her all his heart." Jud. xvi. 16. Death, by which the apostle expresses what is the wages of sin, is a word of large import. It comprehends all the pains and sorrows, labours and toils, sufferings and miseries, which wicked men endure, either in this world or in the next; for all these, together with the death of the body, constitute the wages of sin, or the penalty of the divine law, when inflicted on impenitent offenders. How manifest then is it that Jesus Christ bore this penalty! All the pains and sorrows, all the sufferings and miseries that the law could demand from *him*, as the *Surety* of his people, in order to make expiation for their sins, he actually endured; and at last terminated his humiliation and sufferings by dying on the accursed tree.

4. As the Old Testament exhibited *typically* Messiah's sufferings in this light, so the language of the New expresely ascribes to them this character. It speaks of them in terms so plain and decided, that it seems surprising how any can deny the truth now under investigation. The Son of God, the apostle tells us, "was made *under the law*, that he might *redeem them that were under the law*." Gal. iv. 4, 5. How was Christ under the law? Just as they whom he came to redeem were under it. Sinners are under the law, both in respect to its preceptive requirements, and its penal demands; they are bound to obey the one, and to satisfy the other: and so was the Redeemer under the law; he voluntarily obligated himself to obey all the precepts of the moral law, and to satisfy all its penal demands by enduring its curse. Moreover, as the church was under the ceremonial law, when he appeared in the world, he submitted also to this law and all its institutions; and, as a token of his subjection to it, was circumcised, although, as a perfectly holy man, he could, on his own account, be under no obligation to observe it.

The correctness of this interpretation may be confirmed by a passage in the 40th Psalm, as explained in the 10th chap. of the epistle to the Hebrews. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo I come: in the volume of the book it is written of me, I delight to do thy *will*, O my God; yea, thy *law* is within my heart." By the *will* of God in the 6th verse, the Saviour doubtless means, as he explains it in the next member of that verse, the *law* of God. Now, he declares that he delighted to do this will, or to fulfil this law; or as the writer of the epistle to the Hebrews shows that this will or law of God referred especially to the Saviour's *sacrifice* of himself, or, in other words, to his *sufferings*, it will follow, that he considered himself under obligation to obey the divine law in this respect.—In pre-

senting himself as a sacrifice for sin he took *delight*, because it was *required* by the *law* of his God.

It appears, then, from these texts, that the Redeemer voluntarily subjected himself to the penal demands of the divine law; and consequently he was legally bound to endure its penalty. That he actually fulfilled his engagements and bore the penalty is plainly and unequivocally asserted by the apostle Paul. "Christ," says he, "hath redeemed us from the *curse* of the law, *being made a* CURSE *for us*." Gal. iii. 3. Now, this seems so plain as almost to preclude any reasoning on it. The curse of the law was its *penalty;* and to say Christ was made a *curse* for us is equivalent to saying he was made a *punishment;* for what is the penalty of the law, but the punishment it denounces against transgressors? The meaning of the term *curse*, in the first part of the text, cannot be disputed; nor can any just reason be assigned for giving to the *same term*, in the second part of it, a different meaning. But when it is said that Christ was *made a curse*, our brethren contend the expression is *figurative*. Granted; but let it be remembered it is used to convey a very important truth. "The carnal mind," says the same apostle, "is *enmity* against God:" which doubtless is a figurative expression; for no one will believe he intended to teach that the mind of man is *really enmity*, in the *abstract*. Yet, in using this strong expression, he undoubtedly designed to inform us that the carnal mind is in a *state of real enmity* to God, highly and violently opposed to his holy will. And what less can the inspired writer mean, by saying Christ was *made a curse* for us, than that he *actually* endured the *curse* or *penalty* of the law for us? for if Christ did not bear the curse or penalty of the law, but *merely suffered* for us, it could not with any propriety be asserted he was *made a* CURSE for us; an expression than which the whole vocabulary of human language could not furnish one stronger.

Surely this is decisive scriptural testimony to the truth under discussion. But plain as it appears to us, our brethren endeavour by a forced interpretation of it to deprive us of its support. I shall not, however, interrupt the course of my argument, by introducing their construction in this place. It shall be attended to, when I take up their objections to our views of the nature of the atonement.

Beside these texts, many others bear testimony to the important truth, that the divine Saviour endured the penalty of the law, or bore the punishment due to our sins. The inspired writers no where teach that he suffered for sin *in general*. Sin, in the abstract, is a *mere name*, a *word;* and *if any* should say that Christ died for sin in general, or in the abstract, they would utter a manifest absurdity. The sacred penmen teach a very different doctrine. They teach us that Christ died for the sins of individuals; for sins really committed. "He was wounded for *our* transgressions; he was bruised for *our* iniquities." "He died for *our* sins." "Who was delivered for *our* offences." "So Christ was once offered to bear the sins of *many*."

Such is the language of the inspired writers: and all these texts, by fair construction, will prove that the Redeemer submitted to the punishment due to our sins. The evangelical prophet asserts it in plain language: "The *chastisement* of our peace was upon him;" Isaiah, liii. 5. that is, the *punishment* (for this is the meaning of the term chastisement), the *punishment* of our sins necessary to procure peace for us with God, was laid upon him. President Edwards, treating on this subject, says, "His bearing the burden of our sins may be considered as somewhat diverse from his suffering God's wrath. For his suffering

wrath consisted more in the sense he had of the dreadfulness of the punishment of sin, or of God's wrath inflicted for it. Thus Christ was tormented, not only in the *fire of God's wrath*, but in the *fire of our sins;* and our sins were his tormentors: the evil and malignant nature of sin was what Christ endured immediately, as well as more remotely, in bearing the consequences of it."*

I think, my dear friend, I may now say that, by plain and decisive scriptural testimonies, the following points have, in this and the preceding letter, been proved; namely:

1. *That Jesus Christ was constituted the* SUBSTITUTE *of sinners.*

2. *That he was charged with the* SINS *of his people;* and,

3. *That he sustained the* PENALTY *of the law, or bore the* PUNISHMENT *due to their sins.*

It must then follow, conclusively, that his sufferings were a *real* and *full* SATISFACTION to Divine justice, and that he actually paid the PRICE of our redemption. How remarkable that passage in the epistle to the Romans! "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be *just* and the *justifier* of him that believeth in Jesus." Rom. iii. 25, 26. From this text it is a clear inference, that if Christ had not become a propitiation for sin; if his blood had not been shed for the remission of it, and he had not interposed to turn away Divine wrath from believers; if he had not brought in his righteousness, Jehovah could not consistently with the demands of his justice, have pardoned and justified any of our race: but that now, through the satisfaction made by the death of Christ to the demands of his justice, and that complete righteousness which he has wrought out, he can, in the remission of the sins of believers, and in their justification, display not only his boundless mercy, but his *inflexible justice.*

To you, my friend, and to me, it is matter of surprise, that our brethren do, in the face of such plain testimonies of scripture, assert that the Redeemer did not pay *any real price* for our redemption. I shall not here repeat the texts quoted in my fourth letter, (page 246) to show how frequently and expressly the inspired writers use this *very term*, and other cognate words. I would only ask, what language can be plainer? Is it figurative? Was not the blood of Christ *real?* Was not the church, the object of his purchase, *real?* Was there not a *real exchange?* Did he not *really* give his *life*, his *blood*, for his *people?* Are we not told that "to this end Christ *died* and revived and rose again, that he might be Lord both of the dead and the living?"

I shall close this letter with two extracts from the writings of President Edwards, for whom our brethren profess so great a veneration.

Illustrating the nature of the atonement by referring to the Jewish sacrifices, he says, "If there was nothing of true and real atonement and sacrifice in those beasts that were offered, then doubtless they were an evidence, that there was to be some other greater sacrifice, which was to be a *proper* atonement or *satisfaction*, and of which they were only the presage and signs; as those symbolical actions which God sometimes commanded the prophets to perform, were signs and presages of great events which they foretold. This proves that a sacrifice of infinite value was necessary, and that God would accept of no other. For an atonement that bears no proportion to the offence, is no atonement. An atonement carries in it a PAYMENT OR SATISFACTION in the *very nature* of it.

* Vol. viii. p. 526.

And if satisfaction was so little necessary, that the divine Majesty easily admitted one that bears no proportion at all to the offence, i. e. was wholly equivalent to nothing, when compared with the offence, and so was no payment or satisfaction at all; then he might have forgiven sin without *any* atonement."*

Again: "It cannot here be reasonably objected, that God is not capable of properly receiving any satisfaction for an injury; because he is not capable of receiving any benefit; that a price offered to men satisfies for an injury, because it may truly be a price to them, or a thing beneficial; but that God is not capable of receiving a benefit. For God is as capable of receiving *satisfaction* as *injury*. It is true, he cannot properly be profited; so neither can he properly be hurt. But as rebelling against him may be properly looked upon as of the nature of an injury or wrong done to God, and so God is capable of being the object of injuriousness; so he is capable of being the object of that which is the opposite of injuriousness, or the repairing of an injury. If you say, what need is there that God have any care for repairing the honour of his majesty when it can do him no good, and no addition can be made to his happiness by it? You might as well say, what need is there that God care when he is despised and dishonoured, and his authority and glory trampled on; since it does him no hurt?"† The president then goes on to prove, from the natural dictates of conscience, and from the light of reason, that Jehovah demands a reparation of the evil of sin, not merely because it is *injurious to the happiness of his creatures*, but chiefly from *regard due to his own insulted Majesty*.

Sincerely and affectionately,
Yours, &c.

* Vol. viii. p. 530, 531.
† Vol. viii. p. 532.

FOR THE CHRISTIAN ADVOCATE.

HOW SHALL WE MAINTAIN BOTH TRUTH AND CHARITY?

Who that possesses the real spirit of the gospel, and has any tolerable acquaintance with the history of the church, but must have wept over the unhappy contentions and divisions which have existed among good men, the true disciples and followers of Christ, from the time of "the sharp contention" between Paul and Barnabas, till the present hour? And is there no way of avoiding or preventing this evil; so reproachful to religion, so hurtful to its progress, and so destructive of the peace and comfort of Christians themselves? Unquestionably there is—We know assuredly that this evil will come to an end; for we have the promise, "Thy watchmen shall lift up the voice, with the voice *together* shall they sing; for *they shall see eye to eye*, when the Lord shall bring again Zion." Isaiah, lii. 8.

It may bear a question, whether, when this glorious promise shall be completely fulfilled, it will entirely destroy the distinctions which now exist between the various denominations of Christians; so that they shall all be called by one name, and be perfectly united in their religious sentiments and opinions. That there must be a unanimity, in all opinions which are either essential or highly important, seems indispensable to the fulfilment of the promise. But is it necessary, in order to "seeing *eye to eye*, and singing with the voice *together*," that there should be a perfect accordance of opinion in all minor points—in those things which all may regard as unessential, and of small comparative importance? It is believed not. A part of the perfection of Christian charity, to which men will then so happily approximate, may consist in this very thing—that they may, with entire brotherly affection, embrace those who differ

from them in some points of speculation, or habits of action. For it is not easy to conceive that such a difference as this can be altogether prevented, unless the whole human race should partake of the same education, and be placed in the same condition of life; nay, unless they should receive the same constitutional temperament—to influence, as it always will, in some degree, the system of affections, passions, and original cast of thought. It is difficult to believe that this will ever take place in this world; and assuredly it is not necessary that it should. Imperfect as the feelings of Christian charity and benevolence now are, we notwithstanding witness a few rare but lovely examples, both of ministers of the gospel and private Christians, eminently pious, but of different denominations and of varying opinions on the unessentials of religion—loving each other with great cordiality; holding occasional intercourse with each other in delightful conversation on the great topicks of practical piety; rejoicing in each other's success in all efforts to promote the gospel; aiding those efforts, so far as they conscientiously can and their means will permit; and joyfully anticipating the happy meeting which they mutually expect to have with their Christian brethren, in the mansions of perfect concord, purity and peace. Only suppose mankind *in general* to have a good portion *more* than these exemplary Christians possess of their temper and spirit, and that additional approximation of sentiment which, without reaching to perfect union, such a temper and spirit would certainly produce, and we imagine a Millennium, as perfect probably, as any that will ever exist on earth.

The preceding thoughts have arisen in the mind of the writer, in meditating on the question which is expressed in the title of this paper —how shall we maintain both truth and charity? It is believed that an answer to the question is intimated in the suggestions already offered. Let every individual hold *firmly*, every thing, essential or unessential, important or unimportant, which he believes to be truth; as no doubt will be done in the Millennial age. But let every man distinguish between what he considers as essentials and nonessentials, or as important and unimportant; and let him, with something like the charity of the glorious period to which Christians look forward, love those from whom he differs in smaller matters, rejoice in their joy, and wish well to their endeavours to promote the Redeemer's kingdom—In this manner he may maintain both truth and charity.

It will readily be perceived that the writer is no friend to that misnamed charity which places all religious opinions on a level, and holds that it is no matter what a man believes. No truly; he is not only no friend to such a charity as this, but he can have no fellowship with any one who is. He believes that there are essential truths and doctrines in religion, and that he who rejects these rejects religion itself; and is entitled to no other charity than that which consists in praying for his conversion from the error of his ways, and in doing all that is practicable to promote it. The writer farther believes, that there are truths and doctrines in the revealed system of Theology which, although they may not be absolutely essential to salvation, yet are highly important—so important that they must not, and by a truly conscientious person, cannot be compromised—They must be retained and provided for, in a system of church fellowship and ecclesiastical order. The writer believes it to be a very weak and superficial remark, however common, that we should be willing to have church communion on earth with all those whom we hope to meet in heaven.

In heaven, we know that harmony of opinion will be complete, and that God will be worshipped and enjoyed without the intervention of ordinances. On earth the opinions, even of very good men, at least in the present age of the world, may be, and often are, so discordant that they cannot walk together in comfortable church fellowship and ecclesiastical order, because they are not agreed—They are not agreed in regard to the nature of some ordinances, the proper recipients of these ordinances, and the best mode of their administration. They are not agreed how a church may best be constituted, organized, officered, and governed. Hence it is found more comfortable, more conducive to peace and edification, for these good men to look out, severally, for those with whom they can harmonize with the greatest cordiality, and form bonds of union with them, and leave others to do the same—It is surely more eligible to do this, than for the whole to be amalgamated into one mass, in which, although every constituent part is somewhat seasoned by Divine grace, there still are so many discordant materials, that close and solid union, with all its beneficial effects, can never take place.

It is undoubtedly true that good men must often "agree to differ," in regard to non-essential and unimportant points in a religious system; and that there may be, and frequently has been, a faulty extreme of narrow mindedness and tenaciousness, relative to things of little or no moment. As to this, no specifick rule can be given. The whole matter must be left to the influence which various degrees of knowledge, of a truly charitable and Christian temper, and of intercourse with different religious sects or denominations, will always have on different minds. Some will find it easy and pleasant to wave, as unimportant, what others cannot with a good conscience regard in this light. Still, it should be remembered, that no man is at liberty to treat as *falsehood*, any thing that he believes to be *truth*. He is to hold *all* truth *as truth*—Yet while he does this, and while he allows his brother the equal privilege of doing the same, the two may and ought to look out for the truths in which they are agreed, and if they find that these embrace all that they think essential, and much moreover which, though not essential, they deem important, so that the points which remain are comparatively of very inferior moment, they may and will cordially love each other; and will have with each other that fellowship, or *communion of saints*, which consists in cherishing the same holy affections, desires, pursuits and expectations.

In pursuing the train of thought which is now before the reader, the writer has had constantly in his eye, the ultimate resolution of the following questions—Ought Christians of different denominations, who regard each other as holding the *essentials* of religions—and especially if they mutually consider each other as holding almost all that is *important*—to endeavour to amalgamate with each other, so as to break down all visible distinctions, be called by one name, and act together as one body? Or will they better consult their own peace and edification, and more promote the cause of God in the world, if, while they retain and carefully cultivate the spirit of brotherly love, and aid and encourage each other in doing good, they maintain their separate standings, and distinctive characters as religious denominations? The writer answers decisively in the negative, to the former of these questions; and in the affirmative to the latter—with a reservation for some distinction or explanation. He explains thus—If the differences between religious denominations

are found, on examination, to be only nominal and not real; or if in any respect real, still in the estimation of all concerned of very small practical import, the amalgamation of such sects may be advisable. Yet even in this case, there should be no precipitancy, no forcing of a union—The parties should continue separate till they, in a sort, imperceptibly fall into one: otherwise alienation, and not genuine harmony, will probably be the result. The human mind cannot be forced, it must act spontaneously: and this is more sensibly true with conscientious persons than with any other; and on the subject of religion it is the most sensible of all—In regard to the expediency of amalgamation, there is likewise another consideration that deserves a very careful attention. It is, whether amalgamation will not produce a body too large for the greatest efficiency. It is unquestionably true that, to a certain extent, "Union is strength." But it is equally true, that beyond a certain extent, "Union is weakness." The Roman empire fell by its own weight, and the Romish church—happily for the world—lost much of its influence, because it could not act with energy from its centre to its extremities—"Fas est ab hoste doceri." When any church, however pure, extends over such a range of territory that it cannot act with vigour, it would be advantageous to divide the body—To divide it, not as to doctrine, discipline, forms or feelings, but so that each part should act separately. In this event, a provision should be made for correspondence, and, in certain cases, for concert and co-operation. Correspondence, concert and co-operation, among religious bodies where there is unity of sentiment, may be carried to any extent whatever; but amalgamation, to be efficient, must be limited.

(*To be concluded in our next.*)

From the Christian Observer for April, 1826.

BISHOP KENN'S MIDNIGHT HYMN.

MY GOD, now I from sleep awake,
The sole possession of me take;
From midnight terrors me secure,
And guard my heart from thoughts impure.

Bless'd Angels, while we silent lie,
You hallelujahs sing on high;
You joyful hymn the Ever Blest,
Before the throne, and never rest.

I with your choir celestial join,
In offering up a hymn divine:
With you in heav'n I hope to dwell,
And bid the night and world farewell.

My soul, when I shake off this dust,
LORD, in thy arms I will entrust;
O make me thy peculiar care,
Some mansion for my soul prepare.

Give me a place at thy saints' feet,
Or some fall'n angel's vacant seat;
I'll strive to sing as loud as they,
Who sit above in brighter day.

O may I always ready stand,
With my lamp burning in my hand!
May I in sight of heav'n rejoice,
Whene'er I hear the bridegroom's voice!

All praise to thee, in light array'd,
Who light thy dwelling-place hast made;
A boundless ocean of bright beams,
From thy all-glorious Godhead streams.

The sun, in its meridian height,
Is very darkness in thy sight:
My soul, O lighten, and inflame,
With thought and love of thy great name.

Bless'd JESU, thou, on heav'n intent,
Whole nights hast in devotion spent;
But I, frail creature, soon am tir'd,
And all my zeal is soon expir'd.

My soul, how canst thou weary grow,
Of antedating bliss below,
In sacred hymns, and heavenly love,
Which will eternal be above?

Shine on me, LORD, new life impart,
Fresh ardours kindle in my heart;
One ray of thy all-quick'ning light,
Dispels the sloth and clouds of night.

LORD, lest the tempter me surprise,
Watch over thine own sacrifice;
All loose, all idle thoughts cast out,
And make my very dreams devout.

Praise GOD, from whom all blessings flow;
Praise Him, all creatures here below:
Praise Him above, ye heav'nly host;
Praise FATHER, SON, and HOLY GHOST.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE SPIRITUALITY OF GOD.

The importance of speculative opinions upon religious subjects, is much greater than is generally imagined. Men possessed of a revelation from God, are evidently under obligation to believe the truths which that revelation contains. Apart from this consideration however, the nature of some of these truths, and our deep interest in them, render correct opinions concerning them, peculiarly important. The character of God, for instance, is a subject which demands our most careful attention, and concerning which, no error can with propriety be esteemed slight or unimportant. As God is possessed of every possible perfection, surely it is no light matter to entertain any notion which is derogatory to his character. Voluntary ignorance and careless misconceptions upon this subject, are incompatible with that reverence for God which right reason dictates and true religion inspires.

Upon this subject, however, solemn and important as it is, men are peculiarly prone to err. Here the weakness of their minds and the wickedness of their hearts, conspire to lead them astray. The idea of a being of immaculate holiness, and of inflexible justice, to whom we are accountable, is too alarming to the sinner conscious of his guilt, to be cordially received. The natural man does not like to retain God in his knowledge. And besides this unwillingness to conceive aright of God, men labour under a mental debility, with regard to this sublime subject of contemplation. To conceive of a real existence, infinite and immense, possessed of no form and confined to no place, requires a vigorous mental effort—an effort from which the human mind is prone to recoil, and to rest upon something more palpable and commensurate with its powers.

The history of our race, even when placed under circumstances the most favourable to mental elevation, affords lamentable evidence of the truth of these remarks. The world by wisdom has never known God. The light of science, which burned so brightly in ancient Greece and Rome, served only to render more distinctly visible, the moral darkness which brooded over those polished nations. The genius of Homer, which upon most subjects soared with a vigour and glowed with a brilliancy seldom equalled, and perhaps by uninspired man never surpassed, was bewildered amid the mazes of their mythology, and has wrought into immortal verse the most childish and impious fables. The finest productions of the chisel and the pencil, although they were evidently conceived by minds tenderly alive to the sublime and beautiful of nature, and were almost quickened into life by the magic touches of genius, were executed by gross idolaters; and many of them were consecrated to an impious and grovelling superstition. The Bible has ever been the only source of *rational religion.* The character of the Deity as it is drawn in the holy scriptures, exhibits the sublimest conception that the human mind ever formed. To the Supreme Being the sacred writers have attributed every excellence, natural and moral, and from him they have removed all imperfection, even in its slightest degrees.

Men destitute of this revelation from God, have not only been prone to misrepresent his character or attributes, but have almost universally misapprehended his very nature or essence. The traces of the notion of the spirituality of God, which are discoverable in the various systems of Paganism, are few and faint;

while the grossest idolatry forms the leading feature of the most of these systems. The most refined nations "have changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Even the chosen people of God, whom he awed and instructed by the solemn scenes of Sinai, were strangely inclined to this gross and fundamental error. Scarcely had the thunder of the second commandment died upon their ears, when they were stupid and presumptuous enough to attempt to represent by a golden calf, that being of whom they had seen no similitude, and whose very voice had thrilled them with insupportable terror. And during the succeeding period of their national existence, their faithful historian has recorded their repeated relapses from the true religion, into the idolatry of the surrounding nations. There have also been men, who under the still clearer light of the gospel, have adopted and promulgated erroneous opinions upon the spirituality of God. Even Milton, as appears by his lately discovered work, notwithstanding his familiarity with the lofty representations of the scripture, was led by a very fallacious principle of interpretation, to adopt the views of the humanitarians, and to conceive of the Deity as incumbered with materiality, and limited by form.

Still, however, the spirituality of God, is evidently a doctrine both of natural and revealed religion. The opinions of the anthromorphites, or humanitarians, are plainly at variance with all our notions of the absolute perfection of God. For surely it is rendering God *imperfect*, to ascribe to him any of the qualities of matter. If God is possessed of a bodily form and of material limbs, he is not in his essence *immutable*. It is true that his omnipotence might secure him from being affected by any external cause. This, however, would be to make his immutability the result of his power, and not one of the properties of his essence. The opinions in question are also irreconcilable with the *immensity* and *omnipresence* of God. As impenetrability is one of the essential properties of matter, if God is possessed of a body, he cannot be present in that portion of space which is occupied by any other body. To form a conception of God, therefore, as possessed of a bodily form, is profanely to limit and circumscribe his immensity.

The spirituality of God is taught in the scriptures, both implicitly and expressly. Many of the perfections which are therein ascribed to him, necessarily imply this doctrine. And the apostle Paul distinctly announced from Mars' Hill to the idolatrous Athenians, that "forasmuch as they were the offspring of God, they *ought not* to think that the Godhead was like to gold, or silver, or stone, graven by art or man's device." He is styled the "invisible God." "Who only hath immortality—dwelling in light which no man can approach unto, whom no man hath seen or *can* see." 1 Tim. vi. 16. And our Saviour, according to the record of the apostle John, expressly asserted that "God is a spirit." John iv. 24. It is true that Socinus has attempted to pervert this plain assertion, but his crude criticism has been ably exposed by *De Moore*.

Holy men of old, are indeed said to have been favoured with visions of God. God at times seems to have manifested himself to them by significant emblems; or to have impressed upon their minds an ecstatic sense of his immediate presence and of his exceeding greatness. At other times, the Word which was God, which was made flesh and dwelt among us, appears to have assumed a human form, and to have given intimations of his future incarnation. A scene of this kind is recorded in the thirteenth chapter of Judges, where Manoa is expressly

said to have "seen God." Thus also the Lord—Jehovah—(whose name is incommunicable to his creatures) seems to have appeared to Abraham in the plains of Mamre. Gen. 18 chap. It is moreover true, that the vision of God is promised to his people as the consummation of their future blessedness. But this may imply nothing more than a clear perception and the full enjoyment of God. Thus in the language of scripture, to "*see life*," is to possess or enjoy life. There is no doubt however, that the promise will be more literally fulfilled in the mansions above; and that the glorious character of the invisible Father, will be seen beaming in the face of his incarnate Son, who is the brightness of his glory and the express image, or exact representation, of his person; the sight of whom will diffuse through the throng of the blessed, the most rapturous felicity.

Again—We are informed that man was created in the image, and after the likeness of God. The image of God, however, in which man was created, we believe to have consisted chiefly in knowledge, righteousness, and true holiness; and to have been of such a nature, that it was capable of being effaced; and accordingly we believe that it has actually been effaced by sin. These sentiments, we think, are clearly implied in the exhortations of the Apostle Paul, contained in his Epistle to the Colossians, iii. 10, and in that to the Ephesians, iv. 24. The Anthromorphites found their principal argument upon the fact, that the actions and members of the human body are expressly ascribed to God in the Scriptures. While this is granted, it is contended that such expressions are manifestly figurative; because a literal interpretation of them would contradict some of the plainest doctrines of the Bible, and some of the clearest principles of reason. The adoption of such forms of speech is perfectly consistent with the vivid and figurative manner of the sacred writers; nay, it was absolutely necessary that, in describing the character and actions of God, they should adopt this *anthropopathy*—this language adapted to human passions and actions. Men, however sublime the subject upon which they are addressed, must be addressed in the language of men. Of the mode of the Divine subsistence, of his pure essence, of his spiritual nature and actions, we cannot distinctly conceive; much less have we language to describe them. All those terms which we apply to the phenomena of our own minds, are metaphorical, and were originally confined to objects of sense. "Immateriality supplies no images, we cannot show spirits acting without the instruments of action—we *must* therefore invest them with form and matter, when we would discourse of them." It is clear, therefore, that nothing ought to be inferred from these figurative expressions, which is inconsistent with the more *explicit* language of Scripture. These expressions are, moreover, incapable of that construction for which the Anthromorphites contend. For though the sacred writers have ascribed to God some of the members of the human body, yet they have, at the same time, attributed such properties and qualities to these members, as are utterly inconsistent with the properties of matter. While God himself is clearly represented as omnipresent, his eyes discern the operations of the *spirits* of men, and to his ears, their *thoughts* are audible.

But it may be asked; Of what practical importance is this mysterious doctrine? Is it not a subject apt to excite arid, barren, and sceptical speculations, rather than the genial glow of contemplative piety? What new light will investigations upon this subject probably shed upon the real nature or essence of God? Ought we to venture, with the short line of human reason, to

sound this fathomless depth? Would it not be safer and more reverential, to acquiesce in a quiet indifference upon this subject, than to pry into it with inquisitiveness? "Can we by searching find out God? Can we find out the Almighty to perfection? It is as high as heaven, what can we do? Deeper than hell, what can we know?"

To these suggestions it may be replied, that although God is exalted infinitely above our comprehension, and although our thoughts and speculations upon his being and character ought to be tempered with the deepest humility and awe, yet it cannot be inconsistent with our duty towards him, diligently to examine the revelation, which he himself has given us, of his own nature and character. On the contrary, a willingness to remain ignorant of any of his perfections, betrays a want of esteem and reverence for the greatest and best of Beings. It is to be feared that many persons, through ignorance and inattention, dishonour God by entertaining unworthy thoughts of him, as much as by habitual forgetfulness of his presence. And although until death, at least, we must remain entirely ignorant of the essence, or peculiar nature of God, (as indeed of every thing else) still, we ought carefully to entertain the most exalted sentiments with regard to his character, both natural and moral. This is a material part of that *spiritual* worship which we owe him. If then God has revealed himself to be *a Spirit*, it becomes a high moral duty to believe him to be such; and to aim at as distinct an apprehension of this revealed truth, as it is possible for us to attain. Nor will the distinct apprehension, cordial belief, and frequent contemplation of this truth, have the least tendency to diminish our reverence for God, or to encourage a presumptuous curiosity with regard to his character. On the contrary, having by these means become more deeply impressed with the idea of his mysterious and incomprehensible nature, we shall be led to distrust the mere light of reason, and more highly to prize that of Divine revelation. Much of that crude, as well as unholy speculation, in which some men indulge, about the inconsistency of the plurality of persons with the unity of essence in the Deity, seems to arise from gross conceptions of this incomprehensible essence. And undoubtedly, indistinct and erroneous views of the spirituality of God, must have formed the first step, in the fatal progress of men from the pure Theism of Adam and of Noah, to all the absurdity and impiety of Polytheism and idolatry. Mr. Locke has remarked that, "though few profess themselves Anthromorphites, yet we find many among the ignorant, of that opinion." And perhaps the figurative representations of the Deity which the sacred writers have necessarily adopted, although they are remarkably expressive and lofty, may have a tendency to engender in the debased minds of men, some indistinct and half formed views of this kind. Especially in the solemn duty of prayer, there is a propensity in the human mind to embody the object of its addresses, and thus to worship a mental image. We conclude, therefore, that the spirituality of God is an important doctrine of Scripture; and that, as on this subject we are peculiarly exposed to error, we ought to be peculiarly careful, lest we herein dishonour the living God. Our conceptions of him will indeed always be *inadequate*, yet still, as far as they extend, they may be *just*. He who grows in spirituality and holiness of temper, will increase in right apprehensions of the infinite and holy God; and will be making a happy advance, in preparation for that blissful state, in which "he shall see as he is seen, and know as he is known." Q. S.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 258.)

Bagnieres, July 13, 1820.

My dear Friend,—My last, was dated from Toulouse; where I remained but a short time after I wrote you. I was very anxious to get on to this place, in hopes that here I might receive what I have been wandering in pursuit of—hitherto with small success. This anxiety was increased, from a sensible falling back in my health, experienced during the short space of eight days spent at Toulouse. I presume this is to be imputed to the very unfavourable weather, principally cold, damp, and windy, which filled up the period of my stay there. On the morning of the 19th of June, I again mounted the Diligence, at early dawn, and set off for this place; which is about ninety miles distant from Toulouse. For the privilege of seeing the country, I took my place with the *conducteur* in the cabriole, which is a seat in front of the coach, on the outside. But in truth, my feeble spirits rendered me very indifferent to all that was to be seen. Though fortified abundantly with flannel, and wrapped in my great coat, I suffered a good deal with cold, until 10 o'clock. Doubtless, my deficiency of animal heat was much the cause; and doubtless, to this same cause ought to be imputed, in good measure, the evil report I have made, and feel disposed to make, of the cold and rawness of the French climate, in the months past. I think it fair to set myself down, as ill qualified to judge in the case. Very likely an Englishman, (and it is from Englishmen chiefly, I believe, that we have received our information on the subject of the French climate) in robust health, accustomed to the damp and chill atmosphere of his native island—his mind cheered with the variety and novelty presented during his travel, and perhaps occasionally elevated with the abundance of good wine, every where to be had at a cheap rate—would make report of the climate of this country, just the reverse of what my feelings would dictate. They who would judge and act correctly, ought to guard against being the dupes of their feelings, in more things than climate.

Our first day's travel was through a fine country—level and fertile. The roads, like all the main roads I have seen in France, very fine. While the sun was yet some hours high, we stopped for the night at St. Ganden's, which is, I think, a handsome place. The next day, as we approached the Pyrenees, we got into a hill country,—poor and ill cultivated. Here I saw more woods than I have any where else seen in France. We passed some orchards of chesnut trees, planted in rows, exactly like apple trees with you. We passed through a number of towns and villages, many of which were very shabby, and indicated no improvement for generations past. At one large market town, where the stage made some delay, I was gratified with the exhibition of a fair, such as is common in European towns; but the first that has happened to fall in my way. It presented a new scene, and one that was not a little amusing. The whole place was gorged, with variety that was endless; through which you could scarcely make your way. At one part, the townspeople had their stalls, exhibiting every kind of goods and merchandise, which the country people might need to carry to the country. At another place, every thing that was movable, seemed gathered from the country into the town—horses, cows, sheep, and hogs, grain of all kinds, implements of husbandry, and marketing of every description—All was bustle and ac-

tivity, buying, selling, and bartering, with a hubbub of noise and strangeness of language, which made me think of ancient Babel. But the item of greatest curiosity, was the uncouth appearance of the outlandish multitude; the entire opposite of the polish and refinement, usually considered characteristick of French people. The great majority were women, whose swarthy complexions and toil-worn features, made me feel for the degraded state of their sex. Their dress was of the coarsest fabrick. Their heads were covered with hoods of woollen cloth, from which a cape descended half a yard long, around the shoulders; while the face was without an atom of protection from the sun or wind. The men were dressed in a style equally distant from modern taste. On some of them I observed hats with small crowns, just the shape of the head, and large brims, held by loops attached to the crown; such as I recollect to have seen in our country, near forty years ago. The principal French people known in the United States, are, I suppose, from Paris, or from the cities and country on the sea-board, who have taken their habits of dress and behaviour from the capital. To judge of all French people from this sample, would be an egregious mistake. Nothing, it seems to me, is farther from refinement of manners and appearance, than the half barbarous population which I have seen collected at this and other places, on this route. Improvement of every kind must progress extremely slow, among a people greatly deficient in education and traveling; and among whom strangers seldom mingle. Even their language will undergo little change. Hence the dialect of these distant provinces is so entirely different from modern French, that it is almost another tongue. Even Frenchmen, from other parts, unless they have learned it, do not understand it. No doubt the priesthood, who watch so diligently against every appearance of innovation in religion, have an unhappy influence in retarding improvement in other particulars.

About the middle of the afternoon we arrived at Tarbs; which is really a handsome town, of considerable size. It appears more modern in its construction than most towns I have passed. The streets are wide and airy. A fine stream of water, called the Adour, passes through it. The range of the lofty Pyrenees, whose dark blue summits had risen to our view in the distant horizon a good while before, appeared here quite at hand, towering to a majestick height. At Tarbs the publick stage stopped; and a fellow passenger, whose residence is at Bagnieres, and I, procured a hack, which brought us on here about sundown. Bagnieres is about ten miles from Tarbs, up a valley of great beauty and fertility; which is formed by an opening in the mountain, and which gradually narrows as it proceeds, until at the town of Bagnieres, it is scarcely half a mile wide. You will readily conceive, that alone, dispirited, and without an individual who feels the slightest care for me, taking up a temporary residence at every new place, must be attended with some unpleasant feelings. So I find it; and particularly so on my arrival here, where I had but one letter of introduction, and that to a Roman Catholick family, from whom I expected very little. It was evening when I arrived, and seldom have I found myself in a more cheerless mood, than when, after moping about the hotel till dark, I retired to my chamber, there alone, to ruminate on the past, the present, and future. But it is worth while to be in any situation of trial and privation, in which Providence may place us, for sake of the advantage to be derived from exercising the faith, which the Divine promises

always warrant. It is worth while to be a stranger in a strange land, for sake of knowing the consolation which results from laying hold on that great Being, who hath promised "to preserve the stranger," as well as "to relieve the fatherless and widow." Could I have improved it rightly, this is a source of comfort always at hand, and always adequate to the exigency of the case.

The next morning I was introduced by the landlord to an English captain, living on his half-pay, as he represented himself, who stayed at the hotel. He manifested nothing of the reserve I have generally found in his countrymen at first acquaintance. Having learned the object of my coming to Bagnieres, he tendered his services with the utmost frankness, and proceeded, forthwith, to take me under his direction. Before I had expressed any wish on the subject, he had sent for a physician, to prescribe relative to the water I should drink, and where I should bathe. Very soon I became quite disgusted with him. His appearance strongly indicated a broken down character; and his conversation was mingled with so much profanity and obscenity, as rendered it utterly abominable. His physician I suspected to be a *bon* companion of his own. He had been an old surgeon in Bonaparte's army. As soon as possible, without giving offence, I disengaged myself from both. After hearing the prescription of the physician, I gave him a small fee, which was received very gratefully—intimating at the same time, that if I wished farther consultation, I would send for him. I afterwards consulted another physician, whose standing I had first ascertained, relative to taking the waters, and from whom I received a very different prescription.

By means of information received from Dr. Thomas of Toulouse, I have found out an apothecary who speaks English, and whose house is as pleasantly situated as any in the place. With him I have hired a furnished chamber, for which I pay four dollars per week; and in addition, the market cost of what is brought to my table—the cooking being done in the family, without charge. Such is a common custom of the place. A great part of the inhabitants of the town receive their principal subsistence, by hiring out their chambers, furnished, to strangers who come to take the waters; and those who occupy them, have their victuals cooked in the house; or they repair for their meals to *restaurateurs*, or eating houses, with which the place is well provided.

I have been here now four weeks, and notwithstanding the dejection and ill bodings in which I was rather disposed to indulge at the outset, find myself more comfortable than I have been at any period since I have been in France. Through Mons. Camus, the apothecary, at whose house I stay, I have become acquainted with an Irish lady and her family, the widow of a rector in the Episcopal church, who resided in Dublin. Her oldest son, who is here also, is studying divinity. In this good lady and her agreeable family, I have found such society as I needed. As there is no Protestant worship to attend on the Sabbath, I have been allowed to exercise something like ministerial functions, in giving exhortation, and performing worship, every Sabbath afternoon in her house. Through her son, I have become acquainted with an English gentleman, of the mercantile class; who, for sake of society, has left his former residence, and taken a chamber in the house with me. He speaks French, is moral, sensible, and very complaisant. Besides, his untiring loquacity, in which he is rather an exception from the English character, makes him a companion, in one respect, equal to

some half dozen. Thus I am liberally provided for, in one very important article—society. And in addition to all, and which is better than all, I find myself much recruited, and feel more like being in progress towards restoration, than I have been for years past. Shortly after coming here, I once more commenced the use of flesh in my diet; and have been enabled to persevere in it, I think with good effect. Surely I have the greatest reason to be thankful to that great Being "who feeds the young ravens when they cry to him, and without whom a sparrow cannot fall to the ground;" who thus makes "goodness and mercy to follow me," as if I was really one of those who fear Him, though I fall so utterly short in gratitude and duty.

I should like very much to give you some correct idea of this same Bagnieres, which as an item of curiosity, falls short of no other place I have yet seen in this interesting country. The town itself is indeed, all things considered, but a paltry place; and it is astonishing to me, that considering the attraction of its waters, which have given it celebrity since the days of the Romans, (and how long before nobody knows,) it should still be little more than a village, containing (I speak by guess) about two or three thousand inhabitants. There is not one habitation in it, whose exterior indicates superior elegance; nor is there in its environs, one country seat that attracts notice. There is one establishment, as a publick boarding house, and but the one, which is at this time being refitted; and when completed in style, according to its progress so far, will be superb in its accommodations. The mayor of the town gave a splendid ball at its opening, since I have been here. Strangers generally were invited. I was honoured with a ticket. Any temptation however, which I might have felt to gratify curiosity, by being a looker on upon the occasion, was at once repressed, from the circumstance of its being on the evening of the Sabbath. This will give you an idea of the religion of the place, where publick feeling would tolerate such an outrage on the sanctity of the Lord's day.

It is the scenery around Bagnieres which has enchanted me, beyond any thing I have ever yet seen, in all the productions either of nature or art. I have mentioned that the town stands in a valley, formed by the projecting spurs of the mountain, which at the town close in, so as to narrow the valley to about half a mile in width. Directly alongside of the town, the mountain rises from the valley by an abrupt and steep ascent, towering to a vast height. This steep face of the mountain is one continued thicket of trees and brush-wood, equal to any thing an American woods can show; so that you can see into it, or out of it, only a very short distance. Up the face of this precipice, art has formed roads, with great labour, winding in zigzag directions, so as to make an easy ascent to the top. As you ascend, you are encompassed with a shade, so thick as to hide almost every thing from your view, but the road, before and behind; and are completely protected from the scorching rays of the sun, at all hours of the day. When you arrive at the top, you find it entirely bare, and the whole world seems at once to open upon you. Standing on the brow of the mountain, you are able to see over the thicket that hides its rugged ascent, and to look down on the town of Bagnieres, which, with its whole arrangement, is completely under your view, far below. Looking up and down the valley, you see it in both directions (a beautiful small river winding through it) as far as your eye can carry you, with all its thickly planted habitations and variety of cultivation. Some idea of the ex-

tent of prospect, as well as population of the country seen, may be formed from the fact, that eleven towns and villages can be distinctly counted, within the range of your vision. Looking towards Spain, on the south, you find yourself just on the verge of a world of mountains—Pyrenees towering behind Pyrenees, in long succession, until the tops of the more distant ranges are seen glistening white with snow. But what is better than all, is the lightness and purity of the mountain air. The weather clearing up, shortly after my arrival, has generally been fine, and it would seem that there is something in the nature of the atmosphere upon the mountains, that renders it exhilarating, beyond any thing I ever experienced. No doubt the beauty of the prospect itself has its effect on the animal spirits, and possibly my nervous system, from its debility, may have a sensibility that renders it more easily excited. It is a fact, however, that I have never ascended this lofty elevation, without feeling quite an exhilaration of spirits, which for a few days at first, was something like incipient intoxication. Half my time, from day to day, has been spent in wandering from one mountain peak to another, enjoying that change of prospect which change of position furnishes. The extended surface of the mountain may itself be called a mountainous country—sinking into deep valleys and rising into lofty peaks. The mountains are devoted to pasturage, and appear to make a fine range for all kinds of animals. Flocks of horses, cows, sheep, goats, and hogs, are here under the care of herdsmen. I have some opportunity of gaining acquaintance with pastoral life; and verily, whatever charms it may be clothed with, in the descriptions of poetry, they all vanish into dreariness and discomfort, as I have seen them in real life. The "shepherds' tents" are among the last abodes in which I should choose to dwell. The shepherds themselves are the most forlorn wretches any where to be seen.—Dirty, ragged, half-starved looking beings, lying for hours basking in the rays of the sun, in listless idleness; and getting up to mope about, with nothing to interest but the flocks they tend from day to day, and night to night. Jacob I believe gave a pretty correct account of the business, when he said, "thus I was in the day, the drought consumed me, and the frost by night, and my sleep departed from mine eyes."

The medicinal waters which Bagnieres furnishes, belong to the wonders of nature. There are nine or ten different springs, some of them very copious, which discharge a great variety of water, generally of a warm temperature, varying from lukewarm to near a boiling heat. They are used equally for drinking and bathing. The water that is most generally drank, is transparent, perfectly tasteless, and a little below blood heat. It is drank early in the morning, to the amount of from one to three half pint tumblers, and operates in the course of a few hours upon the bowels, without any painful sensation. A little girl attends the spring, and receives from each guest she serves, the trifling compensation of two sous.

The baths are in high credit for a variety of complaints, especially those of the rheumatick class; from five minutes to half an hour, is the usual time of continuing in them. The sensation they excite is very pleasant, except to the olfactory nerves, which are saluted with a slight odour, which every body agrees in comparing to that of rotten eggs. The one I have used is attended by an elderly matron, who charges the low compensation of seven cents each time. As soon as the patient has adjusted himself in the bath, he rings a bell, and the good lady herself enters

and removes his linen, which she again returns at a second ring of the bell, comfortably warm, from a small furnace which she keeps heated for the purpose. Such is the outrage on decorum, which custom sanctions in this country. The bathing operates powerfully on the organ of the skin, as I have experienced, by its producing a tendency to perspiration, in a degree to which I have long been a stranger. On the whole, I begin to flatter myself that it may please Providence, through the instrumentality of these waters, to turn my captivity, and bring about a measure of restoration. All however is in his hand, to whom it belongs to order our lot as he sees proper; and whom we may well trust, from the fact that his wisdom cannot mistake, nor his mercy fail. In the belief of this, I desire to remain, as ever,

Yours, &c.

FOR THE CHRISTIAN ADVOCATE.

TRANSATLANTICK RECOLLECTIONS.

No. VII.

"Forsan et hæc olim meminisse juvabit."

Revered and respected Editor—It was my intention to have pursued my Scottish Recollections much farther; but lest I should become too garrulous upon the delightful reminiscences of youthful days, and fatigue both you and your readers, I have determined to take my departure from the "land of the covenant," and to bring my communications much sooner to a close. But can I leave that land of letters and of piety, without casting "one longing, lingering look behind!" Ah! no, thou country of my dearest acquirements and most joyful associations, "Peace be within thy walls, and prosperity within thy palaces. For my *brethren* and *companions'* sakes, I will now say, peace be within thee; because of the *house of the Lord our God*, I will seek thy good."

According to "Ledwick's Antiquities of Ireland," Christianity was planted in that country as early as the fifth century, flourishing there like a garden in a desert, while the nations around it were involved in the darkness of the most abject superstition. At that early period, it was so famed both for piety and learning, that students came to it from the neighbouring states, to be instructed by the Irish doctors who excelled in philology, philosophy and theology. At the head of the religious orders of that day, who were known by the name of "Culdees," was the celebrated Columba, who afterwards established religion in Scotland, from whence it extended to England and Wales. The church, during this period, was of the Presbyterian form, and continued such until the eleventh century, when prelacy was *inflicted* upon it, with the other miseries of the papal dominion, under which it unhappily fell. From that period until the reign of James, in the beginning of the seventeenth century, Presbyterianism, and, indeed, piety and religion, may be said to have been banished from the island. About this time many thousands of the Scotch, together with their ministers, flying from persecution at home, came over to Ireland, and settled in the province of Ulster, and reinstated Presbyterianism; which has to this day continued to flourish, in despite of the combined opposition of English and papal prelacy. The following, however, will appear a curious fact in the present day:—"When Mr. Blair, a Scotch licentiate, arrived in Ireland in 1611, and scrupled an episcopal ordination, Eclin, bishop of Down, proposed that the Presbyterian ministers should join with him in the ordination; and that any expressions to which Mr. Blair might object in the established form, should be omitted or changed. The bishop of Raphoe granted the same indulgence to a Mr. Livingstone, and the same form was used in the ordination of all the Scotch ministers, who

settled in Ireland, from that time till the year 1642."*

From this period, until the restoration of Charles, the Presbyterians of Ireland, though oftentimes hunted by the bloodhounds of papacy and power, continued to increase, deprived sometimes of liberty, and sometimes of life; yet there was nothing officially done to militate against their standing as real ministers of the Lord Jesus Christ. As a proof of this, they received the tythes of their respective parishes, as the Episcopalians did of theirs, until the reign of the commonwealth under Cromwell, when the tythe was commuted into an annual salary from the treasury of £100 sterling. But scarcely had the king received his crown, and that too in a great measure through the influence of the Presbyterians, when he restored prelacy to all its former splendour, notwithstanding his oath to the contrary. And then it was that persecution was let loose against every sect, however pure in doctrine or holy in practice, that did not crouch beneath the footstool of antichrist. The infamously notorious act of uniformity was passed two years after this, which with one sweep cut off half the nation from Christian communion. Its unholy terms were, 1st. To all who had not been episcopally ordained, re-ordination. 2. A declaration of unfeigned assent to every thing contained in the book of Common Prayer and administration of the sacraments, and other rites and ceremonies of the Church of England; together with the Psalter, and the form and manner of making, ordaining, and consecrating of bishops, priests and deacons. 3. To take the oath of canonical obedience. 4. To abjure the solemn league and covenant. 5. To abjure the lawfulness of taking arms against the king, or any commissioned by him, *on any pretence whatsoever*. The consequence of this act was, that *two thousand ministers*, the most learned, and to a demonstration the most pious and conscientious, were cut off from the Church, and cast upon the world without subsistence, and without an opportunity of usefulness. "Many of the clergy who conformed, represented the schism of the dissenters in the most reproachful light. Dr. South calls it 'A schism that unrepented of, will as infallibly ruin their souls as theft, whoredom, or murder, or any other of the most crying, damning sins whatever.'"* And indeed, to this very day, the clergy of the established church in Ireland, keep up the cry of "damning schism" against dissenters. It is unfortunate however for these people, that in their zeal they forget that what is *schism* in one portion of the king's dominions, is well authenticated and established *truth* in another. In England and Ireland, English episcopacy reigns and rules, branding every thing else as schism; but in Scotland, Presbyterianism claims superiority by virtue of the very same power; while, in Canada, papal episcopacy, which in England, Ireland, and Scotland, is both schism and antichrist, according to the English church, becomes changed from the mother of harlots into a lady of *established* reputation; and by that very authority too which denounces her at home. So much for schism.

From this time until the coronation of George I., Presbyterians were treated more like the wild beasts of the forest than like men. As a proof of this, I will relate a few facts concerning their treatment in Ireland:—In 1662, when Major Blood, a desperate adventurer, laid a plan to surprise and take the Castle of Dublin, lo! the Presbyterians, because Blood was one of that denomination, were accused *en masse*. A number of their ministers were examined, and although on the examination it appeared that neither the clergy or laity of that body were implicated, yet seven ministers were imprisoned in Carlingford, and all the Scotch in the country were disarmed. After

* Vide "A Sketch of the Presbyterians of Ireland.",

* Manning's Life of Towgood.

this they enjoyed a calm until James II. began openly to favour the papists, when he commenced to persecute the dissenters, shutting up their churches, and making it criminal for their ministers to officiate in private houses. No sooner, however, were William and Mary seated on the throne, than another glimpse of sunshine brightened the prospects of the persecuted Presbyterians: this continued until the accession of Anne, when an act obtained the royal assent, which made it necessary for persons to qualify themselves for office by receiving the sacrament in the Episcopal church; and provided that if any such person should ever after go into a Presbyterian meeting-house, he should forfeit £20 sterling for every such offence; and that he should be forever disqualified for any office, until he could make oath that he had conformed to the church. By another act, in the last year of her life, the education of youth was entirely taken out of the hands of dissenters: and in fact, so far had persecution arrived during this reign, that between the time of her death and the news of it arriving in Ireland, three Presbyterian churches, in the north of that kingdom, were nailed up by the church party.

Under the present royal family, however, the Presbyterians have not only been tolerated, but countenanced and supported. Their churches are amply protected by law; the test act has been repealed, and their congregations receive from the treasury an annual salary, according as they stand in the first, second, or third class, respectively, of £100, £75, or £50 sterling.

Properly speaking, there are four denominations of Presbyterians in Ireland—the Synod of Ulster; the Southern Association; the Associate Reformed Synod of Ireland; and the Covenanted or Reformed Presbyterians, who trace their original to the Waldenses.

Concerning the Southern Association we know very little, with this exception, that it is generally supposed in the north to be Arian; but whether it deserves this appellation as a body, or has got it in consequence of distinguished individuals belonging to it, who held these sentiments, we will not take it upon us to say; though, for our part, we do conscientiously think, and unhesitatingly say, that any body which permits its members, or any of them, to proclaim and vindicate a doctrine contrary to its standards, does in this world deserve the stigma attached to those who avow such doctrine, and certainly will not be held guiltless before God. We would say with the poet—

"He who *allows* oppression, shares the crime."

On this subject we are not left to conjecture, or to grope our way through darkness; for the Great Head of the church has commanded us, saying, "Come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing." I confess freely, that I am one of those who would think that I was polluting the mantle of charity, by covering with it the clean and the unclean. And perhaps this is one of the most effectual ways, in which the great adversary can injure the church of the living God. A brother sees something wrong in our standards of doctrine—he is too zealous and conscientious not to declare it wrong; but, yet he is a brother, and better that the ark of the covenant should get a *little* wrong touch, than that a *good brother*, who sets at nought his fathers and his brethren without hesitation, should be dealt with fully and fairly and fearlessly! Out upon such tender-heartedness say I; "let God be true and every man a liar;" let *right* continue to be *right*, no matter who says it is wrong. If we are not assured that our doctrines and standards are according to the word of God, why let us be very cautious in awarding censure to those who gainsay them, until by diligent and prayerful research we find out what is truth; but, on the

contrary, if we have confidence in them, let us act so as to keep them pure, uncontaminated, and unadulterated. I am the more particular on this subject, because I have seen and witnessed the effects of such dereliction. And, Mr. Editor, if the Lord permits me to send you another communication, I will show you how far this unhallowed lenity, this kindness to a brother at the expense of being unfaithful to Christ, carried a respectable section of the church. I am sorry that I can say so little concerning the Presbyterians known by the name of the Southern Association, especially as connected with their reputed Arianism. This much I do know, that they and the "Presbytery of Antrim," a body of avowed Arians, are upon the best terms; and indeed the General Synod of Ulster recognise them so far, at least, as to admit them freely into their pulpits. But this proves nothing, as we shall subsequently show.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 318.)

Monday, 7th. On Saturday, Mr. Bingham and myself took tea and passed the evening on board the *Pretpriatie*, Capt. Kotzebue—the ladies having declined the invitation, which extended to them also. She is a well built, substantial and fine ship of 22 guns, constructed under the direction of Capt. K. expressly for the voyage she is now performing. Her deck is remarkably handsome, and the accommodations of the officers and crew very convenient. She is however entirely too low between decks, both for comfort and beauty, not admitting of an upright position in a man even of ordinary size. The captain's cabin is large, airy, and well, but not handsomely furnished—no carpets or drapery. The chairs, sofa, tables, and sideboard are of plain mahogany, with one or two large mirrors. The most ornamental article is a richly painted half length portrait of Alexander of Russia; to which may be added a smaller engraved likeness of the same noble character, exquisitely finished, and said to be much more correct than the former. It is the production of a French artist, executed at the time the Emperor was in Paris; and, if I am not greatly mistaken, I have seen copies of the same in the United States.

The officers' cabin is separated from the captain's by the companion way, and is fitted so as to afford, beside a comfortable dining and sitting room, a large state-room for each of the lieutenants, midshipmen, and naturalists. Immediately forward of this is the forecastle, where the crew, one hundred in number, are neatly and conveniently accommodated. One end of this apartment is used as a chapel, and furnished with an altar—a shrine of the Virgin Mary—a tolerably executed Madonna—one or two crosses, and a painting of our Saviour, surrounded by portraits of the apostles, in twelve compartments of the same frame.

There is a publick service every Saturday evening, and we were gratified by the opportunity of witnessing the ceremonies of the Greek church. They consisted of the services of the rubrick, prayers, lessons, chaunts, the offering of incense by the priest (who officiated in an embroidered mantle of green, crimson, and gold)—the kissing of the Bible and of a cross, at the close of the service—held by the priest to each individual after the benediction. There was no exhortation, nor any thing in the form of preaching. During the ceremonies, which occupied more than an hour, the crew stood six abreast, three on the starboard and three on the larboard side, in regular lines from the altar to the bows, and observed the greatest order, and seemed to listen with suitable solemnity to the worship. The officers, among whom we took our places, formed a group im-

mediately behind the chaplain, and by their apparent reverence and devotion, set a commendable example to the crew. Their full, deep-toned voices, and in some instances, good taste in singing, added much to the effects of the chaunts and anthems, the chorusses of which, in two or three cases, were very fine.

Though in the whole there was a striking want of that simplicity, which we believe characterized the primitive church of Christ, still we could but regard with tender interest and complacency, a scene in which so large, so youthful, and so noble a company, publickly and solemnly testified their remembrance and fear of God; rather than in uniting in the shameless exhibitions of debauchery, which too often, by day and by night, scandalize the Christian name of ships at anchor at these Islands.

Within the last two days, there have been arrivals both from the leeward and windward stations, and the very animating letters received by them from the missionaries and chiefs, promise a more interesting state of things in the mission, than we have yet known; and have made our monthly prayer-meetings delightfully profitable. But as incidents of this kind will be fully noticed in the publick journal to the Board, I shall not, in general, enlarge on them, but confine myself to those which you will be less likely to find in print.

Wednesday 9th.——Yesterday morning, Mr. Hoffman and myself, after an early cup of coffee, visited the salt lake, of which, I have already given you a description. The morning was so fine, the air so pure and bracing, that without any exertion or fatigue, we returned in time to dine with the family at 1 o'clock. Before reaching the village, we descried a sail, coming from Tanai; it proved to be the native brig Ainoa, which came to anchor just after dark. Shortly after, a messenger from the royal family arrived, requesting a visit from us to Kaahumanu, who had been absent some months to the leeward, and had just landed. Our interview with her and the heads of the nation, was uncommonly pleasant and interesting. We found them in one of the upper rooms of her new house, on the point. The room was well lighted by several handsome glass lamps, and was furnished with a neat Chinese sofa, under a large and richly framed looking-glass. Two mahogany card-tables were covered with expensive cloths of orange and blue, and three large field bedsteads were hung with drapery of beautiful figured yellow merino cloth. On the floor, in the middle of the room, which was spread with new mats, of the finest and handsomest kind, the group was seated; consisting of Kaahumanu, in the centre, Karaimoku on one side, the queens of Rihoriho on the other—while Opiia and Hoapiri Wahine, the sisters of Kaahumanu—Keariiahomu, her husband (a son of Taumuarii) Laanui, the husband of Opiia—Tahitona, a Tahitian (private tutor and chaplain of Kaahumanu and Keariiahonui) and two or three confidential attendants, made up the circle. They were all well dressed, (not a naked person in the room) and apparently most happy in the arrival of the regent and queen. The first salutation we received from Kaahumanu, was in these words—"We are saved by Jesus Christ," *or* "Jesus Christ is our salvation;" and the whole conversation of the evening was on the subject of religion alone, which seemed to be the only subject of their thoughts and desires. When I recollected what they once were, noisy, drunken, debauched, disgusting idolators, and observed the sobriety of their appearance—the mildness of their manners—the piety of their conversation, and the tenderness and affection of their looks and expressions to us, while my heart deeply felt the power of

the contrast, and most sincerely blessed God for what my eyes saw and my ears heard, I was most forcibly reminded of a little circumstance which gave rise to a happy train of thought and feeling, during our first voyage to Lahaina. Shortly after our arrival at the islands, as you know, we were almost immediately separated from the rest of the mission family, and sent alone to *Maui*. Not yet familiarized to the noise, the rudeness, and the nakedness of the natives, and in a degree ignorant of the general mildness and harmlessness of their character, for the first few hours, at least, on finding ourselves surrounded by 200 of them, we naturally felt, in some respects, exposed to trials and dangers; we knew that the "*tender mercies*" of the heathen are "*cruel*," and felt ourselves completely in their power. While indulging in reflections of this character, I accidentally raised my eyes to the main top of the barge, and very much to my surprise, in the device on the top cloth, found a subject of meditation, that totally changed the character of my feelings, and so effectually lulled every apprehension to rest, that I have never known one of the kind since—It was a sketch from Isa. xi. 6. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them."

After a half hour's general conversation, they requested to have a hymn and prayers; at the close of which we returned home, greatly pleased with our interview, and with the happy prospects which the engagedness of the chiefs presents for the nation at large.

After breakfast this morning, the whole company, including the young prince, who had not come on shore last night, came to the chapel to return publick thanks for their safe return to Oahu, and happy meeting with their friends.

Saturday, 12th. We were last evening called to part with our Russian friends of the *Pretpriatie*, which left the harbour early this morning, and now looks only like a lofty spire in the midst of the ocean, as she is gently securing an offing from the island before night. We have formed a pleasant acquaintance with several of her officers, though only one, besides Captain Kotzebue, speaks much English. But none have taken such hold on our hearts as the interesting and accomplished young Hoffman—he has been so constantly in our family—has so greatly commended himself to our love by his intelligence and good breeding, by the warmth and polish of his manners, by the tenderness of his heart, and by a thousand evidences of a virtuous and amiable spirit, that our parting embraces were more like those of long beloved and bosom friends, than of strangers whose acquaintance has been only of a day. He spent both the last evenings with us, and among other little mementos, has left an elegant piece of Latin for each of us, in H.'s album. We feel sad at every remembrance of him, and our prayers hover around the ship that bears him from us, as we see her fading from our sight, probably forever.

Sabbath, 13th. The chapel has been filled to-day with hundreds of well dressed and respectable looking chiefs and people—and a more interesting congregation than they formed, can scarcely be imagined. There is indeed every reason to believe, that on the minds of many the word of God is working effectually, while the ears of all appear to be opened to the messages of salvation and of grace.

In the afternoon I held a service with the natives, in one of the valleys east of Honoruru. An incident or two during my walk, will show the state of feeling in the minds of

many of the people. When going, I met a company of females near a mile from the village, who I knew belonged to the families of the chiefs on the point. I was surprised to see them so far in the country on the Sabbath, and asked them where they had been; they replied, "To the thicket (or wilderness) near the mountains, that we might pray in secret places." They were then on their way to the chapel, for the afternoon worship.

On my return I met an interesting looking young man, and asked him where he lived, he answered, "Far in the country, where I work during the week, but to-day is the Sabbath, and I do not work, but go to the house of prayer, to hear the good word of God." And on reaching home, I found another waiting to inquire of Mr. Bingham and myself, whether it was "a sin to pray to Jehovah when walking along the street, and when at work;" for his heart often wished to pray when thus occupied, but he dared not, lest it might be wrong.

Monday 14th. Yesterday a French merchant ship, which has been in port for several months undergoing repairs, put to sea; and this morning the native brig Ainoa, left the harbour for Maui, taking to Lahaina our friend and patroness Hoapiri Wahine, who has been absent from her husband, on a visit at Tanai, for many months.

February 24th. There have been two late arrivals—the whale ship Swift, Capt. Arthur, from a cruise, and the brig Tamaahmaah, Captain Meek, from Norfolk Sound and the port of St. Francisco, in California. Neither of them, however, have brought any news or interesting intelligence.

Kaahumanu does not enjoy very good health, and by the advice of Dr. Law, her private physician, has retired three or four miles up one of the valleys, east of Honoruru, for the benefit of the mountain air. Those unacquainted with the attention and respect required by the high chiefs from inferiors of all ranks, would scarce believe the bustle and confusion this movement of her majesty has created. The removal of the court of Great Britain from St. James's to Windsor Castle, would not make a greater change in the west end of London, than is perceived in the fashionable circles of our metropolis. The road leading to her retreat, has been almost constantly marked by the *equipages* (two or three single horse wagons,) and by crowds of more *humble gentry* on foot, with hundreds of attendants and servants bearing furniture and provision, and a variety of luggage. Karaimoku and his family, which since the absence of Rihoriho, has included the young queen's Kekauruohi, Panahi, Kinau, and (at present) Kekauonohi, are the only *grandees* that remain. The etiquette of the court seems to require their presence at least occasionally, and though Kaahumanu only went on the morning of the 22d, they have just returned this evening from spending the day with her. We were quite amused with their appearance, as they approached the Mission House. Karaimoku rode in a neat yellow wagon, drawn by a fine and well harnessed horse; his wife, the queens, and his trusty and confidential attendants, were on horseback; while their respective retinues, making a large crowd, ran after them on foot, bearing the badges of their distinction, and spit boxes and tobacco pipes, the inseparable appendages of their persons. The queens were the objects of special notice, as exhibiting something that was entirely novel to us. The horses they rode were gay and spirited, and being unaccustomed to riding, and accommodated with men's saddles only, they rode *astride*, instead of sitting in the American manner. Being very modestly dressed, however, there was nothing particularly objectionable in their attitude, especially as it seemed requisite for

the safety of their royal persons.—They wore handsome slips of a variety of colours, made close in the neck, and deep *paus*, or native female dresses over them. As usual, when coming from the country, their heads, necks, and indeed almost the whole of their bodies, were covered with garlands of flowers, and wreaths of evergreen, which had a pretty effect, especially those that were gracefully entwined in their black hair, which hung, from the exercise they were taking, in loose and careless locks on their necks and shoulders. They sat and rode well, and as far as we could see them, came on a full canter.

Monday, March 7th. This day of universal prayer, has in the kindness of God, been made to us truly auspicious and happy, by an event which I doubt not, my dear sister, will secure your congratulations and joyful thanksgiving—Harriet is a second time a mother—and in the birth of a daughter, expresses herself under obligations of renewed love and devotedness to her covenant Saviour and God. In this dispensation, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities," and we can testify that "as a father pitieth his children, so the Lord pitieth them that fear him." "He knoweth our frame, he remembereth that we are dust"—"He redeemeth our lives from destruction and crowneth us with loving kindness and tender mercies"—therefore we will call upon our souls and all that is within us, to bless his holy name, and to forget not all his benefits. May the blessings of Israel's God rest on those he has given us, and may the portion that belongeth to his people be their rich inheritance.

March 10th. Within the last few days the whale ships Reaper and Dauphin came into port, and this morning the Peru and the Almira were added to their number. These last ones directly from America, have brought letters and papers from some of our friends, and considerable supplies for the Mission. But every other feeling is lost in surprise and sorrow, at the truly melancholy intelligence they bring, of the death of our friends Kamamanu and Rihoriho. Mr. Evart's letter gave information of the decease of the former only: and as it was written but a few days before the vessels sailed, we at first flattered ourselves that the report of the king's death was founded in that of his companion. A paper, however, of a later date than the secretary's communication, assures us too fully of the unhappy fact. The truth is a shock to us—so much so, indeed, that we frankly confess, our tears are mingled with those of the chiefs and people, who are almost overwhelmed by the bereavement. We feel that we have lost those in whom we had a very deep interest, if they did not possess our warm and tender love; and there were circumstances in their embarkation, the recollection of which will always cause us to sigh, that they were denied against their own strong wish, and against the wish of the mission and of the nation, the privilege of having a pious teacher, interpreter and guardian with them.

We had indulged many speculations, as to the probable effect of their visit on themselves and their people—but the death of both, or of one of them, never entered our minds, except as connected with the general possibility of events. But it was the will of God, that they should go as they did go; and in the accomplishment of that same will, they have died at the place and under the circumstances that they did die. In this, as in all other cases, we have the high and holy consolation, that every mystery in His providence will eventually exalt the honour and the glory of his grace. Though clouds and darkness are often round about him, still righteousness and judgment are the habitation of his throne;

and in view of the wisdom of his counsels, an assembled universe will yet exclaim—"Great and marvellous are thy works, Lord God Almighty—just and true are thy ways, thou King of saints!"

March 15th. We think it probable our friends in America will feel some solicitude, lest the death of the king should prove an occasion of insurrection and bloodshed in the islands—but of this we have scarce had a thought, much less an apprehension. So long as the Prince *Ke-au-i-ke-ou-li* lives, the right of succession is indisputable. Rihoriho in his council with the chiefs, previous to his embarkation, formally and publickly appointed him successor, in case he should never return: and from the time of his departure the lad has been regarded, and officially addressed by the chiefs and people, as their king. This has been more especially the case of late: so that the intelligence has produced little or no change in his standing in the government—and none in his title, except the assumption of the name of Tameamea (or Tamehameha) III., as the official signature of the successor of Rihoriho.

Indeed, my dear M., in every respect our covenant God seems to have been preparing the way most happily for the arrival of the tidings; and the chiefs in power were never before in a state so favourable to political integrity and peace. Auspicious as the whole history of this mission has been, ever since (and even before) its first establishment on these shores, still the last three months must be regarded as the commencement of a new and more happy era in its progress, than had previously been known.

We have every reason to believe that the principles of eternal truth, with its sanctions from which they are inseparable, which for near five years have been enforced on the minds and the hearts of the leaders of this people, are beginning to have their destined and desired effect on their characters and lives; and that many of the most powerful of them, from the fear of God and a sincere love of his righteousness, are ceasing *in heart* to do evil, and learning to do well.

I think I can safely say, that we have good and satisfactory evidence of genuine piety, in the cases of a large number of the most influential personages in the nation; while all the rest are, in a greater or less degree, our avowed friends and followers in belief and practice. We cannot but think, the once imperious, haughty, and even scornful regent, Kaahumanu, a sincere Christian; she certainly is a most altered woman; and we have reason to hope the alteration arises from that change of heart, which humbles all who experience it at the feet of Jesus.

Her husband, *Kearisahonui*, a son of the lamented Taumuarii, (Tamoree,) gives still more decided evidence of love to God and man; and daily performs the part of an active and zealous missionary, by going from house to house in every direction, teaching, exhorting, and praying with the people. Opiia, another of the queens dowager of Tameamea, and Laanui, her husband, are equally exemplary in every respect, as are also Tapuli the ex-queen of Tanai, and her husband, *Kaiu*. To these may be added Karaimoku, Karaikoa, and many others of less note; (I speak now only of the high chiefs at present at this place) and this number includes the power of the kingdom. These, with the young king, and every chief of any importance, have regular family worship with their respective households twice a-day—never take a meal without having a blessing asked and thanks returned—observe the Sabbath with becoming propriety—attend all the religious instructions of the week, both private and publick—and studiously avoid every kind of amuse-

ment and pastime, not consistent with strict sobriety and Christian decorum. Their whole minds and their whole time seem given to our institution; and so far from becoming weary, they appear more and more desirous of making night and day profitable, by the acquisition of new light and a new knowledge of the word of God. Such is the state in which the melancholy tidings found them—and the effect is apparently such as might be expected—it was a dreadful blow, but we have seen and heard none of the extravagant expressions of heathen grief. For the first day or two, their sorrow was evidently keen and deep, but it was quiet, humble and Christian—their tears fell silently and rapidly, but they manifested no disposition to indulge in the loud wailing by which they were once accustomed to vent their grief.

The same day the news arrived—after the weekly lecture from the appropriate text, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord"—Karaimoku, entirely of his own accord, rose and addressed the people—commanding them to observe two weeks of humiliation, of penitence and prayer, on account of the calamity which had befallen them. I could scarcely command my feelings, at this unexpected evidence of the happy light in which he viewed the dispensation. The next morning, minute guns were fired from daybreak till eight o'clock, both by the fort on the point and the battery on Punch-bowl hill—the shipping wore their colours at half-mast, and all the chiefs put on full black.

Four official communications, for Tanai, Maui, and Hawaii, conveying the intelligence, and enjoining the observance of the season of humiliation and prayer, were also prepared and signed by the king and two regents, Kaahumanu and Karaimoku, and despatched by Opiia, accompanied by Mr. Chamberlain.

16th. Another arrival from America, the brig Convoy, Capt. M'Neil, from Boston. We have Heralds and papers by her, six weeks later than those by the Almira, but no letters for myself and family. We learn but few additional particulars of the king and queen, except that their bodies may be daily expected, in a government vessel commanded by Lord Byron. A copy of a letter from Mr. Bender, secretary of the London Missionary Society, informing that the king, queen, and party, were inaccessible to a deputation from that body, both before and during their illness, has added greatly to our grief. The chiefs are exceedingly distressed to know that they died without the prayers of the people and ministers of God.

The dispensation, in all its circumstances, is dark to us—but it will yet be light!

Judge not the Lord by feeble sense,
But trust Him for his grace;
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan his work in vain,
God is his own interpreter,
And he will make it plain.

March 26th. I am called in very great haste to close my journal, in order that it may be sent by an opportunity now occurring, and which may be the last for many months to come. Nothing new has occurred since my last date, except another arrival from Boston, the brig Griffen, Capt. Pierce. By it I received a letter from Mr. Pomeroy, making me acquainted with the kindness of our friends at Cooperstown.

I send a hasty answer by the present vessel. We are all doing well and are happy. May the blessing of God rest on my dear sister, and all that is hers.

Yours, as ever,

CHARLES SAMUEL STEWART.

Review.

The character and measures of the emperor Alexander, of Russia, lately deceased, have become more interesting to the friends of religion than they would otherwise be, from the part which he once took in the promotion of Bible Societies and evangelical missions, and from the lamentable change, at the close of his reign, of a course which seemed to be so favourable both to his own happiness and to that of his widely extended empire. The following article, extracted from the Eclectic Review for May last, contains remarks and information relative to this distinguished monarch, which we think will prove interesting to our readers. For ourselves, we do not altogether agree with the Reviewer, whose work we quote, in regard to Alexander's character. We grant that he wanted firmness, and admit that this was a great want; yet, on the whole, we think he had more talent and less virtue, than is conceded to him in the following article. While we are satisfied of the justice of the observations with which this article is introduced and closed, it is our opinion, that if Alexander's good principles had been as deep and efficient as they once seemed to be, he did not lack the talents and address necessary to ensure success to the measures which those principles had dictated. Neither is our estimate of the character of Prince Galitzin, in perfect accordance with that of the Reviewer. We regard that prince not only as an amiable man and a devout Christian, but as an able statesman, who wanted nothing but the steady and decided countenance, support, and co-operation of his sovereign, to have effected as much for the benefit of his country, as the peculiar and unhappy state of society there existing would have permitted.

We are unwilling to believe—we do not believe—that the emperor Alexander was a deliberate political hypocrite, in his acknowledgments of the signal interposition of Divine Providence, in preserving Russia when assailed by the mighty power of Buonaparte, and in all that he did for the propagation of revealed truth. We believe that in all this he acted as he felt at the moment; but that his feelings were of that temporary and transient kind which princes, as well as private individuals, have often experienced and manifested, and which are extinguished and lost when temptations and trials assail them.

We also think that the writer of the following review, ought to have noticed the influence of the clergy, as a *fourth* obstacle to the work of reformation in Russia. It was their influence, quite as much as that of the lay nobility and the officers of the army, which operated to deter Alexander from continuing to yield to the counsels of Galitzin. The Pope, too, had a considerable agency in opposing the diffusion of the Scriptures; and it was the combination of the whole of these causes which made the unhappy emperor think that his power, and perhaps his crown and his life, would be endangered, if he did not change his course. He wanted the firmness and the strength of principle necessary to carry him forward, in the face of all this array of hostility. He yielded, and by yielding we verily believe he has done that which will issue in the event which he dreaded. We pretend to no special sagacity in foreseeing the effects which must follow from their proper causes, in morals and in politicks. But without such pretension, we venture to prognosticate, that Russia will not long remain in its present state—

that convulsions of a very serious kind are not far distant; and that the proper preventive of these would have been a continuance, under prudent guards and with wary but fearless steps, in that very course which Alexander abandoned, and in which his brother, it appears, is following his example. If absolute monarchs will not gradually relax the gripe of power, and by degrees prepare their subjects for the blessings of knowledge and freedom, the people, as soon as they have the opportunity, will seek to right themselves, and to trample their oppressors in the dust.

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ALEXANDER I. EMPEROR OF RUSSIA: *or a Sketch of his Life, and of the most important Events of his Reign.* By H. E. Lloyd, Esq. 8vo. pp. 350. Price 15s. London. 1826.

If it be at all times, and under all circumstances, far from easy to form a correct estimate of the character of monarchs, the difficulty increases in a tenfold degree when the qualities of a Russian autocrat are subjected to the investigation of his contemporaries. We are too apt to imagine that a despotick sovereign is perfectly unshackled; that his counsels are free from the distraction of conflicting, or the embarrassment of overbearing interests; that his measures, whether for good or for evil, are self-originated and unimpeded; that his choice of instruments depends entirely on his own judgment; and that the principles of his rule may be fairly inferred from the moral aspect of his reign, the effects of his political system, and the general condition of his people. It may be true, that these are the only materials within our reach, and equally so, that they shall prove quite insufficient for the specifick purpose. The veriest tyrant is more or less under restraint. There are considerations of inevasible urgency, impulses and resistances that set arbitrary power at defiance, controlling influences to which the most absolute will must yield; and no history can exemplify the operation of these circumstances more emphatically than that of Russia. There are three tremendous agencies, of which the Tsar must be in continual dread, —the nobility, the army, and the people. Among the first, there has hitherto been no difficulty in finding conspirators and assassins; the second is a two-edged weapon, as dangerous to the unskilful wielder as to the enemy; and for the third, no mob is so irritable and sanguinary as a rabble of slaves. It is vastly easy to sit down in the safety and quietness of private life in a free country, and define the canons of policy and morality by which a ruler thus situated shall regulate his conduct; but it would—we do not say that it *should*—become a very different affair, were we personally concerned in the matter. Commanding intellect, unyielding firmness, consummate intrepidity and self-possession, above all, stern and uncompromising moral principle must combine with kind and beneficent feelings, to make up a temper equal to the full requisitions of so trying an elevation.

We have no inclination, certainly, to depreciate the character of the late Emperor Alexander, but we cannot take it even as approaching to our *beau idéal* in the present case. That he was a man of good intentions and respectable talents, we are quite willing to believe, but it must be kept in view, that a much higher order of faculty is required in the master of a realm of slaves, than will be efficient in the governor of a free and represented people. The former has no check to his caprice, but in the exercise of his own judgment; no aid to his administration in open and unrestrained counsel and rebuke: the latter has an ad-

viser in every subject, through the different media of publick discussion. The chief of a popular government is the president of a well-ordered mechanism, and has little more to do than to watch over the regularity of its movements, and to provide for the maintenance of its integrity and activity; while an autocrat is himself the machine, if that can be rightly so termed, which is subject to no prescribed law of action, and of which the principles are altogether uncertain. Hence, if a despotick monarch be of a character distinguished by moral and intellectual excellence, his sway may have some advantages, in unity of counsel and promptitude of execution, over the administration of a constitutional chief. Happily, however, for mankind, the value and efficacy of government are not to be estimated by the exception, but by the rule: for one Titus, there are twenty Domitians; and were the proportion reversed, there would be more lost, on the despotick system, in stability, strength, and energy, than might be gained in less essential qualities of security and power.

From all, then, that we have ever heard of the Emperor Alexander, he appears to have been a striking instance of the incompetency of excellent dispositions and fair abilities to struggle with the inherent difficulties of an arbitrary government. We have not the smallest doubt of the purity of his intentions, nor of the sincerity of his earlier exertions in behalf of his degraded people. Had he been a free agent, or had he possessed that higher order of faculty and determination which would have enabled him to "trample upon impossibilities," we have assurance that his plans for the intellectual, moral, and political advancement of his people would have been triumphantly followed up, and that he would never have yielded to the fatal influences which suspended his career of glory. Nor were his deficiencies adequately supplied by his choice of a minister, although that choice reflected the highest honour on the motives and feelings that prompted it. The spirit of the amiable and excellent Gallitzin seems to have been better suited to the offices of that warm and sacred friendship which, as he never abused, so he never lost, than to the mastery of a turbulent nobility, a ferocious soldiery, a people ignorant and shackled, and, from those very circumstances, requiring the incessant vigilance of a jealous police. The following illustrations of Alexander's affectionate feelings are, we suppose, authentick; but, even if otherwise, they speak strongly in favour of the monarch respecting whom such anecdotes are circulated with acceptance.

"From his earliest years, he was remarkable for his respect and attachment to the persons entrusted with his education, and for his exemplary conduct towards his mother, the Empress Maria, which truly deserved the name of filial piety, being in him a feeling next akin to religion, a holy flame which burnt with unvarying splendour from his childhood to his grave. So entirely innate in him was this feeling, that he beheld with abhorrence, and, when the occasion served, marked by his serious displeasure, any violation of the Divine precept, 'Honour thy mother;' and it was but a few months before his death, that a young prince, who had treated his mother with disrespect, received orders to reside only in Moscow, under the special superintendence of Prince Golyzin, the military governor-general, and of the guardians appointed for him, who were at the same time commanded to take the administration of his property into their hands. He not only treated his tutors with respect while under their care, but continued through life to give them proofs of his gratitude and affection. For Count Soltikoff he showed unabated veneration during his life, and in 1818, followed his corpse, on foot and bareheaded, to the grave. Of his regard for Colonel Laharpe, many instances are recorded, of which the following may find a place here.

"His attachment to Laharpe was rather filial than that of a pupil; his greatest de-

light was in his society, and he would cling round his neck in the most affectionate embraces, by which frequently his clothes were covered with powder. 'See, my dear prince,' Laharpe would say, 'what a figure you have made yourself.' 'Oh, never mind it,' Alexander replied; 'no one will blame me for carrying away all I can from my dear preceptor.' One day he went to visit Laharpe, as was his custom, alone; the porter was a new servant, and did not know him; he asked his name, and was answered Alexander. The porter then led him into the servants' hall, told him his master was at his studies, and could not be disturbed for an hour. The servants' homely meal was prepared, and the prince was invited to partake of it, which he did without affectation. When the hour was expired, the porter informed Laharpe that a young man of the name of Alexander had been waiting some time, and wanted to see him. 'Show him in.' But what was Laharpe's surprise to see his pupil! He wished to apologize; but Alexander, placing his finger on his lips, said, 'My dear tutor, do not mention it; an hour to you is worth a day to me; and besides, I have had a hearty breakfast with your servants, which I should have lost, had I been admitted when I came.' The poor porter's feelings may be better imagined than described; but Alexander, laughing, said, 'I like you the better for it, you are an honest servant, and there are a hundred rubles to convince you that I think so."

"When he was at Paris in 1814, he paid a visit to the wife of M. Laharpe. As she remained standing, he said to her, 'You are much altered, madam.' 'Sire,' she replied, 'I, like others, have suffered from circumstances.'—'You mistake me; I mean that you do not sit down, as you used to do, by your husband's pupil, and chat familiarly with him.'" pp. xv—xix.

Mr. Lloyd justly remarks, that a relish for "the simple beauties of nature" is a highly favourable testimony to character; and he states that Alexander had much of this feeling. The instance, however, which he gives, can hardly be considered as in point. "The view from Richmond Hill," which the emperor considered as "the most lovely that he had ever beheld," betrays in its peculiar richness too much of the presence of man, to exemplify "the simple, the soothing, and the amiable scenes of nature." Of the Tsar's active humanity, too much cannot be said. The well-known event which obtained for him the gold medal of our Royal Humane Society, is of too common notoriety to justify its insertion here; but in these duties Alexander was never deficient. The police-officer who saved, at the hazard of his own life, the rash individual who was sinking in the half-frozen Neva, was applauded, rewarded, and promoted on the spot, by his benevolent sovereign. The sufferers from the dreadful inundations in Germany, were relieved by his abundant contributions; and when a similar disaster befel St. Petersburg, in November, 1824, he visited, in person, the scenes of misery, and while his open hand distributed the necessary relief, his presence and his language were yet more grateful to the feelings of the afflicted, than his liberal alms.

"It once happened, at the very moment when the emperor had given the word of command, and the guard on the parade was just on the point of paying him the usual military honours, that a fellow approached him in ragged garments, with his hair in disorder, and a look of wildness, and gave him a slap on the shoulder. The monarch, who was standing at the time with his face to the military front, turned round instantly, and beholding the wretched object before him, started back at the sight; and then inquired, with a look of astonishment, what he wanted? 'I have something to say to you, Alexander Pawlowitsch,' said the stranger, in the Russian language. 'Say on then,' said the emperor, with a smile of encouragement, clapping him on the shoulder. A long solemn pause followed; the military guard stood still; and none ventured, either by word or motion, to disturb the emperor in this singular interview. The Grand Duke Constantine alone, whose attention had been excited by this unusual interruption, advanced somewhat nearer to his brother. The stranger then related, that he had been a captain in the Russian service, and had been present at the campaigns, both in Italy and Switzerland; but that he had been persecuted by his commanding officer, and so misrepresented to Suwarrow, that the latter had turned him out of the

army, without money and without friends, in a foreign country. He had afterwards served as a private soldier in the Russian army; and being severely wounded at Zurich, (and here he pulled his rags asunder, and showed several gun-shot wounds,) he had closed his campaign in a French prison. He had now begged all the way to Petersburg, to apply to the emperor himself for justice, and to intreat an inquiry into the reason why he had been degraded from his rank in the army. The emperor listened with great patience, and then asked, in a significant tone, 'If there was no exaggeration in the story he had told?' 'Let me die under the knout,' said the officer, 'if I shall be found to have uttered one word of falsehood.' The emperor then beckoned to his brother, and charged him to conduct the stranger to the palace, while he turned round to the expecting crowd. The commanding officer who had behaved so harshly, though of a good family, and a prince in rank, was very severely reprimanded; while the brave warrior, whom he had unjustly persecuted, was reinstated in his former post, and besides, had a considerable present from the emperor." pp. xxvi—xxix.

Alexander seems to have possessed the rare talent of conferring favours with a grace which enhanced their value. When he sent a valuable jewel to Kutusoff, after the campaign of 1812, it was taken from the imperial crown, and the vacancy thus occasioned, was supplied by a small gold plate, on which the name of that officer was inscribed. After the attack on Montmartre, in which Count Langeron distinguished himself, dining with a party of which that general made one, he addressed him as follows:—"I have paid a second visit to Montmartre, where I found a parcel directed to you." On the count's replying, that he had lost nothing,—"Oh! I am not mistaken; see here!" The contents were the valuable insignia of a Russian order.

"The hackney-coachmen in St. Petersburg do not much like to drive officers, and seldom let them get out without their having paid them before-hand, or leaving something in pledge. They do not object to letting other persons get out whenever they choose, and will even wait hours for them. Alexander, who was generally dressed in a very plain uniform and a grey mantle, was walking one day on the English quay, when suddenly it began to rain very fast, and he would not step into a house. He accordingly seated himself in the first *droschke* he found, and ordered the coachman to drive to the Winter Palace. As he passed by the Senate House, the guard was called under arms, and the drums beat. The coachman looked, and said he supposed the emperor was riding by the Guard House. 'You will see him very soon,' replied Alexander.

"They at last arrived at the Winter Palace, and Alexander, who had no money about him, ordered him to stop till he sent his fare down. 'No,' replied he, 'you must leave me something in pledge; the officers have so many times deceived me. So you must leave me your mantle.' Alexander acquiesced, and left it with him. He directly sent down one of his footmen with five and twenty rubles, to give them to the coachman, to say that he had driven the emperor, and to bring him the mantle. The footman did so; when, instead of the coachman's being glad at the honour and the present, he laughed, and said: 'Do you think that I am so stupid; the mantle is worth more than twenty-five rubles; who knows what you mean? perhaps you want to steal it; no, that wont do, and unless the gentleman whom I have driven, comes himself, I shall not part with it.' Alexander had almost been obliged to go down himself, had not his chief coachman happened to come by, who confirmed what the footman had said. The poor coachman was now almost out of his wits for joy." pp. xxxi—xxxiii.

One more of these anecdotes and we must desist.

"The High Chamberlain N** received of the Emperor Alexander a most beautiful star of the order of St. Andrew, set round with diamonds, which was valued at 30,000 rubles. Being in pecuniary distress he pawned it; soon after this, there was a grand entertainment at court, where N** could not appear without this star. What embarrassment! Money was wanted, and the pawnbroker an inexorable man, would not part with the star for a quarter of an hour, unless it were properly redeemed. Now there was nobody that could help him out of this dilemma, but the emperor's groom of the bedchamber, who had in his possession two beautiful diamond stars, belonging to the emperor, one of which was but lately finished, and had cost 60,000 rubles. The high chamberlain accordingly had re-

course to him, and after many protestations, the gentleman was persuaded by incessant entreaty, and promises of returning it safe to him again after the entertainment, to entrust it to him. N** accordingly made his appearance at court with this star. Alexander soon perceived in the four large diamonds at the corners of the star, a great likeness with his own new star. He fixed his eyes several times on N**, and at last said, 'I am very much astonished to find you have a star which has a great likeness with one I have just received from the jeweller.' N**, quite embarrassed, replied only by unmeaning compliments and bows. The emperor, more and more struck with the great resemblance, at last said to him, 'I do not know what to say, but I must tell you plainly, that I almost believe that it is my star, the likeness is so very remarkable.' N** at last humbly confessed how it happened, and offered to undergo any punishment, but only begged that he would have mercy upon the poor gentleman of the bed-chamber, who had suffered himself to be persuaded. 'Never mind,' replied the generous Alexander; 'the crime is not so great that I cannot forgive it. But I cannot myself wear it any more. I must therefore make you a present of it, on condition that I shall in future be safe from such appropriations.'" pp. xxxiii.—xxxv.

We scarcely know whether to consider his knowledge of the conspiracy against his father as a blot upon the fame of Alexander. The capricious dispositions of Paul amounted nearly to insanity, and were throwing every thing into a state of confusion and danger. It was believed, at least it was affirmed, that he had determined on the imprisonment of his wife and his sons Alexander and Constantine; and a determination was formed, with the privity of the elder, to anticipate this purpose by putting him under restraint. When Alexander found that, instead of that doubtful measure, the conspirators had made all sure, by going the length of assassination, his grief and horror are said to have been extreme. The particular circumstances of this event are, however, imperfectly known, and Mr. Lloyd has given two different statements; one exceedingly and interestingly minute, and consequently the less likely to be true. It is singular enough, that these narrations should contradict each other on one of the leading points. The common story ascribes the fatal deed to Benningsen, who, when the others were relenting at the prayers and tears of the miserable victim, aware that to recede was to sign their own death-warrant, animated them to resolution, and used his own sash as the instrument of destruction. The other version describes Benningsen as leaving the room to obtain a light, and on his return finding the emperor dead.

We do not deem ourselves authorized to enter into a detailed examination of the history of so recent a reign. Mr. Lloyd has collected, with praiseworthy diligence, all, probably, that is to be known at the present moment; and his volume will be found valuable as a spirited sketch of one important section in the annals of Europe; but there is much still to be known, before a decided opinion can be formed on many particulars connected with the reign of Alexander. It is difficult, perhaps without further evidence impossible, to account for the discrepancy between the liberal feelings which adorned its commencement, and the narrow policy which clouded its closing scenes. Was he driven from his better impulses by the murmurs of his nobles, or cajoled into compliance with the mean and Machiavelian system of Metternich? We cannot answer this; but we are quite disposed to adopt the solution which shall be most favourable to a character which had many excellencies, counterbalanced, we fear, by some weaknesses.

Alexander's reign was characterized by events which exhibited him advantageously, though he had little share in their successful termination. Napoleon was conquered, not by arms, but by stress of weather, and by his own unusual

hesitation. Had he left Moscow a weak earlier, or, better still, had he halted at Smolensko, Russia was at his feet, and her Tsar his vassal. In the subsequent scenes, the bravery of Alexander, his courteous manners, his prepossessing person, his mental accomplishments, gave him advantages which went further, perhaps, for the moment, than military skill or political sagacity.

To his own country, his reign has been productive of many benefits. The advancement of learning, the abolition of personal slavery, the improved internal administration, the encouragement of manufactures, which have distinguished the government during his sovereignty, are measures which may be fairly ascribed to him as their enlightened originator and promoter; and we trust that, notwithstanding the unfavourable aspect of actual circumstances, a calm and deliberate view of the real interests of Russia may prompt his successor to urge on, with increased energy, the liberal plans which distinguished the earlier years of his brother's government.

After what we have already said, it can scarcely be necessary for us to add our recommendation of Mr. Lloyd's acceptable memoirs. A well-executed lithographick portrait is prefixed, and a plan of Taganrog occurs in the course of the volume.

Literary and Philosophical Intelligence, etc.

In a paper by Sir H. Davy, in the last part of the Philosophical Transactions, it is mentioned, that, independently of the chemical, there is a mechanical wear of the copper of vessels in sailing, which, on the most exposed part of the ship, and in the most rapid course, bears a relation to it of nearly 2 to 4.55. As the result of actual experiment, as to the electro-chemical means of preserving the copper sheathing of vessels, he concludes that the proportion of protecting metal should be from 1-90th to 1-70th.

The largest steam vessel ever built in England, was lately launched from Limehouse. She is called the Shannon, of 550 tons burden, and is intended to convey passengers and goods from London to Dublin, in seventy-two hours, calling at Margate, Dover, Portsmouth, and Falmouth, for passengers.

In France it has been strongly urged by M. de la Place, that all the nations of Europe, instead of referring their calculations of longitude to the meridian of their principal observatory, should have some common meridian; which would introduce into the geography of the world the same uniformity that exists in its almanacks and in its arithmetick. M. de la Place recommended the Peak of Teneriffe, or Mont Blanc, as a suitable meridian.

A fresco painting has been discovered at Pompeii, representing an eruption of Vesuvius, and several processions at the foot of the mountain. If this picture be correctly drawn, the site of Naples was formerly much more elevated than at present, and the Somma did not exist, or rather formed a part of Vesuvius.

There are now no fewer than three newspapers published in the capital of New South Wales. The files of these journals contain reports of meetings of agricultural societies, of proceedings of courts of law, pastoral charges to the clergy; discussions, political and literary; long columns of advertisements; in short, all the characteristics of an English newspaper, in a spot in the Antipodes, a few years ago tenanted only by a few naked savages. The Archdeacon's charge to the clergy of New South Wales states, that "the offspring of this colony has not its equal either for morals or quickness of apprehension." He states further, that they have the royal commands for the establishment of parochial lending libraries, and that "three distinct libraries have been sent out by his Britannick Majesty, together with a donation of one hundred pounds, independent of the church plate to each of the churches."—*Ch. Obs.*

American Porcelain.—The Porcelain manufactory at Jersey City, established about eight months since, is now going on with a fair prospect of success. The materials both for the body of the article and for the glazing are all found

abundantly in the United States, and are thought to be of a quality at least equal to the best French materials. Skilful and experienced workmen have been induced to come over from France, and a variety of articles of porcelain have already been finished at the establishment. A still greater quantity of porcelain vessels, many of them executed with great ingenuity and perfection, after the finest models of the antique, are now ready for the oven. We have seen several of the articles manufactured there, which, in the purity and delicacy of their texture, are nothing inferior to the finest French porcelain.—*New York Evening Post.*

The Haverhill (Mass.) Gazette mentions the following as a curiosity:—A lady in this town, a few days since, laid out some linen on the grass to whiten, and on taking it up, found to her astonishment a number of flowers elegantly painted upon it. A second time the same magical picture was stamped upon her linen, which led to the discovery of the fair painter. It was found to be a little worm, which diligently laboured till he produced the flower, and then died. The flowers are large, perfectly regular and variegated. The colour of the centre is yellow, the foliage of a dusky brown. Naturalists can probably give some further account of this little embroiderer.

M. Velpacau read a memoir to the Royal Academy of Medicine at Paris lately, tending to prove that if the pustules of the small pox are cauterized within the two first days of their appearance, they die away entirely; and if this be done even later, the duration is abridged, and no traces of them are left. The caustic he employs is a solution of nitrate of silver, in which he dips a probe, with which he pierces the centre of each pustule. M. Dumerel says that he has been long familiar with this practice, but instead of the solution, he employed the solid caustick itself.

From the last number of Professor Silliman's Journal.

The Antiseptic influence of Chlorine and its compounds—in a letter from M. Laisné to the Editor, dated Paris, 1825.—The daily and varied application of the chlorates of lime and soda, made at Paris by Dr. Lisfranc, chief surgeon of the hospital de la Pitié, has been attended with a degree of success, far surpassing the hopes which had been conceived by several other learned practitioners, who had employed this powerful chemical agent in medicine. Mr. Lisfranc has cured, in the course of a few days, very large ulcers, which had been unsuccessfully treated by the common methods. He has also had the satisfaction to succeed equally well with recent burns, especially with the severe sores of the greater part of those who were wounded at the burning of the manufactory of Livry, near Paris.

The numerous facts stated by learned bodies, and particularly by the Institute of France, have proved the disinfecting and curative efficacy of the chlorates.

The publick authorities have been constrained by conviction to adopt them in practice—every day the most learned practitioners make new applications of them in the healing art, and with peculiar propriety, in cases where medicine has hitherto been imbecile, particularly with respect to contagious diseases. It is evident, that the use of the chlorates is the best prophylactic remedy against these maladies, and that, either alone or almost alone, they have arrested their effects in individuals who were infected and near being destroyed by them.

It follows of course, that only a step is necessary to destroy every established seat, every potential and every active cause of these maladies, in bodies either organized or not: to arrive at the chemical demonstration of this cause neutralizable by a chemical agent, at the discovery of the system or of the organs, by means of which this deleterious cause attacks animal life.

FURSI LAISNE,
Professor of the Russian Language, rue du petit Vaugirard, No. 1. *à Paris.*

Remarks by the Editor.—Mr. Laisné's letter was forwarded under the expectation that it would be published, and with a promise of other communications, which he wishes to have made known to the learned societies of America—"especially to the Academy of Natural Sciences of Philadelphia, and to the honourable Mr. Maclure."

The pamphlet of Mr. Labarraque has been transmitted to us by the kindness of Mr. Laisné. It appears that the disinfecting powers of the chlorates are so great that if there be occasion to disinter and examine a corpse, which is already in a state of putrefaction, the odour disappears, provided a cloth moistened with the diluted chlorate be placed upon the body, and it will be necessary to sprinkle the cloth from time to time.*

* A particular case of this kind is related, where, for some judicial purpose, a body which had been buried one month, was disinterred by order of government, in August, 1823: it was offensive, and during the ten hours that it remained above ground, before the persons arrived who could certify its identity, it became very much inflated, and the stench was

If putrescent fluids have run upon the ground, their odour is destroyed by pouring the diluted chlorate on the place, and stirring it with a broom; by dashing it upon porticoes, stair-cases, &c. which are infected, a similar effect is produced.

Vaults, privies, sewers, &c. are cleansed in a similar manner.

Did our limits permit, all the statements in relation to this subject, contained in Mr. Laisné's letter might be corroborated by particular cases; only a few can be alluded to. The contagious effluvia emanating from diseased persons, are completely destroyed by sprinkling the chamber with one of the liquid chlorates, very much diluted with pure water; it should be dashed about the beds; and physicians and attendants should moisten their hands and their nostrils with the liquid.

These agents remove the odour of foul teeth and gums, and neutralize the dangerous emanation from the ulcerated sore throat. A purulent and offensive discharge from the bladder was removed by injections of a very dilute chlorate. Bodies kept for interment until they are offensive, may be rendered innoxious by these fluids, and professional men, called to examinations connected with medical jurisprudence, with processes of embalming, or with demonstrations in anatomy, should secure themselves by a free use of these powerful agents.

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insupportable. The application of the chlorate of lime produced a wonderful effect—the smell ceasing almost from the first aspersion.

They neutralize the foul air of marshes, of markets, and other places where animal matters occasion a putrid and deleterious effluvium.

The common sewer in Paris, called Amelot, being entirely obstructed, had been for 40 years a nuisance. In 1782, eight men were suffocated in an attempt to cleanse it, and in a recent effort several workmen had fallen down in a state of asphyxia; when the attempt was again made, and with entire success, and without accident. The safety of this painful and dangerous operation appears to have been imputable entirely, to the use of the chlorate of lime, with which the workmen wet their hands, arms, and nostrils, and also all the putrescent matters which they were removing. The superintendant derived his safety from a disinfecting bottle, which he occasionally applied to his nostrils.—The space to be cleared was from ten to fourteen feet long, the putrescent matters formed a bed of four feet and a half in thickness, and the labour occupied more than four hours.

One of the workmen who had been thrown into a state of asphyxia, in the attempt to enter the vault without precaution, and who had lain forty-eight hours in this situation, entirely without sense, was completely restored by the use of the chlorate of lime, inhaling the odour, receiving the fluid internally, and having it sprinkled in his chamber.

M. Labarraque's preparation is called in the French memoir *chlorure de oxide de sodium et dechaux*, and the method of preparing it is given in Tome I. des Archives générales de Médécine."

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

The General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the First Presbyterian Church in the City of Philadelphia, May 18th, 1826, at 11 o'clock, A. M. and was opened by the Rev. Stephen N. Rowan, D. D. the Moderator of the last Assembly, with a Sermon from Colossians, iv. 17, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

After prayer, the Commissions were read, and it appeared that the following Ministers and Elders were duly appointed, and attended as Commissioners to the Assembly, viz.—

OF THE PRESBYTERY OF	MINISTERS.	ELDERS.
Niagara,	Rev. Ebenezer Everett.	None.
Buffalo,	William Page.	None.
Genessee,	Calvin Colton.	None.
	Samuel T. Mills.	
Rochester,	Joseph Penney.	Jacob Gould.
	William F. Curry.	
Ontario,	Norris Bull.	Alfred Beecher.
Geneva,	Henry Axtell, D. D.	Theodore Parsons.
	Joseph Merrill.	
	Lucas Hubbell.	

OF THE PRESBYTERY OF	MINISTERS.	ELDERS.
Bath,	Rev. James H. Hotchkin.	None.
Cortland,	None.	None.
Cayuga,	James Richards, D. D.	James M'Chain.
	Samuel Parker.	
	William M. Adams.	
Oneida,	Alpha Miller.	Abijah Thomas.
	David Chassell.	Harvey Fisk.
	Stephen W. Burritt.	
Oswego,	James Abell.	
Onondaga,	Eleazar S. Barrows.	None.
Otsego,	None.	None.
St. Lawrence,	Isaac Clinton.	William Clark.
Ogdensburg,	Moses Parmelee.	John Fine.
Champlain,	Asa Messer.	None.
Londonderry,	William Miltimore.	None.
Albany,	John Chester, D. D.	Joseph Green.
	Luke Lyons.	Ananias Platt.
	James V. Henry.	James Boughton.
Troy,	John Younglove.	James Wallace.
Columbia,	Henry B. Stimson.	Levi Calender.
	Sylvester Woodbridge.	Campbell Bushnell.
North River,	John Johnston.	Eli H. Corwin.
	Jared Dewing.	
Hudson,	Charles Cummins.	James Wallace.
	George Stebbins.	Townsend Seely.
Long Island,	None.	None.
New York,	Stephen N. Rowan, D. D.	Eliphalet Wickes.
	Thomas M'Auley, D. D.	Benjamin Strong.
	James G. Ogilvie.	Eleazar Lord.
	John Goldsmith.	Richard Cunningham.
	Joseph D. Wickham.	
New York, 2nd.	Joseph M'Elroy.	Robert Blake.
Newark,	Samuel Fisher.	None.
	Gideon N. Judd.	
Elizabethtown,	Stephen Thompson.	Jonathan Freeman.
	William B. Barton.	Jacob Davis.
Newton,	Jacob R. Castner.	None.
	Lemuel F. Leake.	
New Brunswick,	Archibald Alexander, D. D.	Elias Mollison.
	Isaac V. Brown.	
	Charles Hodge.	
Susquehanna,	Burr Baldwin.	Joshua W. Raynsford.
Philadelphia,	Jacob J. Janeway, D. D.	William Nassau.
	Ezra S. Ely, D. D.	Robert Hammil, of Norristown.
	William L. M'Calla.	Robert Hammil, of Philadelphia.
	John Burtt.	Samuel M'Learn.
New Castle,	Samuel Martin, D. D.	John Buchanan.
	Robert White.	John W. Cunningham.
	Eliphalet W. Gilbert.	William Kirkpatrick.
Lewes,	None.	None.
Baltimore,	Alexander Campbell.	None.
District of Columbia,	James Laurie, D. D.	Joseph Nourse.
	Reuben Post.	James H. Handy.
Carlisle,	William Neill, D. D.	Thomas Trimble.
	Henry R. Wilson.	
	William R. Dewitt.	
Huntingdon,	James Galbraith.	None.
	John Peebles.	
Northumberland,	George Junkin.	None.
	William R. Smith.	
Redstone,	Alexander M'Candless.	None.
Ohio,	Francis Herron, D. D.	Samuel Thompson.
	Elisha P. Swift.	William Semple.
	Thomas D. Baird.	

OF THE PRESBYTERY OF	MINISTERS.	ELDERS.
Washington,	Rev. John Anderson, D. D. Obadiah Jennings.	None.
Steubenville,	Donald M'Intosh.	None.
Erie,	Samuel Tait.	None.
Alleghany,	John Munson.	None.
Hartford,	Thomas E. Hughes. Robert Dilworth.	None.
Grand River,	Jonathan Leslie.	None.
Portage,	Joseph Treat.	None.
Huron,	None.	Harman Kingsbury.
Winchester,	Samuel B. Wilson. John Lodor.	None.
Lexington,	Conrad Speece, D. D. James C. Wilson.	None.
Hanover,	John H. Rice, D. D. William J. Armstrong.	William Maxwell.
Abingdon,	None.	None.
West Lexington,	James Blythe, D. D.	None.
Ebenezer,	Samuel Taylor.	None.
Transylvania,	None.	None.
Muhlenburg,	None.	None.
Louisville,	None.	None.
Wabash,	None.	None.
Salem,	John T. Hamilton.	None.
Madison,	James H. Johnston.	None.
Lancaster,	Solomon S. Miles.	None.
Athens,	None.	None.
Chilicothe,	William Dickey.	None.
Columbus,	None.	None.
Cincinnati,	Joshua L. Wilson, D. D. James Kemper.	Caleb Kemper.
Miami,	James Coe.	None.
Richland,	Thomas Barr.	None.
Union,	Eli Sawtelle.	None.
West Tennessee,	None.	None.
French Broad,	None.	None.
Shiloh,	None.	None.
Mississippi,	Samuel Hunter. George Potts.	None.
Missouri,	None.	None.
Orange,	Lemuel D. Hatch.	None.
Fayetteville,	None.	None.
Concord,	Daniel Gould.	None.
Mecklenburg,	None.	None.
Bethel,	None.	None.
Alabama,	Thomas Alexander.	None.
North Alabama,	None.	None.
Harmony,	None.	None.
Georgia,	None.	None.
Charleston Union,	Elipha White. Reynolds Bascom.	None.
South Carolina,	Henry Reid.	None.
Hopewell,	None.	None.
Gen. Association of Connecticut,	Shubael Bartlett. Charles A. Boardman. Joab Brace.	
Gen. Association of New Hampshire,	Zedekiah S. Barstow.	
Gen. Association of Massachusetts,	Ebenezer Porter, D. D. Benjamin B. Wisner.	
Gen. Convention of Vermont,	John Wheeler.	
Reformed Dutch Church,	Thomas M. Strong.	Frederick Erringer.
German Reformed Church,	John H. Smaltz.	

Mr. John Hutton, a ruling elder from the Presbytery of Troy, appeared in the Assembly without a commission; but satisfactory testimony being given, that he had been chosen a commissioner to this Assembly, he was received as a member.

Mr. Josiah Bissell, from the Presbytery of Rochester, appeared in the Assembly, and produced a commission as an elder from that Presbytery. A member of that Presbytery informed the Assembly that Mr. Bissell had not been set apart as an elder; but that he was appointed as was supposed by the Presbytery, in conformity with the conventional agreement between the General Assembly and the General Association of Connecticut. After some discussion, the Assembly adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 19th, 9 o'clock, A. M. the Assembly met and was constituted with prayer. The minutes of the last session were read.

The Rev. Cyrus Gildersleeve, from the Presbytery of Susquehanna, the Rev. Stephen Peet, from the Presbytery of Huron, the Rev. James Hoge, from the Presbytery of Columbus, the Rev. John Ford, from the Presbytery of Newark, and Mr. David I. Burr, ruling elder, from the Presbytery of Hanover, appeared in the Assembly, and their commissions being read, took their seats as members.

The Assembly resumed the consideration of the commission of Mr. Bissell, and after considerable discussion, it was resolved, that Mr. Bissell be admitted as a member of the Assembly.

The Rev. Thomas M'Auley, D. D. was chosen Moderator; and the Rev. John Chester, D. D., and the Rev. Samuel T. Mills, were chosen temporary clerks.

The minutes of the last Asembly were read.

Resolved, That it be the order of the day for Monday next to receive reports on the state of religion.

Mr. Gilbert, Mr. Goldsmith, Dr. Wilson, Mr. Barrows, and Mr. T. M. Strong, were appointed a committee to prepare a narrative of the information to be received on the state of religion.

Dr. Herron, Dr. Neill, Mr. John Johnston, Mr. Hodge, Dr. Axtell, Mr. Penney, Mr. Jennings, Dr. Wilson, Dr. Porter, Mr. Boardman, and Mr. C. Kemper, were appointed a committee of Bills and Overtures, to meet in this church to-morrow morning at 8 o'clock, and afterwards on their own adjournments.

Dr. Speece, Dr. Rowan, Dr. Laurie, Dr. Richards, Dr. Rice, Mr. Reid, Mr. Nourse, Mr. Lord, and Mr. Platt, were appointed a judicial committee, to meet in this church to-morrow morning at 8 o'clock, and afterwards on their own adjournments.

Resolved, that the General Assembly, and such persons as may choose to unite with them, will spend next Wednesday evening in this church, as a season of special prayer for the out-pouring of the Spirit on the churches, and in other religious exercises. Dr. Janeway, Dr. Ely, and Mr. M'Calla, were appointed a committee to make arrangements for the evening.

Resolved, That it be the order of the day for to-morrow morning to receive Synodical and Presbyterial Reports.

Mr. Post, Mr. Dewitt, and Mr. Potts, were appointed a committee to receive these reports, examine them, and read to the Assembly such parts of them as they may judge necessary to be read for the information of the Assembly; and also to prepare a statement to be transcribed into the Compendious View.

Mr. B. Strong, Mr. Nassau, and Mr. Fine, were appointed a committee to receive an account of the miles travelled by the Commissioners to the Assembly, and to make an apportionment of the Commissioners' fund, agreeably to a standing rule on the subject.

Mr. M'Elroy, Mr. Fisher, and Mr. Wickes, were appointed a committee to examine the Records of the Synod of Genesee.

Dr. Martin, Mr. Swift, and Mr. Maxwell, were appointed a committee to examine the Records of the Synod of Geneva.

Dr. Blythe, Mr. E. White, and Mr. J. Gould, were appointed a committee to examine the Records of the Synod of Albany.

Mr. Dewitt, Dr. Anderson, and Mr. M'Learn, were appointed a committee to examine the Records of the Synod of New York.

Mr. Miltimore, Mr. Henry, and Mr. Calender, were appointed a committee to examine the Records of the Synod of New Jersey.

Mr. Stebbins, Mr. Cummins, and Mr. Cuningham were appointed a committee to examine the Records of the Synod of Philadelphia.

Mr. Brown, Mr. Baldwin, and Mr. Freeman, were appointed a committee to examine the Records of the Synod of Pittsburgh.

Mr. Adams, Mr. Barrows, and Mr. Mollison, were appointed a committee to examine the Records of the Synod of Ohio.

Mr. Ford, Mr. Woodbridge, and Mr. Davis, were appointed a committee to examine the Records of the Synod of the Western Reserve.

Mr. Parker, Mr. Lyons, and Mr. Kirkpatrick, were appointed a committee to examine the Records of the Synod of Virginia.

Mr. Hunter, Mr. Hatch, and Mr. Semple, were appointed a committee to examine the Records of the Synod of Kentucky.

Mr. Clinton, Mr. Stimson, and Mr. Blake, were appointed a committee to examine the Records of the Synod of Tennessee.

Mr. Taylor, Mr. Treat, and Mr. Trimble, were appointed a committee to examine the Records of the Synod of North Carolina.

Mr. Hughes, Mr. Leslie, and Mr. Wallace, were appointed a committee to examine the Records of the Synod of South Carolina and Georgia.

Adjourned till this afternoon at 4 o'clock, P. M. Concluded with prayer.

Four o'clock P. M. the Assembly met and was constituted by prayer. The minutes of the last session were read.

Rev. Samuel Nott, from the Presbytery of Albany, and Mr. John Poor, a ruling elder from the Presbytery of New Brunswick, appeared in the Assembly, and their commissions being read, took their seats as members.

The delegates appointed by the last Assembly to attend the several Ecclesiastical bodies, with which the Assembly have a correspondence, reported respectively, and their reports were accepted.

A number of copies of the printed minutes of the General Association of Connecticut, of the General Association of Massachusetts, of the General Association of New Hampshire, of the General Convention of Vermont, and of the General Synod of the Reformed Dutch Church, were laid on the table, which were ordered to be distributed by the clerks among the members.

The committee appointed by the last General Assembly to confer with a similar committee to be appointed by the Synod of the Reformed Presbyterian Church, should they deem it expedient to appoint such a committee, and to prepare a plan of correspondence between the two bodies, reported that they met a committee of the Synod of the Reformed Presbyterian Church, in the city of New York, Dec. 30, 1825; which committee on the part of the Reformed Presbyterian Church, consisted of the Rev. Alexander M'Leod, D. D., the Rev. James Christie, and the Rev. John Gibson. After Conference the joint committees resolved to submit to their respective bodies, the following articles of agreement, viz.

ARTICLE I.

The General Assembly and the Synod of the Reformed Presbyterian Church, lamenting the existing separations between the members of the body of Christ, and believing that all the members of that body, being *many*, are *one* body; and trusting to the word of God, that these separations will not be perpetual, do *agree* to use all scriptural means, in the exercise of patience and prudence, to bring their several ecclesiastical connexions to uniformity in doctrine, worship, and order, according to the word of God.

ARTICLE II.

In order to bring about this desirable object on the basis of the proper *unity* of the visible church, it is mutually covenanted, that the ministers, members, and judicatories of these churches, treating each other with Christian respect, shall always recognise the validity of each other's acts, and ordinances, consonant to the scriptures; and yet that any church judicatory belonging to either body, may examine persons, or review cases of discipline, on points at present peculiar or distinctive to themselves.

ARTICLE III.

The General Assembly of the Presbyterian Church, and the Synod of the Reformed Presbyterian Church, shall severally appoint two Commissioners, with an alternate to each, to attend these judicatories respectively, who shall hold their offices till they are superseded by another choice; and these commissioners shall have the privilege of proposing measures important to the church of Christ; and of delivering their opinions on any question under discussion; but they shall have no vote in its decisions.

ARTICLE IV.

In order to carry this last article into effect, the General Assembly of the Presbyterian Church will at their sessions, in May, 1826, appoint commissioners who shall attend the succeeding meeting of the Synod of the Reformed Presbyterian Church, provided the said Synod shall have concurred in the above plan of correspondence.

The above report was unanimously adopted, and the plan of correspondence agreed upon by the joint committees, was accordingly sanctioned by the Assembly.

The committee on Psalmody reported that they have had the important business of their appointment under serious consideration; and have arranged such plans of operation as they humbly hope may be efficient to the great object in view. They think they shall have the indulgence of the Assembly, under a recollection of the magnitude of the labour, if they defer a particular report until the meeting in May next.

The committee were continued. A communication from Mr. Harvey Chapin was read, and committed to the judicial committee.

(*To be continued.*)

OBITUARY NOTICE.

Died, after a short illness, at his residence in Arch Street, Philadelphia, on Sabbath evening, July 23d, 1826, DANIEL JAUDON, for many years a distinguished teacher of a young ladies' academy in this city. A memoir of this excellent man and eminent Christian is in preparation for our next number.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.

Of Messrs. C. Starr and M. Allen, per James S. Green, Esq., from the treasurer of the Bible Society of Caledonia, New York, for the Contingent Fund		$10 00
Of Mr. William S. Plumer, one of the Theological students, per ditto, from an unknown friend to the Seminary, for ditto		10 00
Of Rev. John W. Scott, a quarter's rent for ditto		87 50
Amount received for the Contingent Fund		107 50
Of Rev. John B. Davies, per Thomas Flemming, Esq., of Charleston, S. C. for the Southern Professorship, from the following persons in the bounds of Bethel Presbytery, formerly part of Concord Presbytery, viz.		
1825, Rev. Robert B. Walker	$31 00	
James S. Adams	43 25	
John B. Davies	30 00	
Mr. Robert Harris	30 00	
	134 25	
1826, Rev. Robert B. Walker	$20 00	
John B. Davies	5 75	
Aaron Williams	20 00	45 75 180 00
Of Mr. James Anderson, of New York, per Robert Ralston, Esq., for the endowment of a Scholarship		2500 00
Total		$2787 50

View of Publick Affairs.

EUROPE.

The foreign intelligence which has reached us within the last month is not of great interest.

BRITAIN.—London papers to the 17th of June, inclusive, have been received in this country. The British Parliament was prorogued on the 2d of June till the 14th of that month, and then dissolved. Writs were immediately issued for calling a new Parliament. Shortly before the prorogation, some new regulations were adopted, to prevent bribery at elections. The measure was carried in the Commons, only by the Speaker's casting vote. Whether these regulations have had any influence in producing riotous proceedings at the pending elections, we know not; but such proceedings, to an unusual extent, appear to have taken place. At Carlisle the civil officers were driven off the ground by the rioters, who could not be subdued, till they were fired on by the troops that were called in to disperse them.—Several lives were lost. The whole kingdom was occupied, at the last accounts, with the election of members for Parliament, and nothing else attracted publick attention—unless we except the arrival of our countryman, senator John Randolph, and the sage and smart sayings which he is reported to have uttered.

FRANCE.—The last advices we have seen from France are to the 14th of June inclusive. General Sebastiani, in the French legislature, had made an energetick appeal in favour of the Grecian cause. But although private sympathy and liberality in behalf of the suffering Greeks seem to be awakened, not only in France but almost

throughout Europe, yet we perceive no decisive indications that governmental measures are likely to be adopted in their favour—Although M. de Villele, the French prime minister, declared in debate, "that the cabinets of Europe had not been indifferent to the interests of the Greeks, and that diplomacy would soon put an end to the evils deplored." Alas! there are deplorable evils to which no future measures can apply a remedy. It is said that an unusual number of French military officers have lately resigned their commissions, displeased with the sacerdotal influence which has been exerted on military affairs. It is also said that a great number of families from Alsace, were in the act of emigrating to the United States. The French chambers were engaged in animated discussions on a number of topicks; but they are not of great interest to any but Frenchmen.

SPAIN.—It appears that the British court is still using all its influence with that of Madrid to obtain from the latter a declaration of the Independence of Mexico and Colombia. As yet, however, there has been no yielding on the part of the infatuated Spanish monarch. Distress of every kind still pervades this unhappy nation.

PORTUGAL.—The emperor Don Pedro I. of Brazil, who inherited the crown of Portugal, has confirmed the regency appointed by his dying father; and has declared that his daughter *Maria*, about ten years of age, is queen of Portugal, and that he will remain in his South American empire—It is said that Maria is to be married to her uncle Don Miguel—We scarcely believe this.

ROME.—The Pope, it appears, has appointed another bishop for the United States, with the title of *Bishop of St. Augustine.* His diocese is to consist of the States of Tennessee and Alabama, and the territory of Florida.

GREECE.—It is stated in the French papers, that there is reason to hope a portion of the garrison of Missolonghi has escaped—The atrocious cruelties perpetrated by the Egyptian troops on their Greek captives, are almost too horrible for recital—Ibrahim gave orders to kill all the prisoners taken at Missolonghi; and as these were not sufficient to furnish the six thousand heads and pairs of ears, which the Sultan had ordered him to send to Constantinople, he made up the number by the slaughter of unarmed peasants—How Christian nations can witness this and similar acts of cruelty and not interfere, is a problem which we beg never to be required to solve. It appears that Ibrahim is weakened by his victories, but it is stated that strong reinforcements are on their way to Greece from Egypt. In the mean time, the most unhappy and embittered dissentions still prevail among the party leaders in Greece. At present, the party of Colcotroni is triumphant; and Mavrocordato and Conduriotti have been obliged to flee for their lives, and have taken refuge at Hydra. It is affirmed, nevertheless, that since the fall of Missolonghi, all the Greek chiefs have redoubled their energy in calling their countrymen to arms. It appears that the National Assembly of Greece have vested the civil and military affairs of the country in a commission of eleven members.

RUSSIA.—The Empress Elizabeth, widow of the late emperor Alexander, died on the 10th of May, while on her way from Taganrog to Moscow. She was a niece of the Grand Duke of Baden, was born in 1779, and was married to the emperor Alexander in 1793. She accompanied the emperor in his last journey to his Southern provinces, and witnessed his death at Taganrog.

The recent concessions of Turkey to the demands of Russia, although productive of the appearance of pacification and satisfaction, on the part of the latter power, are by many believed to be nothing more than an advantage which will be used by Russia at no distant period, for the utter subversion of the Ottoman power in Europe. Some accounts represent the Turk as suspicious of unfair designs on the part of Russia, and as tardy in fulfilling the stipulations of the treaty, and as victualling the fortresses on the Danube—The last accounts, however, represent both the contracting parties as satisfied, and as manifesting mutual confidence.

The coronation of the emperor Nicholas had been put off till August, in consequence of the death of the empress dowager Elizabeth.

ASIA.

It is a principle with us to correct our errors, whenever we discover them. Misled by the articles extracted from English papers, ignorant that the British were carrying on any other war in India except with the Burmese, and never having heard before of the town of *Bhurtpoor*, or having entirely forgotten it if we had, we represented it as the strongest fortress of the Burman empire. We find, by examining the map, that it is about fifteen degrees to the West and North of the Burman empire. The war there carried on had, it appears, no connexion with the Burmese war. It was undertaken *professedly* to restore to his throne a native prince excluded by a usurper, but *really*,

we believe, to strengthen the British power in India. The expedition was conducted by Lord Combermere, with an army of 30,000 men, and a large train of artillery. This war is now terminated by the complete success of the British arms, and the taking of an immense booty—The British loss was 102 killed; 466 wounded; 11 missing.

We have seen the official despatch of Sir A. Campbell, giving an account of the renewal of the Burmese war. His representation is, and it appears to be a just one, that the negotiation for peace and the formation of a treaty, was a measure of deliberate perfidy on the part of the Burmese. That there was no intention to make peace, but only to gain an advantage by the cessation of hostilities—That the treaty which was to have been ratified in 15 days, had not even been sent to the emperor. When Sir A. Campbell discovered the treachery, he attacked the town of *Malown*, or *Maloom*, before which his army was encamped, carried it by storm, after a tremendous cannonade and rocket firing, and at the last dates was pursuing his march for the capital, Ummerapoora. The loss of the British was said to be only 14; that of the Burmese 500 dead on the field, 80 pieces artillery, 120 ginjalls (grasshoppers) 1800 stands of muskets, 20 tons of powder, a large quantity of munitions, and the military chest containing 36,000 rupees—It was hoped there would not be much more resistance. We believe that these successes of the British in the Eastern world, and the extension of their dominions there, will eventually be overruled for good, and for the diffusion of the gospel: yet those concerned in making these conquests "think not so, neither doth their heart mean so"—Wealth and power are their object; in pursuit of which they regard not justice, nor the waste of human life. Their responsibility is awful; although He whose prerogative it is, may bring good out of evil.

Africa—furnishes, for the last month, no intelligence of importance.

AMERICA.

Panama.—On the 20th of May last, delegates to the Congress, expected to convene here, had arrived from no other states than those of Peru and Guatemala. Chili, it appears, has not yet appointed delegates, and the republicks of Rio de la Plata are said to be strongly opposed to the measure. Jealousy of the dominant influence of Bolivar, and the fear of some measures which may control the will and power of the several independent states, are represented as the causes of delay. It is said that the course recommended by our country, when generally known, would have much influence.

Colombia.—The aspect of the political affairs of this republick, which not long since appeared so promising, is at present very gloomy. Two great parties are formally arrayed against each other. General Bermudez is at the head of one, and General Paez commands the other. Both are organizing a powerful military force, and we fear that bloodshed and civil war will follow; unless the speedy arrival of Bolivar shall prevent the catastrophe—He, it is to be regretted, was so distant, and so circumstanced, at the last advices, that it was thought he could not be expected in Colombia soon. We hope he will arrive in time to interpose his influence, to prevent those conflicts of the opposing parties, in which all the tyrants in the world would rejoice, and which would be most inauspicious to all our sister republicks of the South.

Buenos Ayres.—Hostilities between Buenos Ayres and the Brazilian Emperor seem of late to have been wholly confined to naval operations. The emperor has the most vessels of war, but the republick has so skilful a commander of her little fleet in Commodore Brown, that hitherto she has had the advantage. A new commodore, Captain Norton, is expected to surpersede the late Portuguese Admiral Lobo; and the destruction of the republican fleet is then predicted—with what probability we know not; but we are sorry to see an American, or an Englishman, taking the command of any forces, which are to act against those who are contending for their rights.

Brazil.—On the 6th of May, Don Pedro I. Emperor of Brazil, opened what he calls the second National Assembly, under the constitution which he framed. He felicitates the "august and most dignified representatives of the Brazilian nation" on "the harmony which, under this constitution, prevails among the political departments in the best possible manner"—except in what he denominates "the Cisplatina Province"—otherwise called the Banda Oriental. He charges the inhabitants of that province with ingratitude, for revolting against his government, and declares that the national honour demands that this province should remain an integral part of his empire. Besides this, the speech contains little noticeable, beside what is embraced in the following paragraph, which we shall leave to speak for itself.

"I have confirmed the Regency in Portugal, which my father had created. I have given an amnesty: I have given a constitution. I have abdicated and ceded all the indisputable and irrefragable rights which belonged to the monarchical crown of Portugal, and the sovereignty of those kingdoms, to the person of my much beloved and

dear daughter, the *Princess Donna Maria da Gloria,* now *Donna Maria the Second, Queen of Portugal.* This was proper for my honour and the good of Brazil. Thus some Brazilians, though incredulous, will know (what they ought to have known) that the interest of Brazil, and the love of her independence are strong in me; that I have abdicated the crown of the Portuguese monarchy, which by indisputable right belonged to me, only because at a future day it might compromit the interests of Brazil, of which I am the perpetual defender."

United States.—Within the month past, an occurrence has taken place in our country which has awakened, throughout the whole, the most lively feelings, and which will become a subject of most interesting contemplation for posterity. The two men, who, far more than any other two, were instrumental in promoting and proclaiming the independence of the United States in the Congress of 1776, after surviving that event for half a century, and witnessing as the fruit of it the unrivalled prosperity of their country, and receiving for themselves its highest honours, expired, at the distance of five hundred miles from each other, on the very day of the national Jubilee, and while its celebration was at the height in every part of the land.

John Adams was born on the 19th of October, 1735; Thomas Jefferson on the 2d of April, O. S. 1743. Of course, at the time of their death, on the 4th of July, 1826, the former was in his 91st, and the latter in his 84th year.

In the Congress of 1776, the motion for independence was first made by Richard Henry Lee, of Virginia, on the 7th of June. On the 10th of that month, a committee of the whole reported, "That these colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown; and that all connexion between them and the state of Great Britain is, and ought to be, totally dissolved." The consideration of this report was made the order of the day for the 1st of July following: and a committee was appointed to prepare a draught of a declaration of independence; that it might be ready for immediate promulgation, if Congress should decide in its favour. This committee consisted of five members; namely, Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and ——— Livingston. The draughting of the instrument was, by their fellow committee men, referred to the two first named—It was, in fact, prepared entirely, in the first instance, by Mr. Jefferson; and it is said that a copy of this original draught has been left among his papers. With some modifications, not at all affecting the spirit and design of the whole as originally written, this declaration was formally sanctioned by Congress on the 4th of July—the report of the committee of the whole having been adopted two days before.

Men of more deliberation than were the fathers of our country, never decided on momentous publick affairs. The matter of independence was most fully, freely, and gravely discussed. Some, of whose integrity, patriotism and wisdom, not a doubt was entertained, thought that it ought at least to be delayed. Of these, the late venerable John Dickinson was the most distinguished; and his ingenuity and well known powers of argumentation were exerted to the utmost, to obtain a delay. John Adams was his opponent, and the respondent of all who sided with him. It was, in fact, the acumen, learning, energy and eloquence of Mr. Adams, that bore down all opposition, and secured nearly a unanimous vote. In regard to this conflict, Mr. Jefferson characterized his associate Adams, by calling him the Ajax Telamon of the day. Hence it appears, that the declaration of independence was penned by the talents of Mr. Jefferson, and carried through Congress chiefly by those of Mr. Adams. Mr. Jefferson seldom spoke in that body, and never, we believe, at any length. His powers were those of a writer, not of a speaker. We think the foregoing statement may be relied on as authentick, although a part of it depends on verbal testimony—Yet the verbal testimony was that of actors in the scenes to which it relates, with many of whom we had, in younger life, the honour of a personal acquaintance.

After the declaration of independence, the course of the two great men, whose death our country has been called to commemorate during the last month, is known to all our readers. They were, for a time, ardent political rivals. But it was among the happy circumstances of their protracted lives, that they outlived all their hostile feelings, and renewed, with the utmost cordiality, all the warm friendship of their earlier years. Full of days and full of honours, and on the jubilee of their country's freedom, they have descended to the tomb; and with a unanimity and ardour which does honour to our citizens, their virtues and their services are commemorated, by every token of the highest regard. Numerous reflections with which our mind is filled we have not space, nor, in some respects, freedom to express. We desire to bless God, that he has hitherto raised up for our country such able and faithful men to manage its concerns; and it is our prayer, and should be that of all our readers, that our publick councils, and all the departments of our government may ever be guided and managed by those who fear God, possess wisdom, and devote all their powers to the promotion of the publick welfare.

THE

CHRISTIAN ADVOCATE.

SEPTEMBER, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXIII.

(*Continued from p. 340.*)

In so common a book as Cruden's Concordance, under the word *prophet*, you may find an account of the order and times in which the prophets of the Old Testament appeared, and of the standing, as to authority, which they had among the Jews. On these topicks, therefore, I shall not dwell. It may be proper, however, to remark, that there was a variety of ways, in which prophetick communications were made to prophets, in every age. Sometimes it was by supernatural appearances, either of angels, as in the case of Abraham, Lot and Manoah; or of other accompanying miracles, as in the case of Elijah and others. Sometimes by an audible voice, as in the case of Moses at Mount Sinai, and of Samuel and Elijah, in other circumstances. Sometimes by extraordinary visions, as in the cases of Ezekiel, and the Apostle John: Sometimes by dreams, as in the case of Daniel and others. And most frequently of all, by inward illumination and impulses.

No one will question that it is competent to the Deity, both to communicate his mind and will to his intelligent creatures, and to make them perfectly assured of the fact—so assured as to be under no danger and no possibility of deception—And all this was actually done in the case of all the ancient prophets. In whatever manner they obtained it, they had, it is manifest, certain knowledge that what they delivered, was a message from God.

The testimony to be given to *others* that an individual spake under divine direction consisted, either in working a miracle, or else in such a weight of previous unexceptionable character, or of publick, prophetick office—for which numbers were educated in schools established for the purpose—as to leave no reasonable doubt that the message was indeed from God.

It may be proper to observe further, that almost the whole of the Patriarchal and Mosaick dispensations were, in a sense, prophetick. My meaning is, that the persons, the types, symbols, and sacrifices of those dispensations, *foreshowed* the Saviour, and his character and work, —That *they*, as well as prophecy, were calculated and intended not only to give assurance of the advent of Christ, but also to teach what he was to do, and to effect.

At length Christ himself, the great prophet of his church appeared in the world; and spake as never man spake. Yet he recorded nothing with his own hand. The only authentick information we have that he ever wrote, was in the instance in

which "he stooped down and wrote with his finger on the ground." But the faithful record of many of his discourses and doctrines, as well as of his publick acts and miracles, is given us by the four evangelists, under the guidance of the Spirit of infallible truth.

After the death of Christ, Luke, who wrote the gospel which bears his name, penned also the *Acts of the Apostles*, containing a short history of the establishment of the primitive church. And several of the apostles, among the chief of whom was the great apostle of the Gentiles, St. Paul, gave a far more full and extensive exposition and detail of the Christian doctrines and principles, than it was proper to give during the life of our Redeemer. Some have been disposed to consider the writings of the evangelists, as of higher authority than those of the authors of the epistles. But there is no ground whatever for this distinction: all are of equal authority, for all were equally given by a plenary inspiration.

Last of all, we have "The Revelation" made to St. John; in which a prophetick view is exhibited of the state of the church, to the very end of time. At the close of this book an intimation is given, accompanied with an awful sanction, that the canon of Scripture is complete—from which nothing is to be subtracted, and to which nothing is to be added. All subsequent pretensions to prophecy, therefore, are false and vain. Christ, as the great prophet of his church has, in that sacred book, THE BIBLE, revealed *all* that is necessary to salvation, and will never make an addition. And remember, my young friends that, as it all came *from* him, so it all points *to* him. "The testimony of Jesus is the spirit of prophecy"—HE is the centre of all, and to lead us savingly to the knowledge and enjoyment of him, is the design of all.—But, in order to this, be careful to remember that you must be taught *inwardly by the Spirit of Christ*, as well as outwardly by his word. You perceive that *this* the catechism distinctly *affirms and inculcates*. It affirms that Christ, as the great prophet of his church, not only reveals his *word* for salvation, but that he also reveals it to us, by his *Spirit*—The meaning is, not that he gives us personally any new revelation, but that he reveals to our *hearts* effectually, the spiritual import of the revelation contained in the Bible. To look, therefore, on the one hand, for any new revelation, is rank enthusiasm, or presumption. And to expect, on the other, that the revelation given will save our souls, till it is effectually set home by the Spirit who endited it, is destructive self-sufficiency and delusion.

The Holy Spirit, by whose inspiration the sacred Scriptures were penned, opens the eyes of the human understanding, to perceive the moral glory, beauty and excellence of divine truth, beyond any attainment ever made by mere learning or study, without this heavenly aid. The same Almighty agent, also, gives divine truth, when thus perceived, a *transforming* influence on the heart—agreeably to our Saviour's intercessory prayer, "Sanctify them through thy truth, thy word is truth." "The entrance of thy words," says the Psalmist, "giveth light; it giveth understanding to the simple." Under the influence of the Holy Spirit, inwardly revealing the truths of sacred Scripture to the minds of men, the gospel method of salvation is seen to be so suitable, so excellent, so complete—so worthy of God and so desirable to the sinner—that language can scarcely express the perceptions which are then entertained; and the heart, at the same time, is most powerfully, but most sweetly, persuaded, inclined and enabled to fall in with, and embrace the offered grace of the gospel. At different times, the various parts and passages of scripture, are thus presented to the view of the mind; and with such evidence, force, and fitness to the wants of the believer, that the most happy practical effects are produced.

Practical Christians, indeed, are those only who are acquainted with these blessed effects of revealed truth—effects which, after all, afford the fullest and most gratifying and satisfying conviction, that the source whence they are derived must be divine—that the Scriptures are given by the inspiration of God. On the whole, then, my dear youth, expect no new revelation, nor credit any pretences that such a revelation has been received; but earnestly and constantly look to God, to reveal savingly in your understandings and hearts, by the power of his Spirit, the revelation which he has caused to be recorded in the sacred volume.

In concluding what I have to offer on this topick, it may be proper just to mention, that in reading pious writers on the subject of experimental religion, you will probably sometimes meet with the record of *inward impressions*, urging them to duty. In all such cases, it must be understood that the duty to which they were urged, was one clearly warranted by the written word—Otherwise, the impression must be regarded as altogether fond and delusive. The divine Spirit may, and certainly does, incline and draw us to the practice of Scripture truth, but never to any thing which is contrary to that truth, or inconsistent with it.

In closing this lecture let me exhort you—

1. To meditate with lively gratitude to God, on his great goodness, in revealing to us his mind and will in "the lively oracles" of inspiration. Without these, all history shows, that mankind, however otherwise improved or enlightened, have uniformly been polytheists and idolaters. How thankfully then ought we to receive those blessed communications, which a gracious God has been pleased to make by his Son, through his own blessed Spirit—communications relative to his own nature and will, the manner in which we may worship him acceptably, the whole duty which he requires of us, the way of return to him through the intervention of a Redeemer, and the certainty of eternal happiness beyond the grave, to all who truly accept and rely on Christ as he is freely offered in the gospel. The world witnesses no combination of folly, ingratitude and impiety, equal to that which is manifested by those, who cast from them with contempt, the unspeakable gift of God—the volume of his revealed will. Be it yours, my dear youth, to act a wiser and better part. Reverence profoundly, study diligently and carefully, those "holy Scriptures which are able to make you wise unto salvation, through faith which is in Christ Jesus." In ordinary circumstances, let no day of your life pass, without reading a portion of these Scriptures, attentively and devoutly. Make them, in all cases, the man of your counsel, and endeavour to govern your conduct and your feelings by their sacred dictates.

2. Learn from what you have heard, to accompany the perusal of the Scriptures, with earnest prayer for the influences of that Holy Spirit, by whom they were indited; that the truths they contain may enter your understandings and your hearts with a saving efficacy. It is the want of this, believe it, which is the reason that some knowledge of the Bible—in many instances a very considerable *intellectual* knowledge—is entirely unproductive of the fruits of holiness—the great end for which God has revealed his will, and to attain which should be our main purpose in becoming familiar with it. Revealed truth, like other truth, may enlarge our intellectual stores, without having much, or any influence, on the moral powers of our minds—on the conscience and the affections. To produce this effect, there must be, if I may so express it, *a second revelation*. The Holy Spirit, agreeably to the distinct intimation of the Saviour himself, the great prophet of his church, must "take of the things which are his, and show them unto us—must bring home the truths

which relate to him, and to our eternal well being, with a light and a transforming energy, which shall render us "new creatures in Christ Jesus." Pray for this in the devout daily reading of your Bibles; for I verily believe that this practice was never long continued, without the most sensible benefit—never persisted in, without being ultimately productive of that "faith, the end of which is the salvation of the soul." Amen.

ON THE ATONEMENT.

No. VII.

Objections Answered.

My dear Friend,

That Jesus Christ actually bore the penalty of the law, was, I hope, clearly evinced in my last. Against this doctrine, however, several objections are urged by our brethren. But objections, how plausible soever they may seem, ought not to outweigh plain scriptural testimony to the contrary. If, therefore, we could not satisfactorily remove every difficulty, still the truth should be believed. It is the duty of Christians to receive with implicit faith whatever they find revealed in holy scripture.

Granted, the pupils of the new school will reply; we admit the paramount authority of inspiration; but we deny the truth for which you contend, to be a part of Divine revelation. To us, however, the texts adduced seem clear and decisive; and nothing that they can offer is sufficient to change our mind.

1. The first objection I shall notice, is urged against the interpretation we give to a particular text. When Paul says, (Gal. viii. 13.) "Christ hath redeemed us from the *curse* of the law, being *made a* CURSE *for us:* for it is written, Cursed is every one that hangeth on a tree;" we think he does, in plain words, teach that Christ bore the *curse* or *penalty* of the divine law. But our brethren think otherwise; and one of them says, "It is, in no shape, asserted here, that Christ suffered the penalty of the law. The apostle tells us in what sense he "was made a curse for us." "Cursed is every one that hangeth on a tree." Believers are saved from the curse or penalty of the law by the consideration, that Christ "was made a curse" for them in another and a very different sense. He was "made a curse" inasmuch as he suffered, in order to open the door of hope to man, by the pains and ignominy of crucifixion. He hung upon a tree. He died as a malefactor. He died as one accursed. If this text prove that Christ suffered the penalty of the law, it does, at the same time, and by principles of legitimate exposition, prove, that the penalty of the law was crucifixion, or hanging on a tree. But the penalty of the law was eternal damnation threatened against the transgressor alone, and liable to be executed upon him, and upon no one else."* My answer to this objection will appear in the following observations.

First: To assert, as this writer does, that the penalty of the law can be executed on none but the transgressor himself, is certainly no legitimate proof in controversy with Christians who think differently, and assert the contrary to be true. We do not rest our cause on mere assertion; already, it is believed, clear scriptural testimony has been adduced in support of the fact, that Christ suffered the penalty of the law; and to us the text under discussion affords such unequivocal evidence of it, that we are ready to wonder how he could, in the face of the apostle's declaration, indulge himself in the liberty of making so round and unqualified an assertion.

Secondly: The fact that Christ died a painful and an ignominious

* Beman, p. 45, 46.

death, and that he submitted to such a death for the sins of his people, is no subject of dispute. Our brethren admit it as cordially as we. It is admitted in the quotation above. The point of difference is the *character* of his sufferings. We say that they were an infliction of the *curse* or *penalty* of the law denounced against sin; this they deny. But death, it has been shown in the preceding letter, is the *wages* of sin, the *curse* or *penalty* of the law; and consequently as Christ underwent death for the sins of men, he endured the penalty of the law due to them.

Thirdly: The quotation by the apostle of a passage in the Old Testament, was not adduced to prove that our Redeemer was *crucified*. This fact had been fully recorded by the pen of more than one evangelist. It was perfectly well known to the Galatians. Any quotation from the Old Testament in proof of a fact so abundantly attested in the evangelical narrative, would have been entirely superfluous. Yet Mr. B. seems to think this to have been one reason of the quotation. "He hung upon a tree."

Fourthly: Nor was the quotation made to prove that Christ died as a *malefactor*. "He died," says Mr. B. "as a malefactor." This fact was fully known to all who were acquainted with the fact of his crucifixion, and the account given of it by the inspired historians and teachers.

Finally: The quotation was brought forward to prove the *character* of the Redeemer's sufferings. It was not crucifixion only that he endured. He had suffered through life from various causes and in various ways. He had endured in Gethsemane unutterable mental agonies. His soul had been sorrowful even unto death. And on the cross the anguish he felt from the hidings of his Father's face, was unspeakably more severe than the bodily pains he underwent. "It pleased the Lord to *bruise* him." The sword of Jehovah awoke against the Shepherd. His *soul* was made an offering for sin. Whence all these sufferings of the Son of God? What were they? They were, we say, the infliction of the *penalty* of the law: and this, in our apprehension, the apostle declares very plainly, by telling us Christ was "made a *curse* for us." In proof or illustration of this fact, to teach us the *true character* of his sufferings, to mark distinctly the relation they bore to sin, he adduces the quotation, "Cursed is every one that hangeth on a tree." It is found on record in Deut. xxi. 22, 23.

But why was it thus written? Was it designed to express the indignation of Jehovah against the crimes of all who were thus put to death? But why, it may be asked, was this written against all who suffered capitally by *hanging*, and not against others who suffered by *decapitation* and by *stoning*, modes of punishment used by the Jews in relation to crimes of the deepest die? There was a peculiar reason for this record; and Scott, in his comment on this place, has assigned it: "In the current opinion," says this able writer, "they who were thus suspended were deemed accursed of God: but the Holy Spirit doubtless dictated this expression in reference to Him, who was made a curse for us." By the providence of God it was so ordered that our Redeemer died that particular kind of death, which, in typical reference to his death, had long before been declared to be *accursed;* and thus he appeared *visibly* and *outwardly*, as in fact he was *really*, dying under the curse of God, or penalty of the law. Such is the apostle's meaning; and this the design of his quotation.

The quotation establishes the fact, that the immaculate Saviour was *accursed of God*. But none can be accursed by the righteous Jehovah, but those whom it is right and just to curse. Nor can any be de-

clared by him to be accursed except those against whom his *law* denounces a curse; because he has no curse to inflict but what his law denounces. It follows, then, that, as the spotless Redeemer was accursed, he must have been under the curse of the law; but as he could not be under it in consequence of any *personal* transgression, it remains that, as we have already shown, he was under it by his becoming the voluntary substitute of sinners, and engaging to bear the punishment due to them.

"I wonder," says the celebrated Beza, quoted by Scott on this text, "that Jerome and Erasmus should labour and seek for I know not what figure of speech, to show that Christ was not called accursed. Truly in this is placed all our hope: in this the infinite love of God is manifested; in this is placed our salvation, that our God, properly and without any figure, poured out *all his wrath* on his own Son;—caused him to be accursed, that he might receive us into his favour. Finally, without any figure, Christ was made a curse for us, in such a manner that unless he had been truly God, he must have remained under the curse for ever, from which, for our sakes, he emerged. For, indeed, if the obedience be figurative and imaginary, so must our hope of glory be."

2. The New School urge, as a second objection, against the doctrine of Christ enduring the penalty of the law, the impossibility of the fact. "It is," says one, "for ever *impossible in the very nature of things*, that Christ should become liable to suffer the punishment which the law has denounced against the transgressor,—against him alone. The law has no penal demands against Christ—and such demands it can never establish. "The soul that sinneth, IT shall die," is the threatening of the law."* An objection, in *appearance*, formidable indeed! for if it were in the very nature of things impossible for Christ to suffer the punishment due to sinners, then it would be a hopeless task to endeavour to establish it as a fact that he did bear that punishment. But, I think, notwithstanding this bold assertion, the passages that have been cited plainly teach us that, in the judgment of inspired writers, Christ actually did bear the penalty of the law. Let us examine the proofs by which this confident assertion is supported.

The first is, that the penalty of the law is denounced against the *transgressor alone*; meaning that it can be executed on him alone, and not on Christ. But this is merely offering one *assertion* to confirm another.

The second proof is another bare assertion, that "the law has no penal demands against Christ,—and such demands it can never establish." Neither of these assertions contains any evidence.

But the third, being a quotation from scripture, seems to present some proof: "The soul that sinneth IT shall die." But how does this prove that Christ could not endure the penalty of the law for his people? The text is recorded in Ezekiel, ch. xviii. v. 4. Examine it, and you will find its meaning to be simply this: That in the next world the son shall not die or be punished in place of his guilty parent; nor shall the parent die or be punished in place of his guilty son: but every one shall bear the punishment of his own sins. The Jews had impiously impeached the conduct of Jehovah in his treatment of them; and he was pleased to vindicate himself by making this statement in regard to the principles of his administration. But what has this to do with the case of our Saviour? It does not declare that the soul of Christ should not die; for his soul *did die* in agony and pain. Nor does it say the curse of the law could not be inflicted on him as the substitute of

* Beman, p. 34.

sinners; for an inspired apostle has told us the curse was inflicted on him. Nor does it say the law had no penal demands against him; for he "was," as Paul teaches, "made under the law;" and consequently, as has been shown, under its penal demands. To attempt to put upon this text either of these meanings, is only attempting to set one part of scripture against another. Were we to detach it from the context, and separate it from its connexion with other portions of the Bible, and give it the signification, which the words in which it is expressed would, in their full and unqualified meaning, demand, we should shut up our fallen race in hopeless despair; for then it would declare, that *every* soul that sinneth shall die eternally. But this cannot be its import; because we know, that thousands and millions are saved through Christ, and will never be subject to eternal death. Nor can the meaning attempted to be imposed upon this text in the above quotation, be its real meaning; because it would militate against plain scriptural testimonies to the contrary.

Reasoning similar to that of the author I have referred to, has been put upon the threatening denounced against Adam, to prove that the penalty of the law could not be executed on the Redeemer. "Thou," *Adam*, "shalt die." The force of the argument lies in this: the commination was addressed to the first man; and therefore it can have no relation to another individual, much less could it be executed on the spotless Redeemer. But the inference is wholly incorrect. How many passages does the Bible contain, which have respect to others than the particular individual or individuals to whom they they were addressed? All the apostolical epistles were thus addressed, yet who does not know that they were designed for the whole church? Who does not know that promises, and threatenings, and precepts that were addressed to primitive Christians, had respect to Christians in every subsequent age? Who does not know that many promises given to the apostles, in private conversations of our Lord with them, belong to all his future disciples? The sentence denounced against the *woman*, in Gen. 3. 16, was spoken to Eve; and yet it has been executed on all her female posterity: and the sentence denounced against Adam, in the 17—19 verses, has been inflicted on all his offspring. Indeed almost every thing spoken to our first parents had a reference to their descendants; and as they are born in a state of *mortality*, and many die before they are capable of personal transgression; it is manifest, from incontrovertible facts, that the commination addressed to Adam had respect to his posterity; because it has, in every age, been uniformly executed on them. And as our blessed Lord submitted to the state of death, so it is, as already shown, apparent, that he endured the *penalty* of a violated law.

3. It is objected that Christ did not suffer *spiritual death*.

That the sacred scriptures represent mankind as being by nature "dead in trespasses and sins," will hardly be denied. It is true that sinners love their depravity; but this is no reason why it should be considered as absurd to suppose that *being delivered up to the dominion of sin*, was comprehended in the sentence of death denounced against a violation of the divine law; because to innocent man, delighting in holiness and in communion with God, it presented a terrible idea, an object of the greatest dread. That God does punish one sin by giving up the offender to another, is clearly taught in the volume of inspiration. Speaking of the stupid idolatry of the ancient heathen, the apostle says, "for *this cause* God *gave them up* unto vile

affections."—"And even as they did not like to retain God in their knowledge, God *gave them over* to a reprobate mind, to do the things which are not convenient." We, therefore, believe that spiritual death, which ensued upon the withdrawing of the Holy Spirit from the soul of man in consequence of his sin, was included in the original commination of a righteous God against disobedience.

The Saviour was perfectly free from sin. Had the slightest stain of moral pollution marred his obedience, it would have destroyed its saving influence, and indeed made him as helpless as any of our fallen race. In bearing the penalty of the law, it was not necessary that the curse should, in all its *circumstances*, operate on him as on original transgressors. It was sufficient for him to endure what was essential to the curse, and what the law demanded from him as the *surety* of sinful men. Now, this consisted in shame, disgrace, pain, anguish, and misery in the whole of his human nature, in soul and in body. Punishment may, in circumstances, be very different in different persons. Capital offences are, by human law, punished in various ways; and sometimes one mode of inflicting death is commuted for another. The same diversity of circumstances is seen in the application of punishment under the Divine government. All impenitent sinners are subjected to the same curse of a violated law. Yet how different the sorrows, the pains, the afflictions of life in different men! How differently is natural death inflicted! On one by a sudden stroke of lightning; on another by a lingering disease! This man perishes in the ocean; that man is consumed in the flames of his dwelling. One dies through sheer pain; another gently expires. But in all these cases, thus varying in circumstances, the sentence of the Divine law is inflicted. And for any thing we know to the contrary, the same diversity in regard to punishment may exist in the next world. The *essence* of the curse the Redeemer unquestionably did endure. He suffered in *soul* and in *body*. He was exposed to shame, disgrace, and ignominy. He endured unnumbered sorrows and miseries. He was deprived of the light of his Father's countenance, so that he had to complain of being forsaken of him. His soul was exceedingly sorrowful, *even unto death*. And he actually underwent a separation of his soul from his body, and remained for some time in the state of the dead. "Thou shalt *die*," said the law; and the Saviour, the surety of sinners, *did die*, in the very way the law required.

4. It is objected against our doctrine that the Redeemer did not endure *eternal death*.

In the eternity of future punishment all sound theologians agree. They know that sin deserves everlasting torments, and that a righteous God has threatened to inflict them on all impenitent transgressors.

But why is the punishment of sin eternal? Because a *mere creature*, being incapable of sustaining it in any given period, it must be prolonged through everlasting ages. But the divine Redeemer was able to support his human nature under any degree of pain and misery that the curse due to the sins of his people required to be inflicted on him; and the *infinite dignity* of his person imparted to his temporary sufferings a value that made them a *fair and full equivalent* for the everlasting sufferings of all who shall be finally saved. By this mode of inflicting the penalty, the justice of God was better satisfied, the honour of his law more effectually maintained, and the universe more impressively warned against the evil of disobedience, than could have been done by the infliction of it on our whole race.

So that, in the vicarious death of Jesus Christ, as the substitute of his people, all the ends of punishment were completely and gloriously answered. No duration of suffering in a guilty creature can ever satisfy Divine justice; it must run parallel with his immortal existence: but the sufferings, endured by the immaculate and divine Saviour, in the short term of his earthly life, so entirely exhausted the curse, that law and justice did not, and could not, demand a single pain, a solitary tear, or one groan more, to render his awful sacrifice of himself complete. The eternity of punishment is to be considered rather as a *circumstance* growing out of a case, than as belonging to its *essence.* It depends on the nature of the subject. In a *mere creature* it must be eternal; but not in a *Divine substitute.* To have prolonged the sufferings of Christ beyond the period in which he endured them, would have been unjust.

Finally:

To our views of the atonement, it is objected, that the Redeemer could not, although a divine person, endure the amount of suffering required from him. "If," says a writer frequently quoted, "*one* soul were to be saved by the atonement, Christ must sustain an amount of suffering equal to that involved in the eternal condemnation of that one soul; and if a *thousand* were to be saved, Christ must suffer a thousand times that amount, and in the same proportion for any number who are to be rescued from perdition and exalted to glory."—"Now, as a single sin deserved eternal misery, which certainly implies infinite suffering, we cannot see how every sin of all the redeemed could have been expiated in a few short hours, by the agonies of the human nature of Christ, though this nature was united to the Godhead. We say that Christ himself could not have made an adequate atonement—if this atonement implied, that he must endure sufferings equal to the eternal damnation of all those who will finally be saved."* Hence this writer concludes that the penalty of the law was not endured by the great Redeemer.

In reply to this objection, I remark that the author is mistaken in attributing the expiation of sin solely to the sufferings endured by the Redeemer "in a few short hours," at the close of life. We believe, as the scriptures teach us, that, as he did not feel a single pang on his own account, so all the sorrows and afflictions, persecution and distress, agonies and torments to which he submitted during his abode on earth, were inflicted on him on account of *our* sins, and constituted the atonement he made for us. How much he suffered it is impossible to tell. None but God can conceive the amount. But we, by no means, either teach, or believe, that he suffered *so much* for one, and *so much* for another; and that his agonies increased in their intensity just in proportion to the number that will finally be saved. We believe, and therefore teach, that he endured the *curse* or *penalty* of the law; precisely that amount of sufferings which Divine justice, considering the *infinite dignity* of his person, deemed requisite to make a full and complete satisfaction for the sins of his people. But it is erroneous to suppose that this amount of suffering was regulated exactly according to the number that shall be saved; so that, if the number had been less, his sufferings would have been diminished, or if greater, they would have been increased. The intrinsick merit of the atonement of Jesus Christ, is, as we have shown, in its own nature *infinite,* and sufficient for the salvation of any number of sinners of our race to whom it may be

* Beman, p. 78.

applied. Such was the nature of the *representative principle* on which Adam acted for us, that his first sin, by which the covenant was violated, has conveyed guilt and pollution to all his posterity, and would be equally destructive to all, if the number of his descendants were to be increased beyond that which the Divine decree has determined on. And from the nature of the *same representative principle*, it follows, that if all mankind were to become united to the Redeemer by faith, and the infinite merits of his atonement were to be applied to them, all would be saved.

Every reflecting mind will see, that the divine nature of Christ imparted to the sufferings and obedience of his human nature, to which it was *personally* united, an *infinite* value; and rendered him capable of enduring sufferings that were, in the eye of law and justice, a *full and perfect equivalent* "for the eternal damnation of all those who will be finally saved." A small piece of gold is in *value* equal to a much larger quantity of silver, and a still greater quantity of baser metal. A diamond will surpass in value silver or gold that would outweigh it a thousand times. The blood of a rational creature is worth more than the blood of dumb animals; and the blood of Christ is infinitely more precious than that of man. From sinful creatures justice demands eternal torments; but from the immaculate Son of God, while acting as the substitute of sinners, it could demand no more than he actually suffered while on earth, by which he exhausted the terrors of the curse. The Father filled the cup that he put into his hands with every bitter ingredient which the penalty of his law required. The human nature of Christ shrunk back for a moment from the deadly draught, and prayed that, if possible, it might pass from him; but knowing it must be taken, or man must perish, he drank the cup to its very dregs. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the *precious* blood of Christ, as of a lamb without spot and without blemish." 1 Pet. i. 18, 19.

Thus I have endeavoured to answer the objections brought by our brethren against the views we entertain of the nature of the atonement. The attempt, I hope, has been a successful one.

Other points of contrast I reserve for subsequent letters. Should Providence permit, I may compare the two theories in reference to the *honour* they reflect on the *perfections* of God, on his *holy law*, and on the *work* of our Redeemer.

In the mean time, I remain,
Yours, affectionately.

HOW SHALL WE MAINTAIN BOTH TRUTH AND CHARITY?

(*Concluded from p.* 348.)

If then the differences between two or more religious denominations be rather nominal than real, if the conviction that such is the fact be so general and deep among the members of these denominations, that publick sentiment really calls for a union, and if by this union, strength, and not weakness, will be produced—in every such case, it is not only admitted but maintained that an amalgamation ought to take place. In all other cases, it is maintained that it ought not to be attempted—1. Because genuine Christian charity may be as fully and advantageously cultivated without it as with it. Nay, it is affirmed, as already intimated, that a part of this excellent Christian grace finds a scope for its exercise, which otherwise it would not have, in embracing with full fraternal affection those who, in certain shades

of opinion or sentiment, differ from ourselves. "Charity suffereth long and is kind"—I may *love* a man who entirely accords in sentiment with myself; but it is impossible that I should exercise toward him any *forbearance*—Between him and myself there is no room, no place, for this part of the grace of charity. But when a pious brother differs from me in some points which neither of us thinks essential, or of the first importance, but which, notwithstanding, neither the one nor the other can give up, without a surrender of what we severally believe to be truth—here is an opportunity to exercise that part of Christian charity which consists in forbearance: and if we so exercise it, that we love each other with as much cordiality as we should, did our opinions perfectly harmonize, our charity is of a purer kind, and a higher order, than if no difference of opinion existed. This, it is believed, is not impracticable; nor the putting of a case that never happens. Eminently pious individuals, of different religious denominations, have exercised this very charity toward each other, when neither class could conscientiously relinquish the communion to which they belonged, and join that of the other—That is, they could not admit that they had not a decided preference for the order of the church with which they were connected, over that of their Christian brethren; although, if permitted, they might occasionally, or in peculiar circumstances, join with the others in the sacramental supper, or in the common solemnities of publick worship, according to the rites of that church to which those others belonged.

Let this matter be considered in reference to missionary operations —The writer of this essay is a Presbyterian, and he certainly does not think that he can lay claim to any extraordinary measure of Christian charity. He nevertheless is conscious, that he most sincerely rejoices in the success of Christian missions, as they are conducted by the Church Missionary Society of Great Britain, by the London Missionary Society, by the Baptist and Methodist Missionary Societies, by the Moravians or Unitas Fratrum, and by the American Board of Commissioners for Foreign Missions, in our own country: when he prays for the success of missionary labours, he has all these missions in his view; and he would, to a certain extent, cheerfully contribute his mite of money and personal exertion to promote them—Why? Because he believes that the immortal souls of the heathen will be saved when the great truths of the gospel, as taught by any of these sects, are cordially embraced and reduced to practice; and because he views this as infinitely more important, than that men should become Presbyterians.—Now the writer considers these views and feelings, as exemplifying the small portion of Christian charity which he possesses, far more than if he could rejoice in the success of *no* missions unless they were *Presbyterian*—conducted by men of his own denomination, and forming converts to multiply adherents to that order of church government which he prefers. Yet, while the writer can, as he believes, make this statement with perfect truth, he is not prepared to identify himself with any of the churches which he has mentioned. He is not prepared to do so, because he could not do it without compromising truth—Not essential truth;—not truth of the greatest importance; but yet truth which, while he remains a Presbyterian in sentiment, he feels that he is bound to maintain.

Here is then, another reason, why churches that regard each other as essentially orthodox, ought not to amalgamate, but to retain their distinctive character—They are bound *as churches* to maintain *truth*, as well as charity. How charity may be preserved and ex-

ercised, even in its greatest purity, we have already seen. How truth, that is, what different churches *regard as truth*, can be *fully* maintained, without preserving their distinctive character, is by the present writer not seen—He believes it impracticable. Every denomination must be supposed to think that there is a foundation in truth, even the revealed truth of God, for those peculiarities in which its difference from others consists. If this is not believed, the difference certainly ought not to be kept up. As soon as a man becomes convinced that another church is nearer the gospel standard than that to which he belongs, he ought immediately to change his connexion, and to join that, the constitution of which he believes to be nearest to what the New Testament requires. But while an individual, or a denomination, honestly and sincerely believes that certain peculiarities, constituting a distinctive character, are warranted by scripture, they cannot be given up without a surrender of truth; and this cannot lawfully be done, although the truth in question is not believed to be essential, nor even of very great importance. The writer supposes it may be taken for an axiom in morals, that truth is never to be treated as if it were falsehood—not even truth of the least importance. Truth, in itself, is doubtless not affected by the reasonings or judgments of men—It is not made, or modified, by human opinion. Be that opinion what it may, truth remains the same. Still, it is clear that every man's opinion is the standard of truth to himself. He is responsible to his God, for the manner in which he formed that opinion; but while it exists it must guide and govern him. A man of knowledge and reflection, will be very sensible that human opinion, or the estimate of truth, is much influenced by education, by example, by habit, and by different degrees of information; and hence he may see that men of great integrity may, in some things, differ widely from himself—Here is the foundation of his charity. "It hopeth all things." It hopes that error may have been embraced without a forfeiture of integrity, and consequently that he who has embraced it may be a good man, his error notwithstanding. But with his own present views and convictions, *he* could not embrace that error, without forfeiting his integrity, violating his conscience, and ceasing to be a good man. He must therefore treat as error, what he regards as such.

The same is the case with denominations of Christians. They are bound to exhibit to the world the doctrines of the gospel, and the whole order of the church of Christ, as free from error as possible. All religious truth is of some importance, and of some efficiency; and having a choice to make, every man, and every denomination, is under a responsibility to God to promote his cause in a manner the most worthy of it, the most free from error, the most effectual, the most salutary, the most unobjectionable; and to do this, religious denominations must retain their distinctive characters—Their members must chiefly use their personal influence and exertions, and make their pecuniary donations, for the promotion of piety, in the denominations to which they severally belong; because they believe that here they will come the nearest to the mark at which they should aim—the advancement of truth with the least admixture of error; the doing of good with the least alloy of evil. If, indeed, there be a certain field of usefulness not cultivated at all by the denomination to which certain individuals belong, then no doubt it may be proper for them to aid in its cultivation, any denomination which they regard as holding the essentials of religion, till they have the opportunity to employ their means and influence

in the manner which most fully accords with their sentiments and wishes. And in the mean time, they ought to use their best endeavours to stir up the members of the denomination to which they belong, to enter on the work which they have hitherto neglected.

3. Dissention and discord may best be avoided, and kind feelings towards our fellow Christians may best be preserved and cherished, by the several religious denominations retaining, except in the cases specified, their distinctive character. The writer is aware, that the contrary of this is believed by many; and that even the popular argument in favour of amalgamation is, that it will prevent discord and promote harmony. It is confidently believed, notwithstanding, that both reason and experience, if impartially consulted, will demonstrate this popular notion to be erroneous; and that the same authorities will firmly establish the position that has been taken in this particular. It is readily admitted, indeed, that if the different sects be supposed to cultivate an exclusive regard to their own interests, to cherish a spirit of bigotry, and to hurl anathemas against each other, as has too often been done, discord and strife will prevail; and the cause of Christ will suffer in the house of its friends. But the question is—how shall this be prevented? Certainly not by amalgamation; because these fierce and bigoted spirits, like oil and vinegar, can never be made to amalgamate. Their very nature prevents it. The farther they are kept asunder the less will their hostility be manifested. Is it not a fact that many of the real friends of vital godliness and Christian charity, are at this time passing from one extreme to another?—a common error, to which human nature is extremely prone. Having long seen and mourned over the dissentions which have taken place among good men, they seem to be desirous to merge them, all at once, in the tide of undistinguishing charity. But in doing this, have they not forgotten that truth, as well as charity, is to be maintained? The great desideratum is, to find a plan, which will best provide for the preservation of *both* these precious ingredients of genuine Christianity. The writer of this essay believes that there is no other way for the several denominations to provide for maintaining truth, without any sacrifice, but by keeping themselves distinct; and that charity will also be provided for most effectually, if, while they keep distinct, they will carefully and impartially consider what is essential, and what most important in religion, and will observe attentively how much of all that is essential and important is held by sects of a different name from themselves. Doing this, they will become very sensible that the difference is not such as to justify uncharitableness and alienation,—and thus bigotry will be destroyed, and free scope be given to brotherly affection.

The point immediately under consideration may be explained thus—By retaining their distinctive characters each sect may maintain its peculiarities without interfering with those of its neighbour, and thus may avoid giving offence and provocation; whereas if you amalgamate these sects you bring their peculiarities into unavoidable contact and interference, and altercation and alienation will be the result:—The parties cannot give up their peculiar notions and feelings without a sacrifice of truth, and they cannot maintain them without violating that union of sentiment which amalgamation indispensably requires. In a word, they are not prepared to walk together because they are not sufficiently agreed. If they attempt it, each will still endeavour to make proselytes to its own peculiarities, and to urge measures which will favour

those peculiarities. Hence excitement will first be produced, then resentment, then discord, then parties of a permanent character will be formed; and not improbably, a violent rent will at last ensue, and new sects be created, greatly embittered against each other, and far more contentious than were the denominations out of which the amalgamated union was originally constituted. If we had time and space for the purpose, it would be easy to show from recorded history, that what is here stated as reasonable to expect, has sometimes taken place in fact—We shall only advert for a moment to what may still be fresh in the recollection of many now living. About five-and-twenty years ago, in a great religious excitement which took place in the western part of our country, two or three sects of Christians, for some time held their meetings for worship together, communed together, preached together, and some believed that the millennial age had commenced. But the unhappy result of the whole was *discord, alienation, strife* and *heresy*, the effects of which have not yet entirely vanished.

4. It is believed that if a right spirit be possessed and exhibited, more will be done for extending the influence of true religion, that is, for the salvation of souls, the honour of the Redeemer, and the promotion of the declarative glory of God, if those denominations of Christians who hold the most important doctrines and rites of Christianity, retain their distinctive character, than would be done if they should become amalgamated. Cherishing a right spirit—the spirit of an enlightened and genuine charity—they will cordially rejoice in the propagation of revealed truth, the evangelising of the heathen, and the conversion of sinners to God, wherever, and by whomsoever, this good work shall be performed. In Bible societies, and in some other associations for promoting the interests of piety and benevolence, they can fully and cordially unite with their Christian brethren of a different name; because this can be done without any compromise of truth or principle. All pious men of liberal minds can not only pray for the success of faithful translations of the scriptures, by whomsoever made, and for evangelical missions by whomsoever managed, but to a certain extent they can aid them by pecuniary appropriations and by personal services. And while thus they do something—do much indeed—to aid the good cause in general, and as managed by others, they ought to lay out their main strength in promoting the same cause, in a manner most agreeable to their views of what the word of God, not only in *essentials*, but in *circumstantials* also, clearly requires. There is not a doubt in the mind of the writer, that by acting in this manner, the cause of vital godliness may be more promoted by the different orthodox sects remaining separate, than by an amalgamation of the whole.

Let us consider this point, for a moment, in reference to the great subject of evangelical missions. They have been, and still are, carried on by a number of Christian denominations; and is it probable—let it be asked—that the effects which we now witness would have been as extensively produced, if only one denomination had been concerned, although it had been enlarged by the addition of all that have been engaged in this great and glorious work? Or if all who are at present concerned, were now to be amalgamated, is it at all probable that the work would proceed with as much vigour and efficiency, as it is likely to do by their remaining distinct? It is believed that a considerate and candid attention to these interrogatories must result in the conviction, that the extent and success of protestant missions has, in a great mea-

sure, hitherto depended on that emulation and enterprise which one denomination has excited and quickened in another, and which would never have existed, at least in equal strength, if this stimulus had been wanted or weakened; as it certainly would have been, had all the parties concerned been amalgamated into one body—and that in times to come, it is reasonable to expect the same effects which have taken place in times past. Nor is the emulation in question to be condemned as an unchristian principle. It is not denied that an *unholy* emulation may have place in religious concerns, as well as in those of a secular kind. But this is not necessary. The Apostle Paul repeatedly refers to a *holy*, or truly *Christian* emulation, in doing good; and he distinctly avows it to have been his own purpose, to avoid as much as he could "the building on another man's foundation," in this very business of evangelizing the heathen. And how stands this matter, as exhibited by facts, in relation to the missions which now exist? For a long time protestant Christendom seemed to be dormant, as to this great concern—this most important duty. The Moravians, indeed, seem always to have regarded it aright; and they are entitled to be considered as the pioneers in this sacred warfare against the powers of darkness. Whether their example had any influence in stirring up the Baptists in Britain, is not known—The Baptists, however, were the next to awake. Nor is there any doubt that their exertions led to the formation of the London Missionary Society; theirs to the Church Missionary Society; theirs to the Scotch and Methodist Missionary societies; the zeal of British Christians generally, to several missionary societies in this country, and eventually to the formation of the American Board of Commissioners for Foreign Missions—And last of all, the Presbyterians in the United States formed a United Foreign Missionary Society, which they continued for five or six years, and then relinquished it to the American Board. Such has been recently the course of things in the business of missions. It seems undeniable that Christian emulation has hitherto had much influence in producing the happy effects which are witnessed; and that, as this emulation has been excited and nourished chiefly by the distribution of the protestant world into different denominations, so that it would in a great measure cease, if they were all amalgamated—and must be considerably diminished in proportion as they are amalgamated. Neither should it pass without distinct observation, that these missions have been, and still are, conducted with a most amiable spirit of Christian charity, among all the parties concerned—among the societies who conduct the missions, and the missionaries themselves, wherever they meet in the prosecution of their sacred work. In a word, the Redeemer's kingdom is promoted, and sectarian bigotry is not cherished—Nay, it is manifestly lessened, by these various missionary operations.

The same influence which has had an agency in extending missions, has also had an effect in planting churches in our cities, and in our country at large. It seems palpably evident that much more has been done, and is at present doing, in this respect, than there is any reason to believe we should witness, if a variety of denominations did not exist. On this therefore we shall not dwell. But we must not omit to notice that the various orthodox Christian communities which now exist, are more favourable to a vigorous prosecution of religious enterprises, and consequently to the extension of the Redeemer's kingdom as the result, than if they were all amalga-

mated—because, taken as they are, they form bodies just about large enough for the greatest activity, energy, and unanimity; but if all, or many of them were amalgamated, they would of necessity lose much in these essential particulars. On this point, the remarks heretofore made are deemed sufficient for proof and illustration; but it ought to be taken into view as a consideration of much importance, when we are inquiring in which of the two methods contemplated the cause of God may be most extensively promoted.

The writer has now brought to a close—and he wishes he could have done it in a narrower compass—a statement of the reasons why he believes that the orthodox Christian sects will best consult their own peace and edification, and best promote the cause of God in the world, if, while they retain and carefully cultivate the spirit of brotherly love, and aid and encourage each other in doing good, they maintain their separate standings and distinctive characters—None, it is presumed, will deny that the subject of this essay is important. To the writer it appeared so in the highest degree; and he also thought that a discussion of it would be peculiarly seasonable at the present time. He cannot but think that the popular sentiments, relative to this subject, are in several respects incorrect, and their tendency dangerous. He is in a special manner solicitous that the Presbyterian church, to which he belongs, should be aware of its situation and mindful of its duty. It has standards of doctrine, government, and discipline, which its members profess to believe have been derived from the unerring word of God; and if so, they are not to be sacrificed or compromised under the delusive notion that by doing so Christian charity will be consulted and promoted—Every truth and duty taught and enjoined in the word of God is consistent with every other.

The writer also believes that the Presbyterian church is bound to institute and prosecute missions, both domestick and foreign, in her separate and distinctive character, with a responsibility, immediately to herself, of all her missionaries; a responsibility for the doctrines they teach, the labours they perform, and the character they sustain. But this is a topick on which, if permitted, the writer may hereafter offer his thoughts more at large.

Πρεσβυτερος.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

PATRIOTISM IS NOT PIETY.—

The converse of the above position, Mr. Editor, I am willing to admit, and even disposed to maintain—I do maintain that piety is patriotism; nay, that it is the very best patriotism. The truly pious man will, as an inseparable part of his character, love his country, seek to serve it, and to do it all the good in his power. The sacred precept which requires him to love his neighbour as himself; the benevolence of the gospel which rules in his heart; the Divine injunction which requires him to be subject to every ordinance of man for the Lord's sake, and his exemplary regard to all the laws of God—will unitedly conspire to render him one of the best members of any commonwealth to which he may belong. The fervent and effectual prayers, moreover, which he will constantly offer up for the Divine blessing on his country, and on its

rulers and legislators, and in answer to which this blessing is often in fact conferred on a people, as well as on individuals—this will render him a better citizen, or subject, than any man will ever be without genuine piety: for there can be no equivalent for the blessing of God; nothing that can possibly come in the place of it—to render either a country prosperous, or an individual happy.

But on the other hand, patriotism is not piety. Men may be patriots, and thousands doubtless have been so, from mere worldly views—from an ardent love of liberty; from a natural and strong attachment to country—the place of their birth, the land of their fathers; from a regard to their own future welfare and prosperity, and that of their descendants and friends; from the love of fame, distinction and renown—that their names may be blazoned while they live, and may descend with honour to future generations. Patriotism (in perhaps nine cases out of ten) actually proceeds from these feelings and motives; and from these principles men may live and act with an incorruptible integrity, and may obtain, and richly deserve, the confidence, the honours, the offices, and the applause of their country, and may have their memory embalmed as benefactors of that country, at and after their death. Nay, sir, I do for myself believe, that when men serve their country faithfully and eminently, from no higher motives than those last mentioned, God often, in a most remarkable manner, gives them their reward in this life. He gives them what they seek and prize—the wealth, the confidence, the love, the applause of men. But will he give them what they never sought, and never prized?—his favour beyond the grave, the eternal enjoyment of himself in that heavenly world, in regard to which he has declared that "except a man be born again he cannot see it"—Cannot, because he has no preparation for it, and could not enjoy it if admitted there; as well as because he has never possessed that vital union with the Saviour, by which alone any one becomes entitled to the heavenly inheritance; and therefore if admitted there, would be admitted in violation of the truth and justice of God.

Mr. Editor, I wish to state plainly, that I have been led to make these remarks, in consequence of what I have heard much of, and seen much of, in newspapers and pamphlets, within a month past, relative to those two illustrious patriots, who expired on the late Jubilee of the American Union. I honour them as much as any man, and rejoice as much as any man, in seeing that they receive the praise which they so richly merited, by the services which they rendered to their country. But I solemnly protest, as a Christian, against the fashionable practice of representing that a place in the heavenly world has been awarded, and must in justice be awarded to them, because they were patriots of unrivalled worth and eminence. Do I then undertake to say that they have not been admitted to heaven? God forbid. I have no right to say this, in regard to them, nor to any of my fellow sinners. I know not what God may have done in preparing any man, even in his expiring moments, for his blissful presence. I have no right, and I disclaim it utterly, to pronounce *unfavourably* on the future destiny of any individual of my race. We cannot tell, as our Saviour could, whether a man is, or is not, "a son of perdition." But this I do say, that my Bible teaches, and I firmly believe, that "except a man be converted, and become as a little child, he shall in nowise enter into the kingdom of heaven." Whatever services a man may have performed for the benefit of his country, or his race,

they will not *entitle* him, on the ground of *merit*, to a throne in heaven—To teach this is downright deism; it is broad infidelity; and I exceedingly grieve to see that there is so much of it current in our country. It will never be by his own merit, but only for the merit's sake of our Lord Jesus Christ, that a mansion in glory will be assigned to the best man that ever lived—And truly rejoiced was I, to see this truth distinctly recognised by the only surviving subscriber of the Declaration of American Independence, the venerable Mr. Carroll. Be he Roman Catholick, or whatever else he may be nominally, in this he speaks to my ear like a true Christian, and I hope he is one. It is *inward principle*, and not *outward action*, on which a man's character depends, in the sight of the all seeing and heart searching Jehovah. If a man does important services to his fellow men in his day and generation, from a principle of true love to God, as well as man, he will receive a heavenly reward. If not, he may, as already intimated, have his reward in this world, but he will have none in the world to come.

A PLAIN CHRISTIAN.

FOR THE CHRISTIAN ADVOCATE.

TRANSATLANTICK RECOLLECTIONS.

No. VIII.

"Forsan et hæc olim meminisse juvabit."

Perhaps some may have thought that I spoke too warmly in my last communication, on the subject of permitting those to remain within the pale of our church who are opposed to our standards of doctrine and discipline; and surely this is to be expected from those who think that a man may warrantably overturn the system of our church, provided that he does it in a *brotherly* manner. But how differently did David feel, when he complained so pathetically, on the treatment of such a brother: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

I feel and speak, Mr. Editor, on this subject from experience; and whatever I have said, or shall say, was and will be intended, not to hurt the feelings of any of God's people, but solely for the peace and purity of God's church.

A number of years have now elapsed, and their transactions are long ago recorded in Heaven, since certain members of the General Synod of Ulster, in the north of Ireland, complained that their *consciences* were grieved and burdened, by reason of being obliged to adopt "a Confession of Faith." They spoke fluently and pathetically, and they spoke with effect, on the hardship of being *necessitated* to adopt a human and therefore a fallible Confession of Faith, when they had the Holy Scriptures, in all their fulness and purity, to which they were willing at any time to subscribe. Neither, they observed, did those unerring records of Heaven require or impose such a duty upon them; and surely it was hard that brethren should impose a task upon their consciences which was not required by the law of God, and which to them was difficult to bear. They did not wish to be understood as insinuating any disrespect to the Synod's Confession of Faith, or that it contained a single doctrine which was not to be found in the Bible; but the Bible was the religion of Protestants, and by the Bible alone they wished to be bound. To say the least, the Confession of Faith was useless, and in some cases it might be injurious. If it contained nothing but what the Bible contained, where was its use? And if it contained less or more, its tendency was damnable, the Scriptures being the judge. And who! oh who!

dare say that man, partial, ignorant, fallible man, could compile any synopsis which would exactly embody the mind of the Spirit of God? Looking upon it in this light, then, they believed, nay, they were assured, that their brethren in Christ Jesus would not impose upon them as a duty, what must of necessity grieve their consciences, and perhaps endanger their final salvation; especially as they adhered to the doctrines and discipline of the Presbyterian Church.

The appeal was too much for the Synod. Some of its most guileless and holy members took the part of the appellants. They indeed revered, and ever should revere, and hold by the "Confession of Faith," as the palladium of their church's safety and glory. They thought, indeed, that there was illogical reasoning in their brethren's arguments; but since they held the same faith, and pledged themselves to support the same church government, and since their consciences were so laudably tender—for it was certainly a laudable tenderness to be afraid of adding or deducting from the word of God—and since they were willing to pledge themselves to admit none but such as should be Presbyterians in doctrine and discipline into the church, they would move, "that it should be voluntary with the respective Presbyteries of the Synod, to require their candidates to subscribe or not to the Confession of Faith. This, after some debate, was carried, at least in substance; and from that time until lately, the Synod was divided into *subscribing* and *non-subscribing* Presbyteries.

But what was the result of this? Oh! it is a tearful tale, but it is a true one, that *Arianism* and *Socinianism*, and, indeed, the admission of every error into the church, was the consequence. Yes, and some of the very men too who pleaded so warmly for the exemption, because their consciences forsooth were so tender, were at that moment *Arians* and *Arminians* in their heart. Immediately after it was known that such a Presbytery was a non-subscribing one, the heterodox of all kinds and grades flocked to it, and as *they believed the Bible*, and were willing to subscribe to all its doctrines, they were admitted without controversy, however gross or erroneous were their sentiments. But great as was the defection, there were many men in the Synod, and several Presbyteries, that did not "bow the knee to Baal," and, for the sake of those, God was pleased to continue to be merciful to them. It is supposed that the "Presbytery of Antrim," a body avowedly Arian, had a hand behind the scenes, in bringing about the above event. Hence, the non-subscribers began to be looked upon by them as brethren; the licentiates of those Presbyteries began to be eligible to the congregations of the Arian Presbytery; and, finally, they became so bold as to avow heresy in almost all its forms. Their boldness, however, was fatal to them; for when "the enemy began to come in like a flood, the Spirit of the Lord lifted up a standard against him." After things had remained in this situation for some years, Dr. Bruce, of Belfast, famous for his talents and erudition, but infamous for his heretical opinions, published a volume of Sermons, in the introduction of which he exultingly announced, that "Arianism was making slow but certain progress in the Synod of Ulster."

This scandalous charge immediately fired the zeal of the orthodox party; they came out the very next Synod in their might, or rather in the might of their God and of his Christ, and they not only carried a motion, giving the lie direct to Dr. Bruce's assertion, but repealed their former law, which gave permission to Presbyteries to omit

at discretion a subscription to the Confession of Faith."

I believed, at the time this privilege was granted, that its tendency would be fatal, and subversive of the peace and purity of the church; but some did not think so, and were willing to try it, who have since seen their error, and have deeply repented of their concession. This, then, is "an evil under the sun," which I have seen in my own days; and I have simply related it as I have seen it. I do not pretend to say that it is calculated to teach us any thing more important, than if I had informed you that the consequence of a child's putting his hand into the fire was—that he got it burned; for to me the event, in either case, was equally to be expected; and yet I thought it proper to record it among my Recollections, as at least a memorable era in the Irish Synod.

Presbyterianism in Scotland and in the north of Ireland, is substantially the same, though differing in many respects widely, from Presbyterianism in this country. I wish to be understood, particularly in what I shall say in future upon this subject, as having reference to the "Associate Reformed Synod of Ireland." This body comprised something more than one hundred congregations, at the period to which these Recollections allude; to which they have added since, by Missionary exertions, perhaps ten or twelve others, eight of which have already settled and installed Pastors. In this Synod there is *nothing* preached but the doctrines of the Confession of Faith. Its most critical and insidious enemy might travel from congregation to congregation through all its bounds, and I would defy him to say, that there was *one* man unfaithful to the standards of his church. The doctrine which he would hear from one pulpit, he would hear echoed and re-echoed in all its fulness and purity from all. It differs then from this country in this—that you will not hear *Hopkinsianism* here, *Arminianism* there, and *Calvinism* in a third place; but in all and each, the pure and simple doctrines of the New Testament. This is the difference as to the preachers. As to the people, there is still a greater difference. Brought up from infancy to know and respect religion, its doctrines are familiar to them, and these doctrines, as might be expected, they love just in proportion to their knowledge of them. Hence, no sermonizing is so popular as that which enlightens while it feeds, and feeds while it enlightens the soul. They literally love to hear the strictest doctrine of the church, however humiliating to human pride, in its plainest garb. So much is this a fact, that I do conscientiously believe that no sermon would be so popular with them, as an able and lucid exposition of the peculiar and discriminating doctrines of grace. Their motives in going to church seem, in some measure, essentially different from many who belong to the Presbyterian congregations of America. Their primary motive is, to render thanks to God for the mercies of the past; to lament their iniquities, and to implore their Heavenly Father, for Christ's sake, to pardon what his pure eyes have seen amiss; and to grant them spiritual strength to guide and direct them in future. As subordinate to this, they go to receive spiritual information. They expect their minister to be a man "mighty in the Scriptures," able to unfold their doctrines, and to deduce those practical lessons from them, which are so cheering and consolatory to the drooping spirit; and hence, they go as *learners* to receive *information*. Nothing is less expected than a sermon to arouse the feelings, without enlightening the understanding: in fact, they are Christianized, if I may so speak, not by the instrumentality of

sound, but *sense*. It is not merely the passions, but the whole man that is influenced; and hence, he continues to be what he professes, after his feelings have subsided. It is true, they may not be enabled to say, that on such a spot, and in such an hour, they became "Sons of God;" though they believe they are such, and they pray and strive to continue such. It is the "witness of the Spirit," and not of time and place, upon which they depend, as a proof that they "have passed from death unto life." It is the state of the *soul*, and not of *feelings*, which may be only corporeal, upon which they build their dearest expectations. Hence, it is an occurrence, so rare as hardly to afford an exception to the general rule, to hear of heresy getting among them, or of one of them turning from the doctrines of the church. So remarkably is this the case, that no sect has ever been able to get a footing among them that held a different doctrine. You might as well try to make the multiflora bloom and blossom upon the unsheltered top of the Andes, as to propagate Arminianism, or Arianism, or even Hopkinsianism, among the *Irish Seceders*. On this subject I speak advisedly, deliberately, and knowingly.

I trust I shall not be understood as meaning, even by implication, that the ministers in this country are generally dispensers of that airy and inflammatory aliment, which stimulates the soul without purifying and strengthening it; or that the congregations are chiefly composed of such as have merely, as it were, breathed the intoxicating gas of such preaching, and are therefore Christians only while this continues to make them loud and noisy, rather than still and humble. This is not the fact: there are many able, pious and pure dispensers of the very milk of the Word; and many, very many, who have drunk this milk of the Gospel, in the American churches.

MEMOIR OF MR. DANIEL JAUDON, WHO DIED IN PHILADELPHIA, JULY 23d, 1826.

The subject of this memoir was descended from the Huguenots, or Protestants of France, who were compelled to leave their country by the revocation of the edict of Nantz in the year 1685. The residence of the family was near Rochelle on the Bay of Biscay. It was both an opulent and a pious family; but by the cruel persecution which took place under Louis XIV., all its property was confiscated; and the members thought themselves happy in escaping with their lives into England. After a short residence in Britain, they migrated to America, and settled in Buck's county, Pennsylvania.

Peter Jaudon, the eldest son of the second generation after the settlement in this country, married into the Wayne family of Chester county. He was the father of the deceased, who was born at Mount Pleasant, in Buck's county, July 7th, 1767. His early education was partly in Philadelphia, and partly at Germantown; and was such only as is obtained in a well taught English school. At the age of sixteen, he engaged in the study of medicine; which, however, was soon interrupted by the death of the physician who had received him as a pupil. He then taught an English school in the country, for the space of two or three years. But his father having removed to the Northern Liberties of Philadelphia, and become a member of the Second Presbyterian congregation, earnestly solicited the then junior pastor of that congregation, the Rev. Ashbel Green, to assist his son in the acquisition of classical learning, on which at this time he was eagerly intent. He studied the Latin language with great assiduity for nearly two years, and acquired such a knowledge of it as to be able to write it with correctness and facility. His method of study, under

the direction of his teacher, was, to make himself perfect in elementary principles, and then to attain a like perfection in every gradation of advance before he proceeded to a new step; and this method he afterwards observed, in conducting all the studies which he superintended in the Female Academy which he taught for thirty years; and from which his pupils reaped uncommon benefit, as well as himself an unrivalled reputation as a teacher. It was his intention, while engaged in classical studies, to devote himself to the gospel ministry. But the interruption occasioned by the yellow fever of 1798, and some other hindrances, caused him to resign his views to the ministry, and to relinquish his classical studies. He married, and engaged as the teacher of the English department in the college and academy of Philadelphia, in the beginning of the year 1794. In this employment he continued till some time in the year 1796, when he established his Seminary for Young Ladies; in the superintendence and instruction of which he spent the remainder of his days.

The confinement and exhausting nature of his occupation, prosecuted as it was by him with unceasing industry and conscientious vigilance, impaired his health; which was habitually delicate, and sometimes seriously interrupted, during the last fifteen years of his life. With a view to recruit his strength and spirits, it was his custom to spend the time of the summer vacation of his seminary in travelling. He returned from an excursion for health to the noted resort at Long Branch, on the sea coast of New Jersey, on the 7th of July, the day on which he completed the 59th year of his age. He supposed that he had derived sensible benefit from this excursion, and spoke of his feeling unusually well. But truly in the midst of life we are in death—The very day after his return, he was seized with a bilious remittent fever, which afterwards assumed a typhus or putrid character, and, notwithstanding all the medical skill that was employed to arrest its progress, it terminated his mortal existence in about two weeks. On the 25th of the month his remains, attended by his mourning family, and a concourse of sympathising friends, were committed to their kindred dust.

Such is the brief narrative of the descent, parentage, education, occupation, death and burial, of Mr. Daniel Jaudon—A narrative which the writer has chosen, not to interrupt with remarks; and which it will be perceived contains nothing of the nature of adventure, or of striking peculiarity—No interesting scenes or changes; nothing of strange occurrence; nothing but the recital of events which mark the ordinary course of human life: And yet it is the narrative of a life distinguished by piety, and by uncommon usefulness—Of a life which many monarchs, and heroes, and sages, who have filled the world with their fame, will one day regard with envy, and wish in vain that such had been their own.

The distinguishing features of Mr. Jaudon's mind were manifested in sound sense, clear perceptions, accurate discrimination, and correct judgment. He had acquired a considerable fund of knowledge on a variety of subjects; but the books which he chiefly read, were of the religious kind; and those which either immediately or remotely related to his professional occupation, as a teacher of youth. He was thoroughly grounded and settled in the principles of evangelical piety, or those which are usually denominated the doctrines of grace—the doctrines of the Protestant reformation. Yet he was not a bigot. On the contrary, he cherished the most friendly feelings toward all who appeared truly to love the Saviour, by whatsoever name dis-

tinguished; took pleasure in their company and conversation; and joined with them cordially, in forming and executing plans of benevolence and publick utility.

The piety of Mr. Jaudon was of the most excellent kind. It pervaded his whole heart, character, and life. It was deep, fervent, and humble. There was in it no approach to enthusiasm; and nothing like self-complacency, or spiritual pride. Few men were more modest or self-emptied than he; and yet he was remarkably firm in principle, and active in doing good—viewing himself and all that he had, as devoted to the service and glory of God. He was eminently discreet and prudent; desirous of avoiding the appearance of evil; and anxious to adorn the religion he professed, by a temper and deportment becoming the gospel of Christ.

He first made a publick profession of religion in the year 1792, when—not having been baptized in infancy—he was publickly baptized, and admitted to full communion in the Second Presbyterian Church of Philadelphia. In process of time, his piety and prudence pointed him out as one well qualified to exercise the office of a ruling elder, to which he was accordingly chosen and set apart; and some years afterward, he was appointed to discharge the duties of a deacon, in connexion with those of an elder. In distributing the alms of the church, and in visiting, counselling, and consoling the poor—especially the pious poor—of the congregation to which he belonged, he was faithful, diligent, tender and sympathizing. Long will his kindness, condescension and benevolence, be remembered by the poor and afflicted, and his memory be embalmed by their gratitude and love: And long will the session of the church of which he was a member, regret the loss of a most valued associate; who aided them by his wise counsels, and took his full share in every official duty, common to them and him in the government and discipline of the church, and in promoting its interests and edification.

The subject of this memoir had no taste for publick and promiscuous companies; and of course avoided them, as much as he conveniently could. But he was peculiarly formed for private friendship; he relished its pleasures highly, and shared largely in all the delights and benefits which it affords. He had a number of attached religious friends, with whom he lived on terms of great intimacy; to whom he was wont to unbosom himself freely; and to whom he imparted not less of happiness and profit than he received. He was also a most efficient member of several pious and benevolent associations, which we cannot particularize. We must, however, not omit to notice distinctly, his activity and usefulness, as a member of the Magdalen Society of Philadelphia. In that society, his zeal and efforts to reclaim, and to restore to virtue, the unhappy subjects of the society's care and benevolence, were peculiarly great; and under the divine blessing they were, in several instances, happily successful. His was the office, more frequently perhaps than that of any other member, to converse with the wretched wanderers from the paths of rectitude and purity; to endeavour to convince them deeply and effectually of their folly and their guilt; and when humbled and penitent, to direct them to that precious Saviour, in whose atoning blood all their stains and pollutions might be washed away. Some of them, there is good reason to believe, were, through the instrumentality of this devoted man, made the subjects of the renewing grace of God; were restored to reputable society, and made candidates for meeting with their kind benefactor in the mansions of eternal purity and peace.

In all the relations of husband,

father and friend, let it suffice to say in general, that Mr. Jaudon was truly exemplary—eminently kind, affectionate and faithful. By the smiles of a gracious Providence on his unceasing industry and care, he acquired a handsome property; and has left a comfortable provision for his desolate widow and a family of nine children—five sons and four daughters—who we trust will recollect, that in his example, instruction, counsel, and prayers, he has left them the best part of their inheritance. Two of his sons were liberally educated, and a third was, at his death, engaged in acquiring the elements of such an education.

It remains to take a brief view of this excellent man, in his professional occupation, as a teacher of female youth. Here was the chief field of his usefulness; and he was very sensible that whatever good he might do in promoting the temporal and eternal happiness of mankind, by improving, for that purpose, every method and every occasion which might *incidentally* be offered, still it was in his professional employment, that he was to expect and seek to serve God and his generation, with the most extensive effect. Under this conviction, Mr. Jaudon endeavoured to qualify himself as a teacher, to the extent of his powers. He not only made himself perfectly familiar with every branch of study which he was to teach, but he sought for the best method of communicating knowledge to his pupils, and the best system of government and discipline for his seminary. He read on these subjects every book to which he could obtain access; conversed freely with all from whom he could receive useful information; and observed carefully how various institutions of learning were conducted, that he might transfer from them to his own, every thing which he thought might be profitable. In some of the branches which he taught, he compiled, with great diligence and accuracy, a system of his own for the benefit of his pupils; and in his selections from the labours of others, he was careful that none but the best books extant should be put into the hands of those whom he taught. Indeed his reputation as a teacher became such, that the publishers of school books in our country, often solicited his recommendation, regarding it as one of the most valuable they could receive.

But the scholars of Mr. Jaudon received benefit, from something more than his choice for them of the best methods and systems of instruction. These are of little use, without a laborious and constant attention by the preceptor, to see that each individual pupil actually learns what a good system is intended to teach —It is this detail of attention and inspection, and patient and persevering industry, in communicating knowledge and seeing that it is acquired, which profits the learner, while it is also sure to exhaust the teacher; and this was eminently exemplified in Mr. Jaudon. Aided, as he always was, by able assistants, he still spared no exertions of his own, and constantly wasted his strength and spirits, in a pointed attention to every thing which passed in his school. Hence he was able to offer his scholars, at his stated examinations, to any trial on the branches studied, to which the visiters might choose to call them; and to the visiters the examination, whenever they could be persuaded to assume it, was wholly resigned. His pupils were prepared, not merely to answer a set of questions to be asked by their teacher, but to discover a real knowledge of the subject of study. It was not a book, but a branch of science, on which they presented themselves for trial; and if questions were intelligibly and fairly put, it mattered not, as to the method in which, or the person by whom, it was done.

The result of all this qualifica-

tion, and diligence, and conscientiousness in the principal of a publick school, was such as might be expected. It came to be considered as a high privilege to obtain a place in his seminary. He was often obliged to refuse the most pressing solicitations for immediate admission, and to register the names of the applicants, as candidates for entrance, so soon as a place for them should be made by the dismission, on the completion of their course, of those who composed his highest class.

An institution of this character, continued for thirty years, could not but send forth into society, a large number of the best educated women: And it is accordingly a well known fact, that a very considerable proportion of the women of this character now in the city of Philadelphia, and many in other places, have been the pupils of Mr. Jaudon. To them his memory is exceedingly precious—They cherish it with a love and veneration, far more estimable than the shouts and illuminations which celebrate the exploits of the military hero.

But Mr. Jaudon was never satisfied with the mere intellectual attainments of his scholars, distinguished as they certainly were. He looked at every pupil as the possessor of an immortal spirit, destined to happiness or misery inconceivable and endless; and as probably one, too, whose moral and religious principles and character would have a lasting influence on her offspring, —an influence which might extend, not only to the latest generations on earth, but to all the ages of eternity. Hence it was, that with unceasing solicitude, he sought to promote the spiritual interests—the salvation of the immortal part—of all who were committed to his care. This he attempted by a plan which neither gave up the essentials of religion to the claims of a misnamed charity, on the one hand; nor, on the other, intrenched farther than was unavoidable, on the peculiarities of the different religious sects to which the parents of his pupils belonged: And he had the satisfaction to find, that the execution of this plan rarely, if ever, gave offence to any of the parties concerned. It was his invariable practice, to open the morning and afternoon exercises of his school by singing a psalm or hymn, in which he was cheerfully joined by his pupils; and after this, by solemn prayer, in which he fervently implored the divine guidance for himself, and the divine blessing on them. Between these exercises, he frequently delivered a short lecture to his scholars on their religious concerns; insisting only on the leading and essential topicks of doctrinal and practical piety. A portion of scripture was always a part of the lesson assigned on Saturday, to be studied on Sunday, and recited on Monday: and it was generally required that each young lady should repeat the text from which she had heard a discourse on the previous Sabbath. Such was the method in which he laboured to benefit his interesting charge, in reference to their spiritual welfare, while he was imbuing their minds with useful and ornamental science: and it is believed that there are hundreds now living, who would feelingly acknowledge the benefit which they received from their venerated teacher, by thus mixing moral and religious instruction and counsel, with the studies by which their intellectual furniture was constantly increased.

The death of such a man as Mr. Jaudon is a publick loss, which is deeply felt and deplored by many beside his family and his pupils. But he had finished the period allotted for his labours on earth, and has entered, we doubt not, into "the rest that remaineth to the people of God." It is hoped that this memoir will not only gratify the wishes of kindred and friends, but serve the higher purpose of present-

ing a useful example, for the imitation of others. It may serve to show that good sense, sound discretion, diligence in duty, and fervent piety, may effect more—unspeakably more—both for the good of mankind and the advantage of the possessor, than is ever achieved, in the absence of these qualities, by the most brilliant genius, the most vigorous intellect, or the profoundest erudition. There are many who *may be*, what Mr. Jaudon *actually was*—Let them be so, and they will be useful and beloved while they live, and their death will be to them an eternal gain.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p. 367.*)

Mission House at Honoruru, Oahu, (I. I.) April 1st, 1825.

I closed a journal of the three last months for you on Saturday last, and will commence a continuation of it, by mentioning a circumstance which, though disastrous in a more important respect to others, has eventuated propitiously for the regularity of our communications. Ten days since, the whale ship Thomas, Captain Coffin, of Nantucket, left this port for America. I was accidentally prevented putting a packet on board of her, though most of the missionaries sent large communications. Mine went however only a week later by the brig Tamaahmah, Capt. Meek, bound to the coasts of Peru and Chili, where they were to be committed to the care of Com. Hull, and forwarded by him to Mr. Southard. This morning the Thomas returned, having sprung a leak, and having been kept afloat only by the most active and unremitted exertions of the crew. She is in so bad a state as necessarily to be condemned, and it may be many months before an opportunity for forwarding the contents of the letter bag may offer. As my packet by the brig has gone by a circuitous route, I will just mention, that in addition to the journal, it contained letters for Mr. Southard, Dr. Green, Mr. Evarts, Mr. A. L. Stewart, and Mr. George Pomroy.

Sabbath Evening, 3d. This afternoon, Mr. Chamberlain and myself, accompanied by Richard Karaioula (one of the lads educated at Cornwall), walked to a valley about four miles west of Honoruru, to hold a religious service with its inhabitants. A messenger from Karaimoku had preceded us, giving information of our design, and in obedience to his order, an audience of 70 or 80 were assembled at the house of the headman or overseer of the settlement, to whom I preached from the words, "Jesus Christ came into the world to save sinners." The attention to the exercises was very orderly and respectful, and we made an appointment to meet them again on the ensuing Sabbath.

Mr. Loomis for some months past has gone on horseback, every Sabbath, to two or three villages, several miles distant in the opposite direction. Karuahonui and Kaiu, the husbands of the queens dowager, Kaahumanu and Tapuli, conduct a meeting at two places, Waititi, and Mr. Bingham preaches twice in the chapel here—So that beside the English service, which devolves regularly on me, publick worship has been held seven times to-day, in six different places, along an extent of coast little short of 15 miles. It is probable that hereafter this will, in a greater or less degree, be the systematick distribution of the labours of this station on the Sabbath—And thus a good portion of the leeward side of Oahu will be blest with the proclamations of that word, by which alone "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."—By these "Sabbath day's journeys," an inroad will be

made, as we hope, in the pollutions of the land, and an "highway" formed, which shall be called "*the way of holiness*," where "the unclean shall not pass over," but where the redeemed shall walk, and the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads.

Monday, 4th. The young king and a favourite companion near his age, are at present my private pupils in English and writing. His majesty was necessarily excused this morning from any exercise in the last, on account of the painful condition of his hands and fingers, from one of the *most infective and disgusting of cutaneous diseases*. Were his a singular case, a regard for *the dignity* of the *throne* might have led me to pass it unnoticed; but the prevalence of that contagion is so common, and I might say universal, in all ranks here, that it is without reproach, except in the eyes of a foreigner: and I should be doing injustice to your desire of having a sketch of the "*manners living as they rise*," were I to say nothing on a subject which daily and hourly obtrudes itself on the observation. I was somewhat startled, a day or two after our arrival at the islands, to have the question put to me, "whether I had any thing that could cure the itch?" after shaking hands with a high chief who I immediately perceived to be greatly infected with it. As the *etiquette* of *the court* seemed to require that manner of salutation, I thought it would be impossible for me to escape even a week; but I have shaken hands with thousands since, as then, with perfect impunity. As all the missionary family have been generally fortunate, I am satisfied that the disease here is much less contagious than that known in America by the same name.

In general it appears also to be less irritable and troublesome, though I have seen cases, in which it was accompanied by great swelling and inflammation, and by a loathsome suppuration. Most of the chiefs are at present free from it, and the king is under a course of sulphur; but the common people every where are covered with it. Few of them seem to regard it as an evil, or take any measure to divest themselves of it. Like that of most other diseases, its introduction is ascribed by the natives to their intercourse with foreigners; but I suspect it has existed among them from "a period to which the memory of man runneth not the contrary."

Not to mention the frequent and tedious marks of that disease of abominations, which more clearly than any other proclaims the judgment of a God of purity on the workers of iniquity, and which, while it annually consigns thousands of this people to the tomb, converts thousands more while living into walking sepulchres—the inhabitants of this island generally, are subject to many disorders of the skin. The majority of those you meet are more or less disfigured by eruptions and sores, and some are almost as scabby and scaly as lepers. The number of either sex or of any age, who are free from blemishes of the kind, is very small indeed—so much so, that a smooth and unbroken skin is much more uncommon here than the reverse is at home. I am not physiologist enough to say to what cause this fact is attributable; perhaps to the very free use which the natives make of salt with their food, in conjunction with the habit of constant sea-bathing. Taro, too, when used in the form of poi, (the principal article of diet in all classes,) though of easy digestion, probably has a great tendency to grossness of blood. Whatever the cause or causes may be, the effect certainly detracts much from the good appearance of the people as a nation. While on the subject

which introduced these remarks, and for the same reason which led to them, I may be excused for touching on one nearly allied to it, according to our ideas, in point of offensiveness: a clue to which may be given, without the mention of names, by referring you to the spirited effusion of a genius, beginning,

"Ha, whare ye gaun'g, ye crawlin ferlie!"

Had the bard of Ayr lived on these coral bound isles, the novelty of the sight at least, would never have caused him to immortalize by his song, the excursion of one of that disgusting race. In our humble *kirk*, in place of *one on "Miss's bonnet,"* dozens may at at all times be seen sporting among the decorated locks of ignoble heads, while not unfrequently a privileged few wind their way over the garlands of princes of the blood, or triumphantly mount the coronets of majesty itself! As to the servants of the chiefs, and the common people, we feel ourselves fortunate indeed, if after a call of five minutes, we do not find *living* testimonies of their visit on our floors and chairs, and even on our own clothes and persons. The bare relation of the fact, without the experience of it, is sufficiently shocking. But the half is not told. On other points we let truth run to a climax, and why not on this? The lower classes of people not only suffer their heads and tapas to harbour the most filthy of vermin, but they openly and unblushingly *eat them!* Incredible as it may seem to you, my dear M., I have hundreds of times seen the natives of both sexes and of all ages, not only searching each other's heads with the avidity of epicures, whose appetites have been excited by the fumes of some luxurious dish, but also prying into every corner and crevice of the tapas, in which they had been sleeping, for the purpose of amusing their digestive powers, while breakfast was in preparation, by the delicate members of an animal, whose vulgar name is too disgusting to be mentioned! After this it is but a trifle to say, that except in the immediate vicinity of the court, you can scarce pass a circle, in which one or more will not be engaged in *picking* and *eating* fleas, from the hair of a favourite dog. Yet so fastidious are they in point of *cleanliness*, that you might almost as efficaciously administer an emetick to any one of them, as to place before them a dish, in which a fly had been suffocated or drowned! So much for the force of custom and the power of habit. They have been called a cleanly people in their persons and their food; but with these facts to the contrary, which cannot be denied, and to which may be added long and dirty nails, &c. &c. it will be difficult to prove their right to the epithet, either in appearance or living, notwithstanding the practice of spending near a half of their time in the dashings of the surf, or the foamings of a mountain torrent—and to the punctilious observance of the ceremony of washing, at least the ends of the fingers, before and after partaking of any meal.

Wednesday, 6th. Yesterday afternoon the ship Tartan, Captain Gerry, of Boston, last from the coast of South America, came to an anchor off the harbour; and this morning, much to our joy, we received from her the packet of letters, &c. forwarded by Mr. Southard, in the frigate United States, more than a year ago. It was a satisfaction almost greater than you can conceive, again for the first time in more than two years, to recognise the hand-writing of some of our dearest friends—your own, that of Mr. Southard, Dr. Green, Mr. Smith, Mrs. Elihu P., Emma, &c. &c. No letters could have been more cordially welcome, though most, if not all the intelli-

gence contained in them, had been brought to us near eight months since by the Tamaahmaha.

From the frequent notice I take of the arrival of vessels, you will perceive that the islands have very considerable intercourse with various parts of the civilized world. For the last three years, I presume not less than one hundred ships have annually visited this group;—mostly whale ships, on their passage to and from the coast of Japan—Not many merchantmen. The greater portion of the whole, call only to refit their vessels and procure refreshments. However deleterious in a moral, in a fiscal point of view, this intercourse is of very considerable advantage. The harbour fees are eighty dollars for the inner, and sixty for the outer port, and the pilot receives a dollar a foot on the draught of every vessel both coming in and going out. At the market, which is held by the governor of the fort, at which only any thing can be purchased, the price of provisions is fixed at 3 dollars for a pig or goat, a dollar for 4 fowls, the same for a pair of ducks, 3 dollars for a barrel of potatoes or taro, a dollar for 5 heads of cabbage, plantains and bananas a quarter of a dollar a bunch, &c. &c.

The trade with the nation is principally carried on by four American mercantile houses—two of Boston, one of New York, and one of Bristol, R. I. Each have agents and stores in the town, and each usually have a brig or ship in the harbour, besides others which are frequently passing and repassing from the north-west and Spanish coasts to China. I have seen it stated in a late London paper, that the annual demand for foreign goods at the islands, was not less than £100,000 sterling—£100,000 would be a high estimation of it, and the chiefs are so much in debt at present for their vessels, &c. that for a time, at least, I think the demand will decrease rather than increase.

The government, during the last year, have employed one or two of their vessels in the sealing business, with tolerable success. One brig came in with 8,000 skins on board, which sold here for $1.50 each. As to exports, sandal wood and salt, are the only articles the islands afford, with which the natives themselves could carry on a trade abroad. Tamehameha I. did fit one vessel freighted with sandal wood, for Canton, but by some intrigue of which he was made the dupe, she came back, after having disposed of her cargo, without any thing in return, and with a bill of several thousand dollars against him, for repairs, port charges, &c. Until then, it appears he was ignorant of the revenue which maritime states derive from their ports, and his native shrewdness led him to make the most politic improvement of the failure, by attaching heavy harbour fees to his own; which till then had been free to all nations. During the reign of the late king, one voyage also was made to Kamschatka. The cargo exported was salt, but the result of the voyage was very insignificant in point of gain; and with it the spirit of enterprise in this respect ceased, till the late cruises to the Gallepagos Island, and the undertaking for seal. But I have wandered from the subject I intended noticing, after speaking of the arrival of the Tartan, which is the simple fact of having our *offing enlivened* this morning by a fleet of near a dozen ships, all whalemen, bound on their northern cruise, except one, an English merchant ship, on her way from the gulf of California to Batavia and Calcutta.

Friday 8th. I was roused this morning by the exclamation, "the Royal George is lost!" and on reaching the window, regretted exceedingly to see the fine English

ship (formerly a sloop of war) of that name—one of the number referred to above—high on the reef, a mile or two west of the mouth of the harbour, a complete wreck, without a mast standing. It appears she was run ashore through the carelessness of the first officer, while the captain was on board another vessel. The night was not very dark, and the wind fresh off the land; so that the person having charge of the ship, seems to be inexcusable. The vessel, with every thing she contains, will be entirely lost. Stripped of her loftiness and her pride, and high amongst the breakers, she looks lonely and desolate indeed. The sight has deeply impressed my mind with the meaning and the force of the figure of the apostle, taken from such a scene—the *shipwreck of faith.* If the destruction of a noble but perishable piece of human workmanship can thus fill the mind with gloom, ah! what will be the thoughts of those who at last find themselves making an irrevocable and everlasting shipwreck of the soul, amid the billows of eternity!

Wednesday, 13th. One of the native schooners arrived yesterday, bringing letters for the mission and the chiefs from Lahaina. Among others, were two from our little friend, the Princess Nahienaena, to Karaimoku, Kaahumanu, and her brother, the young king, which I have seen, and a translation of which I will give you, as a specimen of her composition. They are entirely her own—were fairly and handsomely written on gilt-edged letter-paper—correctly folded, and sealed with wax; you will recollect she is only nine years old. The first letter is addressed to Karaimoku, whose favourite name is Paalua; it is dated Lahaina, Maui, and is as follows:

"Very great love to you, O Paalua—sick at the place where you dwell—we have heard of the death of your adopted (or foster) child, (referring to the late king)—we know from the letter of Boki, brought by the English ship now here, also the death of your sister, Kamehumulu—Your sovereigns are dead—both of them—Rihoriho with Kamehumulu—great sorrow, great love to them—great love to you also. You are sick—think of God—from God only is health—from him also is cometh every blessing both for the body and the soul.—Love to you, from

"NAHIENAENA."

The second letter begins with a salutation to Kaahumanu and Karaimoku, but after the first paragraph, is addressed exclusively to her brother, the present king.

"*Lahaina, Maui,*
"*Aperilu, 7th,* 1825.

"Love to you two,

"Kaahumu, you with Paalua, great sympathy for you both in your sickness. I wish you two to be our (herself and brother) parents; it is not good to be without parents. And where art thou, my brother? Listen thou to the word of our eternal Lord. The lord (Rihoriho) of us two will never return—he is dead! The word of our true Lord remains, and let us both regard it. I pray to God. Let us both pray that Jehovah may cause us to be good, through Jesus Christ, the deliverer from sin. The eternal Lord do not be deaf to me; it would be an evil thing—listen therefore to my good advice. Love to you, O Kauikeauli—dead is our king at Lonadona (London), and dead also is the mother, Kamehumulu—though she is their half sister of us two.

"NAHIENAENA."

They do credit to her mind and heart, and we rejoice to see them breathe so much the spirit of her lamented mother, Keopuolani; she is a lovely and promising child, and her brother is scarce less so.

Sabbath Evening, 17th. Nearly two years have elapsed since we landed on these distant and heathen shores. In all my communications since, on recounting the dispensations of Providence to me and mine, I have been called to mention nothing but "blessings undisguised." We have endured many petty privations, felt some anxieties, known some sorrows, and shed some tears; but they were all such as to be classed among the "lighter afflictions" only, and were too trifling to be mentioned in connexion with the general prosperity and overbalancing happiness we have enjoyed. During the last few days, however, the hitherto unclouded sky has gathered blackness, till this morning our fears were made exquisitely awake by it, to apprehensions of an overwhelming calamity. But the darkness of the day has, in much mercy, been scattered, and the rainbow of promise and of peace is depicted on the blackness of the averted storm. You, my beloved sister, will not think the figure I have thus inadvertently introduced, too strong, when I tell you, that Harriet has been restored to her husband and her children, after having seemingly trod on the borders of the grave. About twenty hours after the birth of her daughter, she was seized with a spasmodic affection of the chest—which, though itself of transient duration, apparently left an unfavourable effect on her general health. She regained her strength very slowly, so much so, as not to be able to walk or ride out, till about ten days since. Early last week her appetite failed, and the strength she had previously acquired rapidly diminished. Two nights since, the oppression at the breast was again experienced, and immediately followed by a fever; and that again by an exhaustion, which, last night and this morning, seemed to threaten the extinction of life itself. On returning from the preaching of the English sermon, I found her, as I thought, evidently worse; she complained of a death-like coldness of the extremities—her pulse were few and feeble, and her eye ghastly and unnatural. She thought herself dying, and desired that the family might be assembled, and prayer made to God for the light of his countenance on her soul, as she passed through the dark valley. In the course of an hour, however, a happy alteration in her state took place; every symptom became decidedly favourable, and after a comfortable afternoon, she is now, for the first time for forty-eight hours, sleeping sweetly, with the prospect of a quiet and refreshing night. (*To be continued.*)

Review.

CONTROVERSIAL TRACTS ON CHRISTIANITY AND MOHAMMEDANISM.—*By the late Rev. Henry Martyn, B. D. of St. John's College, Cambridge, and some of the most eminent writers of Persia, translated and explained: to which is appended an additional Tract on the same question; and, in a Preface, some account given of a former controversy on this subject, with Extracts from it. Dedicated to the Right Hon. the Earl of Liverpool, K. G. &c. By the Rev. S. Lee, A.M. D.D. of the University of Halle, Honorary Member of the Asiatic Society of Paris, Honorary Associate of the Royal Society of Literature, M.R.A.S. &c. and Professor of Arabic in the University of Cambridge. With a Portrait of Mr. Martyn.*

Few of our readers, we presume, are unacquainted with "A Memoir

of the Rev. HENRY MARTYN," the distinguished British missionary, who translated the New Testament into the language of Persia, and died in prosecuting an over-land journey from that country to England. The book before us, as the title intimates, owes its existence to that publication. Mr. Lee remarks in his preface, that "it appears from Mr. Martyn's memoirs, that he left the Bay of Bengal in January, 1811, and arrived at Shiraz in the June following. After disputing several times with the literati of that place, he was informed, on July 3d, that *Mirza Ibrahim*, the preceptor of all the Moolas,* was then writing a book in defence of Mohammedanism; which appeared accordingly on the 26th of the same month. "A considerable time had been spent," it is said, "in its preparation; and, on its seeing the light, it obtained the credit of surpassing all former treatises upon Islam." After supplying the epigraph, or inscription, of *Mirza Ibrahim's* tract, which had been omitted in Mr. Martyn's memoirs, and correcting some errors made by Mr. Martyn himself, in dating his own tracts in conformity with the Mohammedan method of reckoning time by their Hegira, or the period of Mahomet's flight from Mecca to Medina, Mr. L. proceeds—"His answer," says Mr. Martyn's biographer, "was divided into two parts: the first was devoted *principally* to an attack upon Mahometanism: the second was intended to display the evidences and establish the authority of the Christian faith. It was written in Persian, and from a translation of the first part, which has been found, we perceive that Mr. Martyn, "having such hope," used great plainness of speech, whilst, at the same time, he treated his opponent with meekness and courtesy, &c."

* A Moola is a Mohammedan Doctor, or teacher of their literature, laws and religion.

"This," observes Mr. L., "is not quite correct. Mr. Martyn's replies consisted not of two, but of three parts, as the reader will perceive, from the following translations. Nor do they treat of the evidences of Christianity, at least in the sense in which that word is usually received. Towards the end of the third tract, indeed, some of the evidences in favour of Christianity are proposed: but with this Mr. Martyn's biographer seems not to have been acquainted—It will not be necessary for me to say any thing on the merits of these tracts: the reader is at liberty to form his own opinion respecting them. I can only say, that, in translating them, I have endeavoured to give the sense and spirit of their author, without confining myself to a merely verbal rendering of the originals. Mr. Martyn's translation of the Arabic tract of Mirza Ibrahim, as also of two of his own, I had before me: but, they are written with so many erasures and cancels, and are, in other respects, so difficult to decypher, that I made very little use of them."

After bespeaking from the reviewers who may criticise his translations, "the language of the gentleman and the scholar, which," he says, "it is to be regretted do not always adorn their pages," Mr. L. goes on to give some account of *Mirza Mohammed Hamedan*, a highly distinguished Moola, who wrote and published a reply to Mr. Martyn's last two tracts, about two years after his leaving Persia, and resigning the controversies of earth for the peace of heaven. "Hearing," says Mr. L., "a little more than twelve months ago, that his Excellency Mirza Sálih had come to this country, in the character of envoy extraordinary from the crown prince of Persia to his Britannic majesty; and having made his acquaintance during a former residence in this country, I addressed a Persian note to him, requesting

he would do me the favour to give me a short account of the Mirza Ruzá of Hamodán." We have then a copy, in the Persian character, of both these notes, with an English translation of the last. The Persian envoy very courteously complied with the request of Mr. L., who remarks, after giving a translation of the envoy's note, "If I understand this aright, the author of the last tract is at the head of the Soofees, or Mysticks of Persia; that he is a good moral character, and high in favour at court. That he is liable to the charge of bigotry is, I think, apparent on the face of his tract, and that he has more than once expressed himself in a very unbecoming manner, is also clear."

We learn from the memoir of Mr. Martyn, that while he was engaged in his controversy with Mirza Ibrahim, another Mohammedan writer, *Aga Acber*, officiously interposed, and wrote a tract on the miracles of Mohammed. This, it appears, was considered, at the time of its publication, and by the Mohammedans themselves, as so weak and injudicious, that some of them endeavoured to suppress it. Mr. L., however, has obtained a copy, and has given, in an appendix, an extended extract from it—the Persian original on one page, and an English translation on its opposite: and this he has followed with notes of his own, showing the utter futility of all that has been, or can be said, by the Mohammedan doctors, to prove that numerous miracles were wrought by their prophet; especially as he himself did never pretend that he wrought any that were *visible* to others; except the production of the Koran itself, which he declared to be a standing miracle, and challenged the world to produce a composition that could claim to be its equal. In a second Appendix, Mr. L. gives his opinion "as to the manner in which Mohammed obtained his information, respecting the Scriptures and traditions of the Jews and Christians." This is a learned and instructive disquisition. Indeed, we consider these appendixes as containing some of the most valuable information and remarks comprised in the volume before us.

It will be noted, then, that, according to the statement now made, the body of this work consists of Mirza Ibrahim's defence of Islamism, translated from the Arabic; three tracts of Mr. Martyn, in reply to that defence, translated also from the Persian; the rejoinder of Mohammed Ruza of Ramadan, in reply to Mr. Martyn, about two years after his death, translated likewise from the Persian; and two appendixes, the first relating to the alleged miracles of Mohammed, and the second to the manner in which he obtained some knowledge of the Bible. We give this distinct view of the body of the work, because it is that which gave occasion to the whole.

But we are now to state, that the work consists of two other parts, which we certainly regard as the most valuable of the whole; namely, a preface, consisting of 127 pages; and a conclusion, entitled, "The question discussed in the preceding pages, resumed by the translator," consisting of 133 pages. The important and benevolent object of Mr. L. in this laborious undertaking was, to furnish information that might be useful to missionaries, and to those who conduct missionary operations. To accomplish this he thought it proper, not only to furnish the whole controversy, as conducted by Mr. Martyn, but also as managed by a Popish missionary, long before Mr. Martyn's arrival in Persia; and to accompany the whole with his own reply to all the arguments of Musselmen, and his judgment of the manner in which the controversy with them ought always to be managed. This concluding discussion of Mr. L. is in a

high degree lucid and satisfactory.

The preface, after a few general remarks, relative to the design of the whole work, is entirely employed in giving an account of the controversy in Persia, on the subject of the Christian religion, previously to the time of Mr. Martyn. "The books of this controversy," observes Mr. L., "which have come into my hands, are three. One composed in the Persian language by Hieronymo Xavier,* a Catholick missionary. Another, containing a reply to Xavier's work, by a Persian nobleman, named Ahmed Iben Zain Elábidin, written also in Persian. And the third is a rejoinder in Latin, by Philip Guadagnoli, one of the professors attached to the college de propaganda fide, in defence of Xavier's work." It appears that the treatise of Xavier, was written in the form of a dialogue, between a Padre, or Christian priest, and a Persian philosopher. The substance only is given by Mr. L.; but it certainly contains an able argument in favour of Christianity, as superior to Mohammedanism; and would have been much less vulnerable by his antagonist, if it had been left free from the peculiarities of Popery. The reply made by the Persian nobleman, Zain Elábidin, Mr. L. considers as far the ablest defence of Mohammedanism that he has seen; decidedly superior to any thing alleged by the opposers of Mr. Martyn. He replies to it himself, separately from what appears in the conclusion of this volume. Of the reply of Guadagnoli, he gives but a short and summary notice.

We have already intimated that the discussion of the subject of controversy between Mohammedans and Christians, from the pen of Mr. L. himself, is, in our judgment, the most valuable part of the whole volume. The tracts of Mr. Martyn are excellent; but they were written under many disadvantages. It is indeed wonderful, to think how much was performed by that extraordinary man, within the compass of little more than a single year: for within that space, notwithstanding interruptions from ill health, and the verbal disputes which he was obliged almost constantly to maintain with erudite or captious Mohammedans, and the writing of his three tracts in the Persian language, he translated into that language, from the originals, the book of Psalms, and the whole of the New Testament.

Perhaps some of our readers may be a little surprised, that we should take so much interest as we have already manifested, in a controversy with the disciples and followers of Mohammed. They may think that this cannot be a subject for much argument; or, at the most, for argument of much difficulty. But they who judge thus, must do so because they are not acquainted with the topicks on which the controversy hinges, and the subtleties with which a learned Musselman will defend his faith. We confess for ourselves, that we had not an adequate idea of these subtleties, nor of the address and learning of those who use them, till we had read the book before us. We really think that a Soofee Moolah, of the first order, such as the one who wrote the last reply to the tracts of Mr. Martyn, is about as slippery a disputant as a man can ever be called to handle. He has all the controversial art of a school philosopher, and all the cunning of a special pleader. What with his metaphysick, and his learning, and his Soofeeism, and his arrogance, and his prejudices, taken altogether, he seems to us the most un-

* We know not whether this man was a relative of the celebrated Francis Xavier. Both were Popish missionaries, and both Jesuits. But Francis was, we believe, never in Persia; and he died in 1552, more than fifty years before the publication of the work here mentioned by Mr. L., which was in 1609.

likely man on earth, humanly speaking, ever to become a convert to true Christianity; and we deliberately think that the conversion of Mohammedans will be later than that of either heathens or Jews. We are not to be understood as intimating that there is any real weight or solidity, in what even the most learned Musselman has to offer in favour of his religion—any thing that could prove seriously stumbling to a well informed Christian. Certainly not—To such a Christian, all that he can offer is easily seen to be utterly empty and vain. But still, it is of such a character as is not easily replied to, when the reply is to be made to the Musselman himself, and with a view to his conversion—*Hic labor, hoc opus est:* And we are well persuaded that missionaries, who are to encounter the followers of the Arabian impostor, ought to prepare for the conflict, by something like a regular training in study and discipline for the purpose; and that the friends of missions should aid them in the preparation, by all the means they may have at command. This has been our principal inducement to bring the book under review to the knowledge of our readers. We can indeed do little more than commend it to their notice. We have given a general view of its contents, but any thing like a complete analysis of this learned work, to say nothing of extended extracts, would exceed the space which we can allow to a review of any work, in our scanty pages. It ought, however, to be known that the book, if it be possessed, must be sent for to Britain. We have heard of but one copy, beside that which is before us, in the United States; and we are very sure it will never be reprinted in this country. It could not indeed be reprinted, if there were a general demand for it, without such a font of Persian types, as is not to be found among us at present—Of Arabick, Syriack, and Hebrew, we have probably enough for a reprint. But the book, which is a costly one,* ought to be in all our publick libraries, and to be easily accessible to missionaries and their patrons.

(*To be continued.*)

* The price of the volume, as marked on the cover, is £1 5*s.* sterling, in boards. It consists of 711 octavo pages, elegantly printed on letter paper, with a beautiful engraving of Mr. Martyn. It was printed at the University press, Cambridge.

Literary and Philosophical Intelligence, etc.

New Steam Boiler and Locomotive Engine.—Mr. Gurney of Argyle Street, London, has constructed a steam boiler of almost incredible lightness, power, and strength. The apparatus is founded on true philosophical principles, and perfected by an evident intimacy with the laws and properties of heat, and we perceive that some important facts observed in the peculiar action of the oxy-hydrogen blowpipe, have suggested many adaptations of unequivocal value and advantage.

The boiler has been in actual use for some time to prove its advantages practically, and is now working an engine in the manufactory lately occupied by Mr. Perkins, in the Regent's park; it weighs only 230 pounds, and generates sufficient steam to work an eight horse engine—it may be observed here, that a boiler made on the common principle, to equal the same power, must weigh at least from four to five tons; the saving also in the expense of manufacture and fuel appears to be considerable. This boiler was invented for the express purpose of propelling carriages on common roads, but promises to be as economically applicable to steam engines generally, as it is to the purpose for which it was expressly constructed. It is well known to our scientific readers, that every attempt to propel carriages on common roads by steam power has failed, in consequence of the great weight, or imperfect application of the steam engine,—it may fairly be stated, that the objection in regard to weight for locomotion, is now completely removed by this boiler—the second, also appears to have been conquered, since Mr. Gurney's carriage has been actually tried on the road, and found to travel with great

ease. The carriage will be before the public in a short time.

Sir John Sinclair strongly recommends the use of oil as a manure, having seen excellent effects resulting from it on the Continent, and in some recent experiments in Great Britain. It is applied in the proportion of two gallons of coarse whale oil to twenty bushels of ashes.

In the address of Colonel Williams, our representative to the Republic of Guatemala, upon his presentation to the President of that Republic, allusion was made to the Canal by which it is proposed to unite the Atlantic with the Pacific Ocean. We now learn that subsequent to this address, the Government has granted a charter to an American Company to cut that canal, a copy of which has been received in this country.

There was lately found in the town of Mumakating, on the summit of the Delaware and Hudson canal, near the Branch turnpike, by Mr. Horace Adams, whilst digging the canal, 9 or 10 feet below the surface of the earth, a part of the bones of a Mammoth, consisting of one of the hip bones and a number of the joints of the back. The weight of the hip bone, when first taken out was 35 pounds, although much depreciated in weight, on account of the great length of time it must have lain in the earth. It is thought from the dimensions of this bone, that the animal must have been 8 or 9 feet across the hips when living. The socket of the thigh bone is 28 inches in circumference.—The length and height of this animal cannot be ascertained until more of the bones are found. The above described hip bone can be seen at the house of John C. Reynolds, innkeeper, near where it was found.

Map of New England.—A map of the six New England States, on a scale of eight miles to an inch, including the boundary lines of all the counties and towns, the principal streams, roads, bridges, churches, villages, and various other objects, has been announced as nearly ready for publication.

Norfolk, August 17.

New Steam Engine.—It affords us much pleasure to notice briefly an ingenious invention by a townsman of ours, Mr. Matthew Cluff, which dispensing with all complicated apparatus, and even that of ordinary pistons and valves, at once applies this valuable agent to the purpose of impelling a wheel of any diameter with an equable motion, capable of being applied to any species of machinery. We yesterday saw the model (upon a small scale) in operation, and were struck alike with the simplicity of the machine and the ease and regularity of its movement. A very correct idea of it may be formed by supposing one end of a plain tube, of any dimensions required, to be inserted into a boiler, round which a fire is made, and the other end entering near the bottom, a reservoir of water heated by the steam continually passing into it through the tube. In the reservoir a wheel with buckets, similar to that of an overshot mill, revolves on a common axis, deriving its motion, (which is rapid and of a power susceptible of any augmentation desired) from the steam which in its ascent from the bottom of the reservoir where the tube enters, continually fills the buckets and gives the wheel the necessary impetus.

We understand that Mr. Cluff intends to apply for a patent for his invention, and will probably test its value by erecting a machine without delay.

A silver mine has been discovered in Adams county, in the state of Pennsylvania, and an attempt is making to form a company to work it. The ore is said to be of considerable richness.

Two shocks of an earthquake have recently been felt at Richmond, Va. The first about nine o'clock on a Wednesday evening, and the other about noon, the day following.

A volume by the Rev. Dr. Alexander, Professor in the Theological Seminary at Princeton, on the canon of the Sacred Scriptures, will, we are authorized to say, proceed from the press of Mr. Borrenstein, in that village, in the course of the present month.

A very neat edition of Blanco White's "Practical and Internal Evidences against Catholicism," has just been republished, price one dollar, at Georgetown, District of Columbia, by James C. Dunn.

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(*Continued from p.* 381.)

Assembly on the subject involved in the appeal of Donald M'Crimmon, did not report.

Resolved, That this committee be discharged, and that this subject be commit-

Dr. Chester, and Dr. Axtell, with instructions that they report during the sessions of the present Assembly.

The business of the Western Theological Seminary was made the order of the day for Tuesday morning next.

The receiving of the report of the Board of Directors of the Theological Seminary at Princeton, was made the order of the day for Tuesday afternoon.

Mr. Armstrong had leave of absence until Monday morning.

The Presbyteries were called upon to report on the alteration proposed by the last Assembly, to be made in the 2d section of the 12th chapter of the Form of Government. These reports were received and committed to Dr. Ely to report the result.

The permanent clerk informed the Assembly, that there had been put into his hands an appeal from a decision of the Presbytery of Bath, by Mr. Charles Yale; two appeals from the Synod of New Jersey by the Rev. Josiah B. Andrews; and an appeal from the Synod of New York, by Mr. Pope Bushnell. The above appeals were referred to the judicial committee.

Resolved, That the Act of the Assembly of 1820, in relation to the appointment of a printer and agent of the Assembly, be rescinded, and that the management of printing for the Assembly, and distributing its minutes, be referred to the Stated Clerk.

Adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 20, 9 o'clock, A. M. The Assembly met, and was constituted with prayer. The minutes of the last session were read.

Rev. William Moderwell, of the Presbytery of Hopewell, Rev. James Sabine of the Presbytery of Londonderry, and Rev. Ashbel G. Fairchild, of the Presbytery of Redstone, appeared in the Assembly, and their commissions being read, took their seats as members.

The committee of overtures reported, that they had overtured an application from the Synod of the Western Reserve for permission to conduct their own missionary operations. The Assembly took up this overture, and resolved that the request of the Synod be and it hereby is granted; and said Synod is directed to report its missionary labours annually to the Board of Missions.

The Assembly proceeded agreeably to the order of the day, to receive the Synodical and Presbyterial Reports, which were handed to the committee appointed on this business.

Resolved, That it be the order of the day for Wednesday morning next, to receive the Reports of the committees on the Synodical Records.

Dr. Blythe, Dr. Laurie, and Dr. Janeway, were appointed a committee on the subject of the American Colonization Society.

A nomination was made of persons to be chosen delegates to the several ecclesiastical bodies connected with the Assembly.

Mr. Lord had leave of absence from the remaining sessions of the Assembly. Mr. Maxwell was appointed in his place on the judicial committee.

Dr. Ely, to whom was referred the reports of Presbyteries on the alteration in the Constitution of chap. 12, sect. 2, proposed by the last Assembly, reported, that written reports prove 48 Presbyteries, and oral reports 9 Presbyteries, to have consented to said amendment; making 57 that are in favour of its adoption. Seven Presbyteries have decided against the amendment, and 21 have made no reports on the subject. Whence it appears that said amendment is adopted by a constitutional majority of the Presbyteries under the care of this Assembly.

This report was adopted, and it is hereby declared that chap. 12, sect. 2, of the Form of Government, is constitutionally amended, so as to read as follows, viz.

The General Assembly shall consist of an equal delegation of bishops and elders, from each Presbytery, in the following proportion, viz. Each Presbytery consisting of not more than twelve ministers, shall send one minister and one elder; each Presbytery consisting of more than twelve ministers, and not more than twenty-four, shall send two ministers and two elders; and in the like proportion for every twelve ministers in any Presbytery. And these delegates so appointed, shall be styled Commissioners to the General Assembly.

The Committee of overtures reported an overture, No. 2, which was referred to the Board of Missions.

The committee appointed to make arrangements for the prayer meeting on Wednesday evening, made a report, which was accepted and adopted.

The Stated Clerk reported, that he had collected in bundles, as complete sets of the minutes of the General Assembly as it is possible now to obtain; and has connected with each set a bound copy of the Digest, which he proposes, with the leave of the Assembly, to sell to any of the ministers and elders of the Presbyterian Church for the sum of one dollar, which shall be paid into the missionary fund of the Assembly.

Whereupon it was resolved, That the Assembly approve of the conduct of the Stated Clerk, and grant him the leave desired.

Adjourned till 9 o'clock on Monday morning. Concluded with prayer.

May 22, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Dr. George Pomeroy, a ruling elder from the Presbytery of Otsego, and Mr. Moody Hall, a ruling elder from the Presbytery of Union, appeared in the Assembly, and their commissions being read, took their seats as members.

It being the order of the day, an election was held for delegates to attend the several ecclesiastical bodies connected with the Assembly. The ballots were taken and committed to Mr. Judd, Mr. Miles, and Mr. Coe, to count them, and report the result to the Assembly.

The judicial committee made a report in the case of Mr. Pope Bushnell, which was laid on the table.

Mr. J. W. Cuningham and Mr. Callender had leave of absence after to-morrow morning.

It being the order of the day, the Assembly proceeded to receive communications on the state of religion; and having made considerable progress in this business, the Assembly adjourned till 4 o'clock this afternoon. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

The Assembly resumed and finished receiving reports on the state of religion.

Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 23, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. Buchanan resigned his seat to Mr. Amos Slaymaker, the principal mentioned in their commission.

Mr. Green obtained leave to resign his seat to Mr. Joseph Burbeck, the alternate mentioned in their commission.

Resolved, That the Board of Missions be requested to present the thanks of the Assembly to the Rev. Joseph M'Elroy, for his missionary sermon delivered last evening, by the appointment of the Board.

The committee appointed to count the votes for delegates to the several ecclesiastical bodies connected with the Assembly, reported, and the following persons were declared duly elected, viz.

The Rev. James Blythe, D. D. the Rev. Henry Reid, and the Rev. Samuel Fisher, to attend the next meeting of the General Association of Connecticut:

The Rev. James Blythe, D. D. and the Rev. Henry Reid, to attend the next meeting of the General Association of Massachusetts, and the Rev. Samuel Fisher, alternate to either of them who may fail:

The Rev. John Johnson, to attend the next meeting of the General Association of New Hampshire, and of the General Convention of Vermont; the Rev. Wm. R. Dewitt, his alternate:

The Rev. Thomas M'Auley, D. D. and Mr. Eleazer Lord, ruling elder, to attend the next meeting of the General Synod of the Reformed Dutch Church; and the Rev. Stephen N. Rowan, D. D. and Mr. Benjamin Strong, ruling elder, their alternates:

The Rev. William Neill, D. D. and the Rev. James P. Wilson, D. D. to attend the next meeting of the German Reformed Synod, and the Rev. Reuben Post, alternate to either of them who may fail:

And the Rev. Ashbel Green, D. D. and the Rev. Stephen N. Rowan, D. D. to attend the next meeting of the Synod of the Reformed Presbyterian Church, and the Rev. George C. Potts, and the Rev. Nathan S. S. Beman, their alternates.

Agreeably to the order of the day, the business of the Western Theological Seminary was taken up. A report from the Board and their minutes were read. The report of the Board recommended, by a vote of eight to five, that Alleghany Town, opposite the city of Pittsburgh, should be the site of the Western Theological Seminary.

The following motion was then made and seconded:—Resolved, That the Western Theological Seminary be and it hereby is located at Allegheny Town.

This motion was discussed at considerable length.

A letter was received and read from the Female Tract Society of Philadelphia, presenting to the Assembly 4000 religious tracts, to be given to the missionaries of the Assembly, for distribution in destitute parts of the country.

Resolved, That the thanks of the Assembly be presented to the Philadelphia Female Tract Society for their generous donation; and that the Tracts be entrusted to the Stated Clerk, for distribution among the missionaries, agreeably to the intention of the donors.

Adjourned till this afternoon at 4 o'clock. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Rev. Absalom Peters, from the Presbytery of Troy, and Dr. Wyllis F. Clarke, a ruling elder from the Presbytery of Bath, appeared in the Assembly, and their commissions being read, took their seats as members.

Dr. Chester had leave of absence from the remaining sessions of the Assembly, after this afternoon.

Agreeably to the order of the day, the Board of Directors of the Theological Seminary at Princeton, made their annual report, which was read, and committed to

Mr. M'Elroy, Mr. Hoge, Mr. Junkin, Mr. M'Intosh, and Mr. Curry.

The Assembly resumed the consideration of the motion relative to the site of the Western Theological Seminary. The subject was again discussed at considerable length.

A nomination was made to fill the vacancies in the Board of Directors of the Theological Seminary at Princeton.

Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 24, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Dr. Rowan obtained leave to resign his seat to Rev. Robert M'Cartee, the alternate mentioned in their commission. Mr. Joseph C. Hornblower, a ruling elder from the Presbytery of Newark, appeared in the Assembly, and his commission being read, took his seat as a member.

Mr. Bascom had leave of absence from the remaining sessions of the Assembly.

The committee appointed to prepare a narrative on the state of religion, presented their draft, which was read, and returned to them, that they might make such amendments in their statement of facts as members of the Assembly may suggest; and read the narrative at the prayer meeting this evening.

Mr. M'Cartee was appointed on the judicial committee in the room of Dr. Rowan.

The Assembly resumed the consideration of the motion relative to the site of the Western Theological Seminary. After considerable discussion, a motion was made and carried, to postpone the motion to fix the site of the Western Theological Seminary at Alleghany Town, in order to take up the following, viz.

Resolved, That the Western Theological Seminary shall be located either in Alleghany Town, in the vicinity of Pittsburgh, or at Walnut Hills, in the vicinity of Cincinnati, as the General Assembly of 1827 shall decide.

A communication was received from the Presbytery of Hanover, relative to the Theological Seminary under their care, which was committed to Dr. Alexander, Dr. Laurie, Dr. Janeway, Mr. Sabine, and Mr. Gilderaleeve.

Adjourned to meet this afternoon at 4 o'clock. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Agreeably to the order of the day, the Assembly received the ballots for persons to fill the vacancies in the Board of Directors of the Theological Seminary at Princeton, which were committed to Mr. Curry, Mr. Barton, and Mr. Fairchild, that they might canvass them and report the result to the Assembly.

The motion under consideration relative to the location of the Western Seminary was again considered, amended, and adopted in the following words, viz.

Resolved, That the Western Theological Seminary shall be located either in Alleghany Town, in the vicinity of Pittsburgh, or at Walnut Hills, in the vicinity of Cincinnati, or at Charleston, Indiana, as the General Assembly of 1827 shall decide.

A reference from the Presbytery of Philadelphia on the propriety of their ordaining to the work of the gospel ministry, a licentiate under their care, who now holds the office of a chaplain in the navy of the United States, was considered: whereupon the Assembly resolved,

That this judicature of the Presbyterian Church feels a deep and lively interest in the spiritual welfare of the mariners of this country; and especially of those who are engaged in the naval service of our union; and that the Assembly therefore will rejoice, if any Presbytery under its care has the opportunity of ordaining any well qualified persons, men of piety and learning, with a view to their rendering permanent ministerial services to large congregations of our fellow citizens who dwell in ships of war.

The committees appointed on the Records of the Synods of Ohio, Virginia, Albany, Pittsburgh, Genessee, Philadelphia, New Jersey, New York, Tennessee, Kentucky, and the Western Reserve, reported respectively, and the Records were approved.

The committees on the records of the Synods of Geneva, North Carolina, and South Carolina, and Georgia, reported respectively, that the Records of these Synods had not been put into their hands. Satisfactory reasons were assigned for the absence of these records, and the committees on them were discharged.

The Trustees of the Theological Seminary at Princeton, made a report agreeably to charter, which was accepted, and committed to the committee on the report of the Board of Directors. Mr. Hammil, of Norristown, obtained leave to resign his seat to Mr. Jacob Mitchell, the alternate mentioned in their commission.

Mr. Semple, Rev. James Kemper, and Mr. Caleb Kemper, obtained leave of absence from the remaining sessions of the Assembly.

Adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 25, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. James Warren, a ruling elder from the Presbytery of Newark, appeared in

the Assembly, and his commission being read, took his seat as a member.

The prayer meeting was attended last evening agreeably to appointment.

Mr. Burtt obtained leave to resign his seat to the Rev. Ashbel Green, D. D. the alternate mentioned in their commission.

Mr. Leake obtained leave to resign his seat to the Rev. John F. Clark, the alternate mentioned in their commission.

Mr. Mollison obtained leave to resign his seat to Mr. David M'Kean, the alternate mentioned in their commission.

Dr. Martin obtained leave to resign his seat to the Rev. James Magraw, the alternate mentioned in their commission.

Mr. Woodbridge obtained leave of absence from the remaining sessions of the Assembly.

The Board of Missions reported, and their report was committed to Mr. Clinton, Mr. Merrill, and Mr. Miller.

The committee of Overtures reported several items of business, marked Nos. 3, 4, 5, 6, 7, 8, 9, and 10, which were put on the docket.

The committee appointed to count the ballots for Directors of the Theological Seminary, made a report, from which it appeared that the following ministers and elders were elected for three years, viz.

Ministers.—Rev. Samuel Blatchford, D. D., David Comfort, John Johnston, William W. Philips, Joseph Caldwell, D. D., Francis Herron, D. D., William Nevins.

Elders.—Alexander Henry, Robert G. Johnson, George C. Barber.

Overture No. 8, was taken up. This Overture is as follows, viz.

The accompanying basis of a union between the United Foreign Missionary Society, and the American Board of Commissioners for Foreign Missions, having been unanimously agreed upon by the managers of these Societies respectively;—the same having received the cordial approbation of the United Foreign Missionary Society, at its late annual meeting; and the Rev. Dr. M'Auley, Rev. Messrs. M'Elroy, M'Cartee, and Mason, together with Joseph Nourse, and Zechariah Lewis, Esq. being appointed a committee to present the articles of union, already referred to, to the General Assembly, and endeavour to obtain their consent to the same;—said committee beg leave to discharge the duty thus imposed upon them.

The above overture was read and committed to Dr. Richards, Dr. Axtell, Mr. Peters, Mr. Reid, and Mr. Jennings, with instructions to report to-morrow morning.

Overture No. 10, was taken up, viz. A reference from the Presbytery of Philadelphia, relative to the ordination of Mr. John Chambers by the Association of the Western District of New Haven county, Connecticut. The papers on this business were read: after which the subject was discussed at considerable length.

Mr. White obtained leave to resign his seat to the Rev. Amzi Babbit, the alternate mentioned in their commission.

Adjourned to meet this afternoon at 4 o'clock. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Resolved, That the Rev. Samuel T. Mills, of Moscow, New York; the Rev. Henry Axtell, D. D. of Geneva, New York; the Rev. John Chester, D. D. of Albany, New York; the Rev. Thomas M'Auley, D. D. of the city of New York; the Rev. Samuel Miller, D. D. of Princeton, New Jersey; the Rev. Ashbel Green, D. D. of the city of Philadelphia; the Rev. Francis Herron, D. D. of Pittsburgh, Penn; the Rev. James Culbertson, of Zanesville, Ohio; the Rev. Joseph Badger, of Gustavus, Ohio, the Rev. John H. Rice, D. D. of Hampden Sydney, Virginia; the Rev. John Breckinridge, of Lexington, Kentucky; the Rev. Alexander M'Ewen, of Abingdon, Virginia; the Rev. John Witherspoon, of Hillsborough, North Carolina; and the Rev. Benjamin M. Palmer, D. D. of Charleston, South Carolina, be and they hereby are appointed a standing committee, to certify the good qualifications of preachers travelling from the bounds of the Presbyterian Church to officiate in the bounds of any of the Associations maintaining intercourse with this Assembly.

Mr. Kirkpatrick had leave of absence from the remaining sessions of the Assembly.

The Assembly resumed the consideration of the reference from the Presbytery of Philadelphia, relative to the ordination of Mr. John Chambers, by the Association of the Western District of New Haven county, Connecticut. After considerable discussion the Assembly adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 26, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. Poor and Mr. Brown had leave of absence from the remaining sessions of the Assembly.

The committee to which was referred the Synodical and Presbyterial reports, made the following report, which was accepted and adopted, viz.

It appears that there are under the care of the General Assembly, 14 Synods comprising 85 Presbyteries; and that 68 Presbyteries have sent up to this Assembly reports more or less complete. Those

Presbyteries which have sent up reports, have given the number and names of ministers, congregations, and licentiates, and the number of candidates. They also report the number and names of those ministers who are settled pastors; and of those who are stated supplies or without charges. They report also the number of congregations supplied, and the number vacant; and of the vacancies, those which are able to support pastors. They report also the number of communicants, and of baptisms. Eighteen Presbyteries have reported collections for the Presbyterial fund, leaving 67 Presbyteries which have not reported—41 Presbyteries have reported for the Education fund, leaving 44 Presbyteries which have not reported; 47 Presbyteries have reported for the Missionary fund, leaving 38 which have not reported: and 55 Presbyteries for the Commissioners' fund, leaving 30 which have not reported. 14 Presbyteries have reported collections for one or other of the Theological Seminaries, leaving 71 which have not reported.

The whole number of ministers reported by the above named 68 Presbyteries, is 985; of licentiates, 152; of candidates, 176; of congregations, 1524. Of the ministers, 635 are settled pastors, and 350 are stated supplies or without charge; and of the congregations, 944 are supplied, and 549 vacant. The number of communicants added last year in 720 congregations, is 9557; and the whole number of communicants in 931 congregations, is 99,674. The number of adult baptisms in 457 congregations, is 1983; and of infant baptisms, in 751 congregations, is 9397. Seventeen Presbyteries have made no reports on any subject to the present Assembly; but from the last reports received from 15 of these delinquent Presbyteries, it appears that they contained 150 ministers, and had under their care, 32 licentiates, 25 candidates, 251 congregations, and 9995 communicants. So that the whole number of ministers now ascertained to belong to the Presbyterian church in the United States, is 1135; the whole number of congregations returned, is 1775; of communicants, 109,667; of licentiates, 184; and of candidates for the gospel ministry, 201.

It is much to be regretted, that in more than 700 of our churches we are still unable to ascertain even the number of communicants; and that all the Presbyterial reports are more or less imperfect. It is therefore recommended, that all the churches be directed by this Assembly to be careful to make their annual returns to their respective Presbyteries; and that the Presbyteries transmit to the Assembly their reports, in the precise forms published in the minutes of the last year.

The resolution of the last Assembly, requiring the Presbyteries to append to the commissions of their Commissioners, the distance that each will have to travel in coming to the General Assembly, was repealed.

The Committee to whom was referred the communication from the Presbytery of Hanover, respecting the Theological Seminary under their care, reported in part, that they have had under consideration the first inquiry contained in said communication, viz. Whether the General Assembly is willing to receive in trust, the permanent funds of the Institution, and manage them for its benefit; and recommend to the General Assembly the following resolution for adoption.

Resolved, That said inquiry be referred to the Trustees of the General Assembly to report thereon.

This resolution was adopted; and the inquiry of the Presbytery of Hanover was accordingly referred to the Trustees of the General Assembly.

The committee appointed on a communication from a committee of the managers of the United Foreign Missionary Society, made a report which was put on the docket.

The judicial committee reported an appeal by Pope Bushnell, an appeal by Harvey Chapin, two appeals by Joshia B. Andrews, and an appeal by Charles Yale, with papers of directions in each, to be used by the Assembly, in hearing these appeals.

The several appeals reported by the judicial committee, were put on the docket.

The narrative of the state of religion was taken up, and being read by paragraphs, and amended, was adopted.

Resolved, That it be committed to the Stated Clerk, and that he have 1000 copies printed, and distributed among the members of the Assembly. Adjourned till 4 o'clock this afternoon. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. Zechariah Lewis, a ruling elder from the Presbytery of New York, appeared in the Assembly, and his commission being read, took his seat as a member.

Mr. Gilbert resigned his seat to the Rev. Ebenezer Dickey, D. D. the principal mentioned in their commission.

Mr. John Belville the alternate of Mr. Kirkpatrick, who yesterday obtained leave of absence, appeared in the Assembly, and took his seat as a member.

The committee to whom was referred the report of the Board of Missions, recommend that the proceedings of the Board of Missions should be approved;

and that the Trustees of the General Assembly should be instructed to issue warrants to pay the several sums due to the missionaries.

This report was adopted, and the Trustees were directed to issue warrants accordingly.

An extract from the minutes of the Board of Directors of the Theological Seminary at Princeton, was laid before the Assembly, recommending that the Plan, Article VI. Sect. 4, should be amended, so as to read as follows, viz.

"Every student shall be obliged to write on such Theological and other subjects, as may be prescribed to him by the Professors. In the first year, every student shall be obliged to produce a written composition on such subjects, at least once in every month; in the second year, once in three weeks; in the third year, once in two weeks. Each student shall also commit to memory, a piece of his own composition, and pronounce it in public, before the professors and students, as frequently as in the judgment of the professors this exercise can properly be performed, when a due regard is had to the number who must engage in it, and to the other duties of the Seminary."

On motion, it was resolved unanimously, That the above recommendation of the Board of Directors be adopted: and the plan of the Seminary, Art. VI. Sect. 4, is accordingly hereby amended as above stated.

The following Extract from the minutes of the Board of Directors, was also laid before the Assembly, viz.

Resolved, That it be recommended to the General Assembly to add to the salary of Professor Charles Hodge, the sum of $250 per annum, so as to make his salary $1250 per annum.

Agreeably to the above recommendation of the Board, it was resolved, that the sum of $250 per annum be added to the salary of Professor Hodge.

The Assembly resumed the consideration of the reference from the Presbytery of Philadelphia, in relation to the ordination of Mr. Chambers. After further discussion of the subject at considerable length, the following resolution was adopted, viz.

Resolved, That a committee of this Assembly, consisting of three, be appointed to attend at the meeting of the General Association of Connecticut to be convened at Stamford, in June next, to meet a similar committee of that Association, if said Association shall be pleased to appoint one; for the purpose of conferring on the grievance of which the Presbytery of Philadelphia complain; and of inquiring whether any, and if any, what further articles, or alteration of the present terms of intercourse between the Presbyterian Church in the United States, and the members of the congregational churches in Connecticut, may be expedient for the better promotion of the purity, peace, and Christian discipline of the churches connected with the two bodies; which further articles or alterations of the present terms of intercourse, if any shall be proposed by the joint committee, shall be submitted to the General Association of Connecticut, and to the General Assembly of 1827, for adoption or rejection.

Resolved, That it be the order of the day for to-morrow morning to elect by ballot the committee contemplated in the above resolution.

Adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 27, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. Samuel Bayard, the principal named in the commission, appeared in the Assembly, and took the place of Mr. Poor, who yesterday obtained leave of absence.

Mr. Handy, Mr. B. Strong, Mr. Barrows, Mr. Thomas, and Mr. Fisk, had leave of absence from the remaining sessions of the Assembly.

The committee on Mileage, made a report, which was adopted. Resolved, That the Trustees of the General Assembly, be directed to issue warrants for the payment of the several Commissioners, to the amount of $1537 41, agreeably to the report of the committee.

Agreeably to the order of the day, the Assembly proceeded to receive the ballots, for the committee to attend the General Association of Connecticut, which were committed to Mr. M'Cartee, Mr. Hamilton, and Mr. Taylor, to count them and report the result.

The report of the committee on a communication from a committee of the managers of the United Foreign Missionary Society, was taken up, and after mature deliberation, it was

Resolved, That the General Assembly do consent to the amalgamation of the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society.

Resolved further, That this General Assembly recommend the American Board of Commissioners for Foreign Missions to the favourable notice and Christian support of the church and people under our care.

The committee appointed to receive and count the votes for the committee to attend the next General Association of Connecticut, reported that the Rev. Samuel Miller, D. D. the Rev. John M'Dewell, D. D. and the Rev. Thomas M'Auley, D. D. were duly elected. Rev.

Archibald Alexander, D. D. was appointed first alternate, and the Rev. Ashbel Green, D. D. second alternate, to any of the members of the committee who may fail.

Mr. Peters had leave of absence from the remaining sessions of the Assembly.

Mr. Moderwell had leave of absence until Wednesday afternoon.

Adjourned till 9 o'clock on Monday morning. Concluded with prayer.

May 29, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. M'Learn obtained leave to resign his seat to Mr. Charles Pierce, the alternate mentioned in their commission.

Mr. Stewart and Mr. Jacob Gould had leave of absence from the remaining sessions of the Assembly.

Overture No. 3, viz. A petition concerning the formation of a Presbytery, to consist of the missionaries and churches in the Cherokee nation, was taken up, and committed to Dr. Rice, Dr. Richards, and Mr. M'Elroy.

Overture No. 4, viz. An application for the division of the Synod of Tennessee, was taken up, and committed to Mr. Reid, Mr. Alexander, and Mr. Hamilton.

Dr. Alexander obtained leave to resign his seat to Dr. Carnahan, the alternate named in their commission.

Overture No. 5, On the observance of the Sabbath, was taken up and committed to Dr. Carnahan, Dr. Axtell, and Mr. Junkin.

Mr. Colton had leave of absence from the remaining sessions of the Assembly.

The Trustees of the General Assembly, to whom was referred the report of the committee on the application of the Presbytery of Hanover, relative to the Theological Seminary under their care, made a report on the point submitted to them, and their report was put into the hands of a committee on this subject.

Overture No. 6, viz. An application for the promotion of a new Presbytery in the county of Chenango, and adjacent parts in the state of New York, was taken up, when the following resolution was adopted, viz.

Resolved, That the prayer of the petitioners be granted; and the Assembly hereby constitute the Presbytery of *Chenango*, to be composed of the Rev. Edward Andrews, and the Rev. Asa Donaldson, of the Presbytery of Otsego; the Rev. Elijah D. Wells, of the Presbytery of Cayuga; the Rev. Egbert Roosey, of the Presbytery of Columbia; and the Rev. Ambrose Eggleston of the Presbytery of Susquehanna:—and to be bounded on the north by the Presbytery of Oneida; on the east by the Presbyteries of Otsego and Columbia; on the south by the Presbytery of Susquehanna; and on the west by the Presbyteries of Cayuga and Onondaga.

The Assembly direct the Presbytery so constituted and bounded, to meet in Oxford, on Thursday the 29th day of June, at 11 o'clock, A. M. and that the Rev. Asa Donaldson, or in case of his absence, the senior minister present, open the Presbytery with a sermon, and preside until a moderator be chosen; and the Presbytery of Chenango is hereby atached to the Synod of Geneva.

Overture No. 7, viz. on the qualifications of the lay delegates who may be entitled to a seat in the General Assembly, was taken up, and committed to Dr. Richards, Dr. Axtell, Mr. Johnston, Mr. Hotchkin, Mr. M'Cartee, Mr. Bayard, Mr. Maxwell, and Mr. Hornblower.

Overture No. 9, relating to an amendment, in the form of government, Chap. XIII. Sect. 20, was taken up, and after considerable discussion, was committed to Dr. Janeway, Mr. Hodge, Mr. Jennings, Dr. Carnahan, and Mr. Adams.

Resolved, That the Trustees of the General Assembly be instructed to inquire relative to a law of the state of Pennsylvania, which imposes a tax of 2½ per cent on all bequests to any literary, moral, and religious objects, and to report to this Assembly if any, and if any, what measures ought to be pursued to remove the grievance.

The committee on Mr. M'Crimmon's appeal from a decision of the Presbytery of Fayetteville, confirming his suspension from the communion of the church, for having married his deceased wife's sister, reported, that in their opinion, no relief can be given to the said M'Crimmon without an alteration of the Confession of Faith, Chap. XXIV. Sect. 4, the last clause of which declares, that "The man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her husband's kindred nearer in blood than of her own;" but inasmuch as a diversity of opinion and practice obtains on this very important subject, your committee beg leave to submit the following resolution, viz.

Resolved, That the Presbyteries be and they are hereby directed to take this matter into serious consideration, and send up in writing to the next General Assembly, an answer to the question, whether the above quoted clause of our Confession shall be erased?

The above report was adopted.

The following protest was presented to the Assembly, and ordered to be entered on the minutes, viz.

The undersigned begs leave to enter his solemn protest against the decision of the General Assembly, by which they

postponed the location of the Western Theological Seminary for another year.

1. Because the churches under the care of the Western Synods, have already too long languished for the want of such an institution under the patronage and direction of the Assembly.

2. Because in his opinion, the decision is virtually setting up the site of the contemplated institution to the highest bidder, which he believes to be contrary to the genius and spirit of Christianity, and may have the effect finally to locate the Seminary on a spot, which will neither meet the wants nor wishes of a majority of the western churches.

3. Because the decision, in his opinion, is calculated to divide the attention, distract the counsels, and cut off the hopes of those sections of the western country, which most need such an institution, inasmuch as Alleghany Town appears to him to be too far east, Charlestown too far west; and the proposals from Walnut Hills are clogged and fettered with such conditions as will effectually prevent a co-operation of the western churches in favour of that site, however desirable the spot may be in itself.

4. Because the decision as it now stands, must effectually prevent the city of Cincinnati from making any further proposals for itself, and also prevent the churches in the west, from making any offers in its favour; though, all things considered, it is believed by many to be the most eligible site for a school of the prophets in the western country.

5. Because he cannot but indulge a hope that the General Assembly will yet consider this subject, and so alter or modify their decision as to render this protest unnecessary, in which case it shall be most cheerfully withdrawn.

JOSHUA L. WILSON.

The following protest was also offered and ordered to be entered upon the minutes, viz.

The subscribers enter their *dissent* and *protest*, against the resolution by which Mr. Josiah Bissell was admitted as a member of this General Assembly for the following reasons:

1. Because he was neither an *ordained* minister, nor a *ruling elder*; and consequently he was destitute of the qualifications which the constitution of our church requires in commissioners appointed by Presbyteries, as their representatives in this body.

2. Because he was not even a *commissioner-man*, on which ground, some might, in existing circumstances, have been disposed to advocate his admission as a member.

3. Because he had not, either from the *Constitution*, or from the *Conventional agreement*, recorded in the Digest, pp. 297—299, the shadow of a claim to a seat in this house.

T. M'Auley, John Chester, Ezra Stiles Ely, J. J. Janeway, Elisha P. Swift, Stephen N. Rowan, Henry R. Wilson, John Anderson, Samuel Martin, J. D. Baird, Thomas E. Hughes, Thomas Barr, Robert Dilworth, William Semple, George Junkin, J. M'Elroy, Conrad Speece, Charles Cummins, James Laurie, Alexander Campbell, E. W. Gilbert, Jacob R. Castner, John Munson, A. M'Candless, Charles Hodge, James Coe, Donald M'Intosh, Francis Herron, Samuel Tait, William L. M'Calla, Thomas Alexander, George Potts, Samuel Hunter, Samuel Taylor, John Burtt, Robert Hamill, Isaac V. Brown, Obadiah Jennings, James Galbraith, S. S. Miles, William Dickey, Joshua W. Raynsford.

A committee, consisting of Mr. Reid, Mr. Armstrong, and Mr. S. B. Wilson, were appointed to answer the preceding protest.

The committee of Overtures, reported Overture No. 11, which was referred to the committee on the application for the division of the Synod of Tennessee.

The Board of Education presented their report, which was read, accepted, and ordered to be printed in the appendix to the minutes.

A nomination was made of persons to fill the vacancies in the Board of Education. The election was made the order of the day for this afternoon.

The subject of electing Directors of the Western Theological Seminary, for the present year, was committed to Mr. Jennings, Dr. Wilson, and Mr. Hamilton.

A communication was received from the American Sunday School Union, which was committed to Mr. Nott, Mr. Hoge, and Mr. Younglove.

The committee on the subject of electing Directors of the Western Theological Seminary reported, that it is inexpedient to elect a Board of Directors the present year.

Resolved, That all proposals from the western country concerning the location of the Seminary, be forwarded to the Stated Clerk, the Rev. Ezra S. Ely, D.D. of Philadelphia, that he may submit them to the next General Assembly.

Mr. Slaymaker, Dr. Richards, Mr. Miltimore, and Mr. Castner, had leave of absence from the remaining sessions of the Assembly.

Adjourned till 4 o'clock this afternoon. Concluded with prayer.

(To be continued.)

OBITUARY.

DIED, on 23d of June, in Salem, South Carolina, the REV. WILLIAM JAMES WILSON, pastor of Salem church, in the 29th year of his age. He had been ordained to the sacred office and installed only three months before; and with very flattering hopes of success. An affectionate people now deplore his loss, to them apparently so premature.

Endowed by his God with most excellent talents, Mr. Wilson had cultivated the same with the utmost assiduity. To a mind richly stored with useful and various knowledge, he united a correctness of morals, almost from infancy irreproachable, and a modesty and evangelical piety truly interesting. These qualifications had made a way for him to the hearts of his congregation, and respect, confidence, and love, were the awards of his merit, which it was delightful for them to tender him. To these, his grateful heart responded with warmth and ardour. At once did he attain that, which others with long and painful labour scarcely arrive at—to love, and to be beloved, by his charge—the most eligible situation of the conscientious and devout pastor. But not in his bereaved church only is he lamented; other societies, who had the happiness of hearing and knowing him, also feel the bereavement. Many of his literary friends, alumni of the State College of South Carolina especially, (where he lately shone as one of its brightest lights,) must recognise themselves sharers in the loss. But most of all, a venerable and fond father mourns a beloved and only son—a most sacred sorrow; for so true is it, "that a father always mourns without hope, as to this world."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of August last, viz.

Of Rev. John Breckinridge, Lexington, Kentucky, for the Oriental and Biblical Literature Professorship - - - - - - -	$17 33
Of Rev. Robert W. James, subscriptions in the vicinity of Indiantown, S. C. on Rev. Samuel S. Davis's paper, for the Southern Professorship -	30 00
	$47 33

View of Publick Affairs.

EUROPE.

London papers of the 25th of July, and Paris papers of the 24th, are, we believe, the latest which have reached this country, at the time we write.

BRITAIN.—It is impossible to describe the distress which existed at the date of the last accounts, in several parts of England, Scotland, and Ireland, among the labouring poor; and indeed with many who till lately had not been accounted poor. Instances not a few are mentioned of individuals, and even families, who had scarcely tasted a mouthful of sustenance for two or three days—Some had actually starved to death. Such cases, however, were not numerous. Private liberality had been heavily taxed and munificently exercised, to relieve the wants of the necessitous. Yet it had never been equal to the demand; and the funds which it had supplied were, in some places nearly, and in others entirely exhausted. What was to be the issue none could certainly predict, but anticipations were of the most gloomy kind. Absolute starvation seemed to threaten a large portion of the population of the United Kingdom. The

people, nevertheless, generally bore their privations with great patience. Riots had mostly ceased, and designing incendiaries were discountenanced. It seemed to be the general expectation, that the first business of Parliament after it should convene, would be, to take some measures to relieve the general distress. The last accounts, however, state that the ministers of the crown discountenanced the idea of relief from the national treasury. It does indeed seem as if the unequal distribution of property in Britain, had brought the nation very near to a fearful crisis. For a large mass of population to be literally famishing with hunger, in view of others who are wallowing in wealth and luxury, is a state of things which cannot long continue, in a community where so much information is possessed, and where the love of liberty is so ardent, as it is in Britain. Some measures must ultimately, and we think speedily, be taken, to bring the different classes of society, in point of property and enjoyment, nearer together.

The elections for members of parliament seem in general to have resulted in favour of the ministerial party and candidates. Cobbett and Hunt had not only been disappointed, but distanced in the contest. We are not able to say whether the friends of Catholick emancipation have, on the whole, gained or lost, in members of Parliament, by the late elections. The dignified Catholick clergy have recently issued a manifesto in England, stating their religious and political creed; with a view to show that their principles are not dangerous or unfriendly to a Protestant state. The paper is ably and artfully drawn up. What effect it will have remains to be seen—Parliament had been a second time prorogued—to the 24th of August—Business of every kind, in the manufacturing and commercial world, was enervated, and in some places almost at a stand. Yet in London money was plenty—The capitalists knew not how or where to employ their funds—The harvest of grain in England, and the crop of potatoes in Ireland, happily for the poor, promised to be abundant.

FRANCE.—The last arrivals from Europe bring information that the French armed vessels, in the ports and on the coast of Spain, chase the Colombian privateers that appear there, and treat them as enemies. This doubtless is war with Colombia in fact, at the very time that the agents of France are endeavouring to obtain commercial favours from that republick. The truth is that France is sadly embarrassed by her connexion with Spain. She must support Spain, or receive no compensation for her late military operations there; and she cannot support Spain without losing all the advantages of commercial intercourse with her late colonies on the American Continent.

An entire calm seems at present to prevail in the interior of France. Except the above, we notice nothing in this kingdom, during the past month, of general interest —The French chambers were adjourned on the 6th of July, amidst cries of *vive le Roy*—Trade and manufactures are in a depressed state, but not accompanied with extreme suffering among the poor, as in Britain.

SPAIN.—We learn that the king of Spain has manifested the most marked displeasure, on receiving the intelligence of the course about to be pursued by the emperor Don Pedro, with respect to Portugal. He acted like himself, that is, very childishly, on the occasion; called all the foreign ambassadors about him, and uttered his complaints to them; and kept his palace in confusion for a whole day. His great fear is, that the *liberal* party, still existing in Spain, may give him new trouble, if the projects of Don Pedro, in regard to the neighbouring kingdom, should be realized. It is said that his cabinet has addressed notes to the ministers of France, Austria and Russia, to induce their respective governments to prevent, by all possible means, the carrying into effect of the Constitution granted to Portugal. How they will "wrap it up" time will disclose.

It also appears that the Algerine cruisers have recently been ravaging the coast of Spain, and that the Spanish monarch has purchased a peace of the Dey of Algiers, at the price of six millions of reals—The declension of commerce at Cadiz is said to have banished a fourth part of the population, and to have reduced the remainder to a state of wretchedness. Insurrection, and the fear of insurrection, in various places, requires constantly the marching and countermarching of troops, to keep the people in awe. In Madrid itself, order is sustained only by military force.

PORTUGAL.—Arrangements seem to be quietly going forward in this kingdom—the alarm of Spain notwithstanding—to carry into effect the new constitution granted by the emperor Don Pedro. He has published a general amnesty to all criminals in Portugal.

ROME.—It is said that the massacre at Missolonghi, has made so deep an impression on the Roman Pontiff, that he has it in contemplation to address a letter, in favour of the Greeks, to all the Christian potentates. But why, we ask, this circuitous way to

effect his object? He has had a direct influence with the Grand Senior, to obtain a Firman to suppress the distribution of the sacred scriptures, in every part of the Ottoman empire; and will not the same good friend, again listen to him, when he pleads for the poor Greeks? But most seriously, if the Pope is really animated with a desire to serve the Greeks, we give him credit for his humanity; and only wish that he had, *pro hac vice*, the influence with Christian princes which his predecessors once had. But he has it not; and those princes will give all his entreaties to the wind, unless they perceive that they can promote some of their own selfish views, by complying with them.

The most vigorous measures have been taken at Rome, for the entire suppression, and prevention hereafter, of all secret societies, in all the states of the church. To favour them in any way, is declared to be high treason, and punishable by death. The bishop appointed by the Pope for Louisiana, has resigned his appointment.

GREECE.—The capture of Missolonghi seems to have had the most disheartening effect on the whole of Greece. The Turkish forces march in all directions, with very little opposition, or even annoyance—Ibrahim Pacha, on his way from Patras to Trippolitza, dispersed, without a conflict, the small Greek bands which lay in his route, took several small fortresses, without resistance, and on his near approach to Trippolitza, the 3000 troops which had been embodied there under Colcotroni, were reduced by desertion to 500; and these, with their commander, took to flight. Measures were taken for the reduction of Athens—From what quarter deliverance is to arise for Greece, we know not; and yet we do not resign our hope that it will appear.

TURKEY.—The present Grand Senior, who with the cruelty of an infernal seems to unite much courage and general talent, has made an attempt, which promises to be successful, entirely to annihilate, throughout his whole dominions, the military corps of Janisaries—heretofore the strong arm, and chief reliance of the Ottoman power. It appears the state of things had come to that pass, that the Sultan must either destroy the Janisaries, or that they would dethrone and decapitate him; as their order have heretofore been wont to do, when a Sultan incurred their displeasure. In these circumstances, the present Sultan, by wily management, concealed from them his purpose, till he had made sure of the support of the other troops, Asiatick and Egyptian; and then made a daring attack on the quarters of the Janisaries in Constantinople, routed them completely, and spared none till he had obtained a complete victory. He has since abolished the whole order, and sought by every art he can invent, to extinguish it utterly, by rendering it dangerous and disgraceful to show a Janisary the least favour or affection. There are, however, yet remaining in Turkey, a number of Janisary corps and stations, not reduced; and a reaction may possibly take place. If not, it is not easy to say, what will be the consequence of this change in the Turkish system. It will probably be followed by important consequences of some kind.

RUSSIA.—It is said in the Paris papers, that accounts had been received there from St. Petersburgh, of the date of July 4th, stating that the sentence of the conspirators had been pronounced, and that only seven were condemned to death. Other accounts say, that the Emperor Nicholas is opposed to inflicting this sentence on any of the guilty. We believe the truth is, that there is great and extensive uneasiness in the emperor's dominions, and that he wishes to take that course which will cause the least excitement, but is really at a loss how to act. It is said that when he caused it to be made known to the troops in his capital, that he had satisfactorily adjusted all his difficulties with the Porte, the officers received the information with sullen silence. They no doubt wished for a war, and are disobliged that their wishes have been disappointed.

SWEDEN.—It appears that there has been a failure of the harvest in Sweden, and that a consequent scarcity is fully expected. Great damage has also been sustained by fires raging in the forests, in almost all the provinces of this kingdom.

ASIA.

We believe the Burmese war is terminated. A British paper says—"The following article was taken from the Madras Courier extra, of March 29th, 1826—

"The treaty of peace ratified by the king, and accompanied by the first instalment, twenty-five lacks, of the pecuniary part of the price of it, was delivered to our commissioners, by a deputation of ministers sent from the Golden Court to our head quarters at Yeandaboo, forty-two miles from Ava, on the 24th of February—when royal salutes were fired by our forces, and tokens of friendship exchanged between the two parties, on the occasion."

We have heard nothing very recently of the missionaries; but our understanding is, that they are safe; and that by acting as mediators and interpreters for the Burmese, they have obtained their good will, and thus have brightened their prospects of success in disseminating the gospel among them.

AFRICA.

The British, it appears, are prosecuting their exploring expeditions into the heart of Africa, with great zeal and perseverance; and if the articles which appear in the publick papers may be relied on, the prospect of complete success is better now than at any former period. Morocco is suffering dreadfully by famine and disease.

We learn with pleasure from the African Repository for August, printed at Washington city, that "the governor of Sierra Leone has laid a blockade on the line of coast reaching from that colony to Cape Mount inclusive;" and that "Captains Chase and Cottrell have either captured, or 'payed' away every Guineaman, known to be on any part of the coast, between Cape Palmas and Sierra Leone." Our own colony at Liberia, has also interdicted the slave trade, "on the whole line of coast between Cape Mount and Trade Town, both inclusive." In all this we cordially rejoice; but yet it is a fact which ought not to be concealed, that the slave trade is still carried on, to a most shocking extent—Probably there is little diminution in the number of slaves now carried from the African coast, and that of any former period—The parties to this infamous traffick are chiefly French, Spaniards and Portuguese.

AMERICA.

PANAMA.—The Congress at Panama has at length been opened. The discourse delivered on the occasion by Senor *Vidaurre* has been brought to this country; and it is said to be in the hands of a translator for the purpose of publication—It is probably a paper in which many will take a deep interest.

BRAZIL AND BUENOS AYRES.—We have recently heard nothing which we deem worth reporting, of the war which still exists between these states; unless it be that Admiral Brown is closely blockaded by the Brazilian squadron.

COLOMBIA.—The executive department of the government of Colombia have published a manifesto, relative to the insurrection in Venezuela, of the date of the 12th of July last. The government vindicates itself against all the charges brought against it by General Paez, and calls upon the nation to defend and sustain the sacred code of her liberties. It appears by the last accounts that the cause of Paez is far less popular than we had supposed it to be. It seems that the country in general is not with him, but against him. He will therefore probably be subdued: but as he commands a considerable army of disciplined troops, who appear to be attached to him, much blood will, we fear, be shed in the conflict, unless it shall be prevented by the arrival of Bolivar.

On the 18th of June last, a most terrifick earthquake took place at Bogota. Some houses were entirely thrown down, and very many greatly injured. The terror occasioned by the shock was extreme, and yet it is stated that only three lives were lost.

GUATEMALA.—It appears that about a year ago the Government of the Republick of Central America, called for proposals for effecting a navigable communication between the Atlantick and Pacifick Oceans, through Nicaragua, one of the States of Central America; and that several companies have been formed for the purpose in Europe, as well as one, if not more, in the United States. Official information has lately been transmitted to President Adams, that the contract for this noble and interesting undertaking, has been given to the company in New York, of which A. H. Palmer, Esq. is a leading member. The route of the contemplated canal is by the river St. John into the Lake of Nicaragua, and from the western extremity of that lake, about seventeen miles, to the Pacifick. The company is to have the right of toll, and certain other exclusive privileges, supposed to be of great value. A plan of this kind has been long in contemplation; and if it shall be successfully executed, it will produce wonderful changes in the commercial world—A voyage from our country to the Gallipagos, or even to the Otaheitan or Sandwich Islands, will be about as easy as to Britain, France, or Spain.

UNITED STATES.—At the commencement of the present season, the prospects of our country, in regard to the fruits of the earth, seemed to be gloomy; but it is drawing to a close in a manner which demands our warmest gratitude to the Giver of all good, for the happy change which has taken place. The abundant, and even superabundant rains, which have fallen, and the warmth with which they have been accompanied, have produced an unusual plenty of almost every vegetable production, and of the best qualities. Losses, indeed, to a considerable amount, have been sustained, as the effects of torrents. But the general benefit is great and unexpected. Nor, as yet, has that scourge of our country, the yellow fever, appeared in any part of our land. Health, as well as plenty, generally prevails. "O that man would praise the Lord for his goodness, and for his wonderful works to the children of men."

THE

CHRISTIAN ADVOCATE.

OCTOBER, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXIV.

(*Continued from p.* 388.)

The subject of the ensuing lecture is the answer to the 25th question of our catechism, which is thus expressed—

"Christ executeth the office of a Priest, in his once offering up himself a sacrifice, to satisfy divine justice, and reconcile us to God; and in making continual intercession for us."

My dear youth—No part of theological truth is more closely connected with what is essential to our salvation, than the priestly office of Christ, the subject which is now before us—Give it, therefore, your most serious attention.

"A priest, (says Fisher in his catechism) is a publick person, who, in the name of the guilty, deals with an offended God, for reconciliation by sacrifice; which he offers to God upon an altar, being thereto called of God that he may be accepted—No man taketh this honour unto himself, but he that was called of God, as was Aaron." Thus, under the Mosaick dispensation, the high priest, in performing his most sacred duties, was the representative of all the tribes of Israel; and in token of it, he was commanded to bear their names on the shoulders of the ephod, and on the breast-plate of judgment upon his heart, whenever he should go into the holy place, "for a memorial before the Lord continually."

In all this, the legal high priest was nothing more than a type of Christ, the true high priest of his church, who appears before God in the name of sinners, to make atonement and reconciliation for them;—and who, in this transaction, bears, as it were, the names of his people on his heart.

You will particularly observe that it is not a mere inference made by me, or by other fallible men, that the ancient priesthood was particularly and circumstantially typical of Christ. The infallible words of inspiration, in the plainest manner declare and explain this truth. They show, in detail, how those ancient institutions "are a shadow of good things to come, but that the body is of Christ." This is especially done in the epistle to the Hebrews, where the inspired writer shows the superiority of the antitype to the type;—of Christ as a priest, over all who sustained that office in the Mosaick ritual: and in relation to this superiority there are a number of important particulars, which it may be proper cursorily to mention.

1. The superiority of his nature and person. The Jewish priests were but mere men; He was "the

true God, and eternal life." They were sinful men, and needed to offer "first for themselves, and then for the people;" He had no sins of his own, but was, "holy, harmless, undefiled and separate from sinners."

2. Christ was superior to the ancient priests in the manner of his investiture, or installation. "Those priests were made without an oath; but Christ with an oath, by him that said unto him, The Lord sware, and will not repent, thou art a priest forever, after the order of Melchisedeck. By so much is Jesus made a surety of a better testament." Being thus invested with the priestly office, by the oath of the eternal Father, the most solemn and affecting assurance was given of his being accepted, in whatever he should do in that office for the salvation of his people.

3. The efficacy and perfection of the sacrifice offered by our Redeemer, was infinitely superior to those sacrifices which were but types of his. "It is not possible (says the author of the epistle to the Hebrews) that the blood of bulls and of goats should take away sins—But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God—By that one sacrifice, he hath perfected forever them that are sanctified."

4. The superiority of the priestly office of Christ, is manifested in its unchangeableness and perpetuity. "They truly (says the sacred writer last quoted) were many priests, because they were not suffered to continue, by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood—For he testifieth—thou art a priest forever after the order of Melchisedeck." Of Melchisedeck you know that it is said, "he had neither beginning of days nor end of life;" the meaning of which is, that no account is given us of his birth and parentage, nor of his death. But he was both a king and a priest; and though there is no reason to doubt that he died like other men, yet as he was an eminent type of Christ in many respects, so there was a peculiar resemblance in this, that he succeeded to no other priest, and no other succeeded to him. Christ has no successor, for "he himself abideth a priest continually —He ever liveth to make intercession for us."

As these particulars serve to show the superior nature of our Lord's priestly office, so you will observe that they give us a full scriptural warrant, to consider our Redeemer as executing that office, in all its functions and in all its details. When, therefore, we do this, we follow no fancy of our own; we adopt no theological or technical fiction, as some would represent it, but deliver sober scripture doctrine, which we are not only permitted, but required to maintain.

Having made these remarks, I now observe that the priestly office of Christ consisted of two parts—

I. That of expiation:

II. That of intercession.

Both of these are distinctly noticed in the answer before us, and let us consider each attentively.

I. Christ has made expiation for sin. The catechism expresses it thus,—"he *once* offered up himself a sacrifice, to satisfy divine justice and reconcile us unto God."

According to this statement, the reason why an expiation was necessary lay here,—that divine justice required a satisfaction, before human guilt *could* be remitted—I say before it *could* be remitted; for among all the impossibilities that can be imagined, none is greater than that God should deny himself; or act contrary to one of his essential attributes, which is the same thing.

We presume not to say indeed, that it was not possible for the Deity to provide for the salvation of man, in any other way than precisely that which he actually chose. We hold it to be presumptuous in worms of the dust, thus to pronounce on the resources and will of the infinite Jehovah. But we do say that justice is an essential attribute of God, and

that if this attribute forbade the pardon of human guilt without an atonement, or expiation, we cannot otherwise conceive than that the thing was strictly impossible. And I think the scripture doctrine clearly is, that the divine justice did absolutely forbid pardon without an atonement. There have, indeed, been those who have admitted the atonement of Christ, and yet have chosen to say, that God might have remitted sin without an expiation, and without an impeachment of any attribute. But would it not then follow that the sufferings and death of Christ were, if not an absolute superfluity, yet something that might have been dispensed with? Now if we consider how awful and extensive those sufferings were; and if, especially, we take into view, the prayer of Christ in his agony, thrice repeated—"Father, *if it be possible* let this cup pass from me," it seems to me that we are not at liberty to suppose that these sufferings, in the actual circumstances of the case, were avoidable, in consistency with the divine honour. Would the God of mercy have laid all he did on his only begotten and well beloved Son, if it had not been absolutely indispensable? Would not the Saviour's prayer have been answered, had his own condition "if it be possible," been admissible? Did not the Father virtually say, in not removing the cup,—"it is not possible; the cup cannot be removed, and justice be sustained." Truly it appears so to me.—"Die he, or justice must." Yes—He died to satisfy Divine justice, violated and set at nought by the sin of man. The angels had sinned, and justice drove them quick to hell: and when man sinned, justice would have lost its character—it would have ceased to be justice, if it had not demanded the same penalty for the second transgression, which had been equitably inflicted for the first. Justice did demand it, and man must have endured the penalty of death—eternal death, the denounced and stipulated penalty of the violated law—if Christ had not undertaken for him, borne the penalty, and satisfied justice fully in his behalf.

Christ being a person of infinite dignity and worth, his awful and inconceivable sufferings, for a short period, made as great a display; nay, I think a much greater and more fearful display of justice, than if the guilty party had been unavoidably doomed to endless perdition. This, therefore, was the device of God for saving man—This the astonishing undertaking of Christ in our behalf. It was not competent to any created being to conceive such a plan; nor to propose it, if it could have been conceived.' It had been infinite presumption in any creature, to propose that the eternal Son of God should take the law-place of a guilty worm. But with God it was competent both to conceive and to execute this device; a device in which all the divine attributes are preserved entire, rendered perfectly harmonious, and displayed more illustriously than in all his other works.

The objections which have been raised against the equity of inflicting the penalty due to sin on an innocent Saviour, and against the propriety of his even consenting to suffer in the place of the guilty, have always, I must say, appeared to me perfectly idle. The objections go directly to subvert the doctrine of the atonement altogether. If established, they would leave nothing that could, with propriety, be called an atonement. Now if no other account could be given of the doctrine of substitution, but that it is plainly revealed in scripture, this would be enough; and we do believe that thus it is revealed, as the plan of infinite wisdom and mercy for our salvation. The ways of God are, in all cases, but imperfectly understood by us; and when we know from his nature, that he can do nothing wrong, it ill becomes us to object against his method of providing for our salvation, because we cannot perfectly reconcile it to our notions of propriety, or

run an exact parallel between it, and the transactions which take place among men. I am of the opinion that in this transaction there was, indeed, much which was *sui generis* —of a nature peculiar to itself,— and which cannot have a perfect parallel in human transactions. And I must forever protest against trying a doctrine of pure and plain revelation at the bar of human reason. If God has spoken, let man be silent and adore. His word we know is perfect truth, however his ways may be unsearchable. Whatever is not unsearchable, wants, indeed, one of the usual signatures of the ways of God. And to set up philosophical reasonings, in opposition to any thing appearing and claiming to be from God, is folly in the abstract. The office of reason and philosophy here is, to examine the evidence, whether the claim be just. If not, reject it; if it be, and we cannot explain it, we have only to confess our ignorance and weakness. This is reason and true philosophy.

Still I think it not difficult to answer most of the cavils of objectors to the doctrine of substitution, and this too, without going much beyond their own principles; so far, I mean, as *equity* is concerned. Since they are so zealous for equity, let them tell us where would be the equity of the divine government in permitting Christ to suffer the inconceivable torments he did; torments far, far, beyond those of the martyrs, or of any other victim of human malice; for none of them *swet blood*—Where, we ask, is the equity of this, if he had no guilt, either actual or imputed? Actual guilt, they say with us, he had none. Imputed guilt, we say, was the cause of his sufferings. But they affirm there was also none of this; and thus they leave him to suffer, beyond any human being, without guilt, actual or imputed. Is this reconcilable with the justice and equity, to say nothing of the goodness and mercy of God?

Again, much is said against the equity of punishing an innocent person, in place of the guilty. We readily admit that to take an innocent person by force, and punish him for the guilty, is gross iniquity. But does this at all apply to the case before us?—The objectors themselves know that it does not. Christ not only consented, but voluntarily *chose*, to make himself a substitute in the case contemplated: and when a great *publick good* is to be produced by offering and accepting such a substitute, there is nothing in justice, or in any proper consideration or motive, to prevent it. Hostages are always given and taken on this principle. Surety for debt rests precisely on the same ground—Nay, the actions performed on this principle, have been considered as among the most illustrious of all, in moral magnanimity—Such was that, so often alluded to on this subject, of the prince of antiquity, who executed a part of the severity of a law on himself; that he might at once preserve the law inviolable, and yet save in part his offending son: and such is that of all the individuals who have devoted themselves to death for the good of their country. —How infinitely beyond these, was the act of the Saviour, in devoting himself to temporary death, to deliver myriads of immortal beings from eternal death.

Besides, it should be remembered, that the Saviour had such a power over his own life, as no mere mortal ever possessed. This power over his human life, he in fact exercised, not only in laying it down, but also in taking it up again. This, you will remember, he explicitly asserts—"No man taketh it from me, but I lay it down of myself—I have power to lay it down, and I have power to take it again."—In this respect no man can be a parallel with Christ.

On the whole then, it appears, that there was nothing contrary to equity, justice, or reason, in Christ making himself a vicarious offering for sinners, to satisfy divine justice in their behalf.

Consider, now, that as the priestly

office of Christ excelled that of others who sustained it, in several particulars already noticed, so likewise in this, that he was, in himself, priest, sacrifice, and altar, all in one—

1. He acted as priest in offering this sacrifice. The scripture is explicit in stating, that Christ offered up *himself*. As priest, he presented himself, as the victim for sacrifice. "For if the blood of bulls, and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit *offered himself* without spot to God, purge your consciences from dead works to serve the living God."

2. Christ was the sacrifice, as well as the priest. "He appeared to put away sin by the *sacrifice of himself* —Even Christ our passover is sacrificed for us—Without shedding of blood there is no remission." It was, you will observe, the human nature of Christ alone, which suffered in making this sacrifice. The Deity cannot suffer; and the divine nature in Christ, therefore, suffered nothing. But it is important to remark, that both parts of his human nature,—his body and his soul, which were ultimately separated from each other,—suffered, and were made a sacrifice, in this great transaction. His body was subjected to great pain and torture. But if this alone had constituted his suffering, he would have borne it, as others have borne it, without a complaint. Indeed we do not read that he ever uttered a single complaint, in regard to all his bodily pains, dreadful as they certainly were. The sufferings of his soul, were those that made him complain—"My soul," he said, "is exceeding sorrowful, even unto death." Those who, in describing or contemplating the sufferings of Christ, dwell wholly, or chiefly, on what related to his body, disregard the statement of facts, as given in the Bible. A felt sense of the desert of sin; the assaults of the powers of darkness on his holy soul; the dereliction of his heavenly Father, and the inflictions of divine wrath; these produced his agony; these his prayer and his complaint; these his exclamation—"My God! my God! why hast thou forsaken me." Thus Christ, in his human nature,—in his body and his soul—was made, as it were, a burnt sacrifice for sin.

3. He was the altar, as well as the sacrifice and the priest. His divine nature was the altar which sanctified the gift. It sustained the human nature, which, but for this, would have sunk, long before it did; as the imperishable materials of an altar sustains the fire, till the sacrifice is completed or consumed. And the Saviour died voluntarily at last. He dismissed his own soul from his body. When he had endured all that the law and justice of God required, he said, "It is finished, and gave up the ghost." The divine nature it also was, that gave an infinite dignity and value to this sacrifice of Christ; so as to render it of complete efficacy to make a full atonement for the sins of all his people.

Thus, my dear children, did our adorable Redeemer make an expiation for the sins of men—May it be, that your sins and mine were there atoned for!

In consequence of this expiation, God is perfectly reconcilable to guilty man. All the demands of his justice are perfectly satisfied, for the sins of every soul that in faith rests for pardon on this great atonement, and on this alone. This is all our hope. O, let us not cast it from us! Now that "mercy and truth have met together, righteousness and peace have kissed each other"—now that the way is clearly open for reconciliation with God, shall we neglect to seek reconciliation? Shall we dash the cup of salvation from us? God forbid!

(*To be continued.*)

ON THE ATONEMENT.

No. VIII.

The Truth of God.

My dear Brother,

In the two preceding letters, I endeavoured to prove, that the *definite* scheme accords with the *scriptural* representations of the *nature* of the atonement, far better than the *indefinite*. Let us now,

II. Look at the two theories in another point of contrast, and inquire which puts the most honour on the divine perfections; the *truth*, the *justice*, and the *love* of God.

The TRUTH *of God* will first claim attention. Truth is a perfection essential to the divine nature; an attribute of which the Supreme Being can never be divested. He is celebrated by the inspired writers as "a God of *truth*," "and plenteous in *truth*." "All the paths of the Lord are mercy and *truth*, to such as keep his covenant and testimonies." "He shall judge the world in righteousness and the people with his *truth*." "The Lord is good; his mercy is everlasting, and his *truth* endureth to all generations." "He keepeth *truth* for ever." "The word of the Lord is right, and all his works are done in *truth*." "All his works are *truth*, and his ways judgment." "God is not man that he should *lie*." "The Strength of Israel *will not lie*." "God that *cannot lie*."

Such are the testimonies of inspired writers to this glorious perfection of the divine nature. Jehovah is *truth itself*. He always speaks the truth; and he always does according to truth. It is impossible for him to deviate, in one word or action, from the requirements of truth. He is true in his *threatenings* as well as in his promises.

Now, this attribute of the Supreme Ruler of the universe, is honoured by the views we take of the atonement. We represent him as being incapable of departing from his word; by suffering sin to escape the penalty of the law. His threatenings, we believe, are always executed either on the head of the transgressor, or on the head of his surety. Jehovah fulfils his comminations, exactly according to his meaning when he denounced them. Not so our brethren of the New School. They abandon the penalty of the law. It is executed neither on the ransomed of the Lord, nor on their Redeemer. Sin escapes without punishment. "There," says one, "is a secret and perpetual recurrence to the idea that Christ has paid the demand, or suffered the penalty of the law, so that its claims are now quieted, and the sentence of condemnation repealed. But this is a fundamental, and may prove a fatal error. There is nothing in the character of Christ's sufferings which can affect or modify the penalty of the law. These sufferings were not *legal*. They constituted no part of that *curse* which was threatened against the transgressor."* Again: "The atonement paid no debt—it involved the *infliction of no penalty*."†

If these assertions be true; if the penalty of the law has been inflicted neither on the saved sinner, nor on his Redeemer; then his sins go unpunished: no satisfaction is made to divine justice; and the truth of God is prostrated in the dust. He threatens; but he does not execute his threatenings. He declares that sin shall be punished; but he pardons it, and suffers it to escape, without punishment.

How will our brethren get over this difficulty? How can they save the honour of the divine veracity? Will they say, that God is not bound to fulfil his *threatenings*, while they admit that he is bound to fulfil his promises? I am not ignorant of the distinction made between a promise and a threatening. I know it has been said that, as by the former a right is passed over to him to whom the promise is given, justice requires the promiser to act according to his

* Beman, p. 68.
† Ibid. p. 72.

engagement; but in respect to the latter, the matter is very different: no right being conveyed to another, no obligation of justice demands the fulfilment of the threatening. This distinction, however, will not suffice to evince, that the *truth* of God does not create an obligation to inflict the penalty of his law, on every sin by which it is violated. Justice, I admit, requires the fulfilment of promises; but does not *truth* require the same? It is to Jehovah's *truth*, and not to his justice, the inspired writer refers us, when he proves the immutability of the divine counsel. The *promise* and the *oath* of God are the two immutable things, in which it is impossible for God to *lie*. (See Heb. vi. 17, 18.) If, then, it is impossible for the God of truth to lie by breaking his promise, it is manifest that he is bound by his *truth*, as well as by his justice, to fulfil his promises; and if he pays such a sacred regard to truth involved in his promises, is it not evident he must pay an equal regard to truth involved in his threatenings? The claims of truth are the same in both cases; and if the violation of truth would be *lying* in the one, it surely would be so in the other. The conclusion is, that every threatening of Jehovah must be fulfilled, according to its true import.

But it will be said, the non-execution of the penalty of the law involves no breach of truth, because the penalty denotes only the real demerit of sin. That the penalty expresses the judgment of our divine Lawgiver on the demerit of sin, is readily conceded; but to maintain that it involves nothing more, and gives no pledge that it shall be inflicted, is to maintain, in our apprehension, a manifest absurdity. Who ever heard of a human law promulged with such a sanction; a law declaring simply what punishment a violation of it would deserve, but giving no assurance that the crime would be punished? Such a law would disgrace the wisdom of an earthly legislature; and shall we dishonour infinite wisdom and supreme authority, by imputing such a law to HIM by whom kings rule and princes decree justice? The penalty annexed to his law, while it declares the demerit of sin, denounces wo against the transgressor. It assures us that sin shall not go unpunished. It is written, "the *wages* of sin is death;" but it is also written, "In the day that thou eatest thereof thou *shalt surely die*." "The soul that sinneth *it shall die*." "Who *will* render unto every man according to his deeds:—unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." "If ye live after the flesh ye *shall* die." "For as many as have *sinned* without law SHALL *perish* without law: and as many as have *sinned* in the law SHALL *be judged* by the law." Do these declarations contain nothing more than the judgment of the Supreme Lawgiver as to the demerit of sin? Who does not see that they solemnly assure us that sin *shall be punished*, and that the *truth* of God is *pledged* to see them fulfilled according to their true meaning?

But, say our brethren, the threatenings of God are *conditional*. "Yet forty days, and Nineveh shall be overthrown." But the Ninevites repented; "and God repented of the evil that he had said he would do unto them, and he did it not." Parents often forbear to execute their threatenings; and human governments frequently remit the penalty of the law in favour of unhappy culprits. We grant magistrates are empowered to set aside the execution of sentences denounced against the violators of human laws; and whenever they exercise their dispensing power, in conformity with the design for which they received it, no breach of truth is involved in the transaction; because every law to which this remitting power extends is subjected to this condition, that its penalty may, in certain cases, be set aside. But, at the same time, it is

to be observed, that the very necessity of this dispensing power grows out of the *imperfection* of human government, and the impossibility of adapting general laws to every particular case. But no such necessity exists in the divine government; which is infinitely perfect, and can, with infallible certainty, apportion punishment to the demerit of every transgressor.

The escape of the Ninevites is indeed to be attributed to the well known clemency of God. But it produced no breach of truth; for it is evident, from the circumstances of the case, that the terrifying denunciation of the prophet was designed to awaken them to repentance, and lead them to reformation. The effect was happy. The people did repent. "God saw their works, that they turned from their evil way." When, therefore, the Lord determined to spare them, he acted according to an established principle in his government over the nations. "At what instant I shall speak concerning a nation and concerning a kingdom to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."* The threatening was then *conditional;* and consequently the truth of God did not require its execution on a repenting people. In sparing them, Jehovah, who is merciful and slow to anger, acted according to his *real intention* in commissioning his servant Jonah to proclaim his wrath against the Ninevites, and the *true import* of his awful denunciation.

But from the conditionality annexed to threatenings of temporal calamities, in respect to nations and individuals, it will by no means follow that the penal sanctions of God's holy and eternal law are likewise conditional. Parents, it is true, do often remit punishment to their children; and duty sometimes requires that their threatenings should not be executed. But Jehovah is above all authority. His conduct is not subject to the rules that govern the conduct of imperfect and erring mortals. When a parent threatens to chastise a child, he may really design to do so; and yet he may afterwards see cause to change his purpose, and lay aside the rod. But when the omniscient God utters a threatening, he knows all possible circumstances. Nothing unforeseen can arise to induce a departure from his original purpose; and consequently his truth demands the infliction of the penalty of his law on every sin, agreeably to its true import.

Our brethren, however, will insist, that, as the penalty of the law is not inflicted on the saved, it cannot be executed on any other person. They strenuously maintain the Redeemer did not bear the curse of the law. But here zeal for their peculiar views carries them along, in opposition to plain testimonies of inspired writers. Christ did endure, as was shown in my last letter, the curse of the broken law, for all who believe in him: and that this transfer of punishment from the original offenders to their Surety-Redeemer, was consistent with adherence to truth, we are taught to believe by infinite wisdom, under whose inspiration the prophets and apostles wrote. The plan of salvation was devised in the eternal mind before the creation of the world; the Son of God, in the character of Mediator, was set up from everlasting; believers were chosen in him before the foundation of the world; and immediately after the fall of man, he, the seed of the woman, was promised, as coming to destroy the works of the devil: and of consequence it will follow, that, when the Lawgiver at first denounced the penalty of death in the hearing of innocent man, he did it in view of all these facts, and of that transfer of the curse from the head of his people to the head of their divine surety, which he contemplated, as the way to effect their salvation. In the death of Je-

* Jer. 18.

sus Christ, as a *satisfaction* for sin, the *truth* of God shines in all its lustre. The penalty of a violated law is diverted from the sinner; and yet it is fully executed, in the bitter agonies of our immaculate Redeemer.

In opposition to our views, an argument has been drawn from the history of Adam. The preacher began with premising, that he believed God always acted according to his *real meaning* in his threatenings; and, then, in order to prove the threatening annexed to the covenant made with Adam was not executed, he observed that it denounced temporal death, to be inflicted on the *very day* of his transgression. But this, said he, was not inflicted; Adam did not die, till he had lived upwards of nine hundred years. Besides, the penalty was *eternal* death; God declared that Adam should die eternally. But Adam was saved; and Jesus Christ did not suffer eternal death: consequently, the penalty was executed neither on Adam, nor on the Redeemer.

Such was his argument. He could not but be aware that it would be objected, that, according to this statement, the devil spake the truth, when, in tempting our first parents, he affirmed, in opposition to their understanding of the meaning of the threatening, "*Ye shall not surely die.*" This he could not deny; and to do away the force of an objection, so revolting to the minds of common Christians, he observed, that, to make temptations successful, there must be a mixture of truth with falsehood.—A feeble answer!

Now, in reply to this curious argument, it is obvious to remark, that the construction put on the threatening does not accord with the preacher's preliminary observation; for, if God always acts agreeably to the real meaning of his declarations, then it is certain he did not, by his threatening to Adam, mean he should undergo temporal death on the very day of his transgression; because, as Adam's natural life was not destroyed on that day, God did, by his own conduct, own that this was not his meaning. Nor does it appear that our first parent so understood the threatening; for knowing himself to be the constituted head of a numerous progeny who were to descend from him, he had no reason thus to construe it. But he *actually* did, in a different sense, die on the *very day* in which he sinned. He lost the favour of his Maker; he was deprived of spiritual life; the holy Spirit left his soul; he lost the divine image, became corrupt in his moral nature, fell under the dominion of sin, and the power of spiritual death: his natural constitution underwent a great change; the seeds of death were sown in it, and he became a mortal man: he was, moreover, ashamed, fled at the voice of his Maker, and vainly attempted to hide himself from his presence. Besides, sentence of death was pronounced upon him by his offended Sovereign; and he became LEGALLY *dead.* In this sense, he actually died on the *very day* of his transgression; and thus Jehovah himself has, by his treatment of the culprit, interpreted the real meaning of his own threatening.

That eternal death was involved in the penalty annexed to the first covenant, and that it is most unequivocally denounced against all impenitent sinners, we assuredly believe. But it is plain the word *eternal* was not used in the threatening against Adam; and it seems to us, that if it had been as plainly and positively declared that he should *surely* and *personally* die *eternally*, in case of violating the covenant, as it was that he should surely die on the day of his eating the forbidden fruit, his condition would have been hopeless. For we believe that when Jehovah condescends to speak to us in human language, he is to be understood according to the common use of words, and that he always *means what he says.* His truth is pledged, not only in his *predictions*, as has been taught by some, but in his *threatenings* too. In the latter he as really *means* what he *says*, as in the former: and in fact

all threatenings have the nature of predictions. Had, therefore, the original commination been expressed in the terms we have adverted to, the case of Adam would have been remediless. But these awful terms were not employed. The threatening was denounced in such language as to render his salvation consistent with Divine *truth;* in language corresponding to those schemes of mercy which were about to open their treasures of grace and love on this fallen world. Eternal death is now denounced against every sinner; but surely the meaning of the threatening is not that *every* sinner of our race shall certainly die eternally; for then who could be saved? The import obviously is, that every sinner deserves this tremendous punishment; and that all who refuse to rely on the *satisfaction* for sin made by Jesus Christ, shall most certainly endure eternal misery. The true meaning, then, of the original penalty was, that Adam should surely die on the day of his disobedience in the way explained; but not that he should as certainly die eternally. He became indeed subject to eternal death, just as sinners now are; but his salvation was as consistent with the language of the penalty and its real import, as that of any of his posterity who lie under the same dreadful curse.

From the history of Adam no evidence can be derived, to prove that the penalty of the law has failed in its execution, or that the God of truth has ever acted, in a single instance, contrary to the true meaning of his words. Our first parent actually did die, according to the real import of the threatening; and as he from the first expected to be the progenitor of a numerous posterity, and at the time of his fall had no posterity, we have reason to believe that he did not himself understand by the threatening, that his mortal life was to terminate on the *very day* of his transgressing the command of his Maker; and both promises and threatenings are obligatory, only in the sense in which they are really understood by the different parties concerned in them, at the time of making them. Jesus Christ, the great Redeemer, did truly endure, as has been proved, the penalty of the law; and if Adam has been saved, it was through the *vicarious sacrifice* and *satisfaction for sin*, made by the promised seed of the woman.

Sincerely yours,

From the "Spirit and Manners of the Age," a late publication.

TO MY INFANT SON.

"Thy mother bade me weave a lay,
A lay of love for thee;
And I with willing mind obey,
Tho' tuneless all it be;
Tho' words but mock the fond excess
Of love, of hope, of tenderness,
Which thou hast wrought in me;
And tho' my harp's degenerate chords
Faint echoes yield to powerless words.

"O, could my heart, flown to my tongue,
Dissolve itself in sound;
Or did my harp, now all unstrung,
With dulcet tones abound;
Then would I strike a chord should chain
The mind, and draw forth tears like rain,
When I am in the ground;
But *thou*, should heaven thy life prolong,
May'st value e'en *this* rugged song.

"But it may be, my boy, thy life
Is in its spring to cease;
It may be, that e'er manhood's strife
Thou'lt find eternal peace;
And ne'er should wish of mine be lent
Were wishes potent, to prevent
Thy happy soul's release;
He metes thy days, thou little one,
Who gave thee life—his will be done!

"And this world many a peril hath,
If thou should'st tarry here,
Toils, cares, and griefs, lie in thy path,
And manhood's rough career
Will dash the gladness from thy brow,
The freshness from thy cheek, and thou,
Perchance, may'st shed the tear,
O'er all thou lov'dst, as earth receives
Them one by one, like autumn's leaves.

"But ever pure may be thy breast,
In grief—in joy, the same;
And never may dishonour rest
Its cloud upon thy name;

But may'st thou early learn to prize
The plaudits of the good and wise,
Alone as *real* fame;
Nor let the *race* absorb thy soul,
But keep thine eye fix'd on the *goal*.

"Thy mother!—never may her eye
Be damp with tears for thee,
Save for those little ills, which try
Thy tender infancy;
And may'st thou to man's sterner worth,
Join her warm heart—her guileless mirth
—Her frankness—constancy;—
Her love, which time cannot estrange,
Which knows no ebb—and knows no change.

"And when at length into thy breast
Death's chilling tremors creep,
O may'st thou sink into its rest,
As to a gentle sleep,
Unreach'd by doubt—unchafed by pain—
Leaving behind thee not a stain,
O'er which the good may weep;
But with thy spirit plumed, to rise
To that pure world beyond the skies!"

Miscellaneous.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

Bordeaux, August 2, 1820.

My dear Friend,—My sojourn at Bagnieres, (from which my last was dated), was from the 22d of June to the 26th of July; when I left it for the place at which I now date. I think I have received a real benefit from the water, but imagine I continued the use of it too long, as I began to experience some debilitating effects.

Concerning Bagnieres, I have yet two or three things to add to what my last letter contained. The resort of company there, during my stay, was small, and far short (I was told) of what is usual, during the watering season. For this, two reasons were assigned.—The general pressure of the times, felt by all classes, which compels even the votaries of pleasure to curtail their expenditures; and the coronation of his majesty, George the Fourth, which has been fixed for a day in this month; and which is supposed to have detained almost the whole corps of fashionables, from England, who ordinarily make a large proportion of the summer company at Bagnieres. It is not a little odd, how the events of this world are linked together; and what an effect things, apparently the most distant, have upon each other. One would think the inhabitants of the little town of Bagnieres, in a remote corner of France, could be but little affected by the inauguration of the king of England to his throne. Yet we find it has actually occasioned a very serious deduction from their gains, for the season; and what other mighty effects, in the history of our world, it may give birth to, time must disclose.

Judging from all I have seen, I would say that the inhabitants of Bagnieres are a very quiet, industrious, and temperate people. During my stay among them, I saw nothing like riot or disturbance in the streets; nor did I notice a single instance of intoxication. The people who come in from the country, on market days, have a homeliness and rudeness of dress and appearance, that indicates either great poverty or deficiency of cultivation, and may be both. They generally wear wooden shoes, which, for clumsiness and inconvenience, exceed any covering for the feet I have yet seen. A block of soft wood, is rudely formed into something like the proper shape—into which a hole is scooped to receive the foot. The sole—about an inch thick, is closely set on the outside, with broad headed nails. The wearer lifts his foot, exactly as if a weight was attached to it; taking care as he pushes his step forward,

that the uncomplying covering does not drop off. On a market morning, when the town is crowded, the clattering noise of their feet, armed with these heavy, iron nailed shoes, on the stone pavement, is not a little astounding to the stranger who hears it for the first time.

As it respects religion, Bagnieres is a very barren region. Among the inhabitants, I did not hear of one Protestant. There is a chapel, and but one, in the town. It is large, and appeared to be amply provided with a corps of priests, who performed frequent service through the week, as well as on the Sabbath. The congregation that attended, appeared thin for the population of the place. A few evenings before my departure, I witnessed a publick fete, or spectacle, that was new to me. It took place directly in front of the chamber I occupied, at the head of the publick square, which furnished abundance of room. A large post, ten or twelve feet high, split into fibres, and filled thick with dry faggots, was set upright in the ground. A bundle of fagots was tied on the top. The whole was very combustible. Just at dark, when a large crowd were collected around, a cavalcade of priests, in their canonicals, issued from the church, bearing wax candles in full blaze. With slow pace, they marched several times round the post, singing some kind of a hymn. At length one of them applied his candle to the faggots, and the whole troop decamped with a very hasty retreat. In a few seconds, the whole combustible erection was in a flame, and the surrounding multitude, who had maintained perfect silence, became a shouting, huzzaing mob. As soon as it was all burned down, and nothing remained but the fiery stump, an universal scramble took place, who should possess themselves of this precious fragment. As it was pretty firmly fixed in the earth, and all above ground was a fiery coal, it was a work of some time, and no small squabble among the competitors, before it could be uprooted and borne off in triumph by a victor—to whom it certainly was a very costly prize, from the burns sustained in getting possession of it. The whole scene seemed to furnish vast enjoyment to the multitude who partook of it. Alas! for the state of mind, which could receive enjoyment from such folly. And alas! for the degradation to which the professed ministers of God, let themselves down, in lending their services, and prostituting the ordinances of their religion, to such a purpose. I learned it was a fete in honour of some saint—But a queer *saint* he must be, who would count himself honoured by such a fete. The remnant of the burnt stump was supposed to have become impregnated with precious efficacy for a variety of purposes; which rendered it the object of such fierce contention among the crowd, who should gain possession of it. During the exhibition, I was forcibly reminded of the tragic scenes of burning heretics, for which the church of Rome has rendered herself so famous. I had no doubt but it was a memorial of something of this kind, and could hardly help thinking that the saint (I forget his name, as he is not within my very limited acquaintance with this reverend fraternity) must have acquired his saintship, in part at least, by his meritorious services in scorching heretics.

Bagnieres is the only place where I have been treated with the least disrespect on account of my religion; though my standing, in this respect, has been generally known; and here the ground of complaint has been very small, and of a kind only to awaken pity, while it provoked a smile. The chambermaid, who acted in the capacity of cook and waited on the table, rendered her whole services under manifest indications of re-

luctance and terror, lest she might contract some pollution. At first, her disobliging manner, with shrugs and shudderings, surprised me, being so totally different from the studied respect and sycophancy of the whole serving tribe every where else. I was not long in surmising the cause: yet the application of a little of that precious article, which answers so many valuable purposes, though it produced a degree of conciliation, failed to overcome entirely the repugnance which at first was so strongly marked. Religious prejudices take the fastest hold of the mind, and are the most difficult to overcome; which furnishes a strong admonition to take heed how we indulge them in ourselves, or foster them in others. The individual whom we view under a mistake that endangers his salvation, ought to be regarded as in the first class of the unhappy, for whom we should feel double compassion—whom we ought to treat with special tenderness, that by offices of love we may win him over to the truth. It would be well if Protestants always acted thus, instead of returning hatred for hatred, and contempt for contempt.

Having concluded to remove to this place, I took passage in a *voiture de return*, for Agen, going by the way of Tarbs and Anch. The *voiture* is a species of hack carriage, owned by individuals, to be met with frequently in the south of France. They take passengers for a stipulated sum to any quarter, and return empty, or with such way passengers as they may be able to pick up. Meeting with one of them on its return to the place which you wish to go, you may often obtain a passage in it for less money and with greater comfort than in the publick stage, where you are liable to be crowded, and sometimes with very unpleasant company. To guard against imposition, I wrote an article, in which Monsieur ——, the owner of the carriage, obligated himself for 30 francs to convey W—— in his *voiture* to Agen, travelling by the best routes, stopping at the best inns, and in all things consulting the comfort of his said passenger. At signing, the owner of the *voiture* put into my hands two dollars, as confirmation of the agreement and security for its faithful performance, for which he received a receipt. Such is the way in which a matter of this kind is usually managed here. I was two nights and part of three days performing this journey, which proved a very uninteresting one, as I was without all society, except that of the driver. Many towns and a great variety of country fell under my notice. But my curiosity has become somewhat blunted, and both town and country have ceased to awaken the interest I formely felt. The harvest had been some time over, and the inhabitants were generally busy in thrashing and cleaning their grain. In these operations I perceived much to corroborate the remark I have often made, that the French people are very far back in the business of agriculture. Their thrashing was generally performed in the open air, on earthen floors. I have seen eight or ten persons, men and women, in mixed company, some with rude flails, and others with long poles, beating out the wheat on the ground by the road side. In cleaning their grain, the nearest approximation to a fan which I saw, was two men exciting the wind by a large cloth, moved quickly between them. Some used the shovel, to toss the grain from one part of the floor to another. Others riddled it before the wind, when it blew sufficiently strong. I was told of a fan, lately brought to Toulouse, as a new invention; the owner of which carted it from one farm to another, and for hire, assisted in cleaning the grain. It pained me to see so much of the drudgery performed by women. Surely civilization is wanting where

the gentler sex are seen exposed to a burning sun, without covering for the head, wielding the flail on the same floor with men.

I arrived at Agen, a very considerable town, on the river Garonne, in the forenoon of the third day, and the same afternoon took the publick Diligence for Bordeaux; in which, after riding all night, I arrived the next afternoon, too much jaded with nocturnal travelling to have attended to almost any thing by the way. When we reached the suburbs of the city, a scene presented itself which roused all my attention. It was an immense crowd of people, just beginning to scatter from an execution. The cart containing the body of the criminal was just starting. The guillotine was standing on the scaffold, and two men were washing off the blood, preparatory to its removal. Had we been a few minutes earlier, we might have *enjoyed* the whole spectacle. What a spectacle to *enjoy!!* To mark the movements and features of a miserable culprit, about to lose his mortal existence —to look upon his dying throes— to reflect that his day of grace is expired, and that his immortal spirit, in all probability, takes its plunge into everlasting burnings; for how slender the hope, bottomed upon a repentance compelled on a hardened conscience, by the terrors of the guillotine or the gallows. Surely there must be something wrong in the constitution of that mind, which finds *enjoyment* in such a spectacle. For me, it was enough to have such ideas called up to my mind, by so much of the rear of the exhibition as remained for me to see.

When we arrived at a particular street, agreeably to my request, previously made to the conductor of the Diligence, I was set down, and my trunk given to a porter. I assure you, all my curiosity to view the novelties of a great and splendid city, was completely annihilated by the desolateness of the situation in which, all at once, I found myself; and never do I wish a returning visitation of the feelings of that moment. An utter stranger, dropped in the heart of one of the largest cities of France, without a human being on whom I could count for taking a particle of interest in my welfare, ignorant which way to turn to find a lodging, I did feel like one lost; and looked after the stage as it drove off, regretting to part with a vehicle, in the benevolent attentions of whose conductor I had found something like friendly society. A kind Providence was my guide. The porter was able to conduct me to the number of a mansion kept by an English lady, with whom I was recommended to lodge. She, however, was unable to accommodate me. But by her recommendation I am provided with a comfortable chamber in the house of a citizen, the attentions of whose fat landlady, for two francs per day, without board, furnishes no bad substitute for the kind offices of friendship. Here I have been once more at home for a few days, and have found ample employment in looking at the exterior of this great city. And a great city it is; containing fine buildings, fine streets, and fine publick squares, planted with trees. But any gazetteer will furnish you with a much better description of the place, than a few days superficial observation can enable me to give. One thing in the arrangement of the city greatly delights me. It is the wide, vacant space, all along the bank of the Garonne, in front of the city; directly the reverse of what is seen in Water street, on the Delaware, in Philadelphia; and what is usual at the water, in every other commercial place I have seen.

In Bordeaux, the finest houses are on the street that runs along the margin of the river. But with much judgment and good taste, a

wide space is left vacant along the bank, which furnishes ample room for the transaction of business, gives a free circulation of air, while it allows a full view of the river, with all its shipping up and down the stream. But it is very surprising that there are no wharves for the shipping to come to. They all lie at anchor in the middle of the stream, and the business of loading and unloading is performed by boats. To what cause this very inconvenient and expensive arrangement is to be imputed, in a city of so much commerce and wealth, I am not informed. A bridge is at this time being built over the Garonne, at the city; and this too is matter of no small surprise, that so ancient and populous a city should to this day never have had the accommodation of a bridge over the river, on the margin of which it is built—though a stream not more than one-third the width of the Delaware, at Philadelphia.

I have seen very little of the people of Bordeaux, except in the streets. And here their appearance exhibits nothing remarkable, except in one particular, and that is very striking. It is the head-dress of the ladies. They wear no bonnets generally, but a cap of surprising magnitude. I had observed in Montpellier, and other towns, that the fair sex generally, appeared in the street and at church with a cap only, and the size of this article had attracted an occasional notice. But in this city, in point of dimensions, it so far surpasses any thing I have seen elsewhere, as to excite wonder. From the upper part of the head it swells out in all directions, and towering up at the same time to something like the size and appearance of a half bushel. To one unaccustomed to the sight, it appears exceedingly ridiculous, to see the dome of the figure, so out of all proportion to the middle and basement stories. Every vanity brings its proper degradation to the individual who indulges in it—and none more than the vanity of dress—which furnishes its votaries with deformity and discomfort, instead of the beauty and convenience, which humility and good sense would seek in the covering of the body.

There are three Protestant ministers in Bordeaux, one of whom is said to be evangelical in his doctrines, and a man of respectable standing, every way, in society. I was much disappointed in not finding him in the city. I had a letter to him, from Mons. Lassignol, at Montpellier. This disappointment has prevented me from learning any particulars of the Protestant church in this place; as I have not met with any individual who is able to satisfy my inquiries on the subject. On Sabbath last, which is the only Sabbath I expect to be in the city, I attended worship, performed according to the manner of the English church, in a room fitted up for the purpose, in the house of the British consul. I was early in my attendance, and found but two or three who had arrived before me. Shortly after I was seated, the clergyman entered, in his ordinary dress, and commenced arraying himself in his canonicals, for the service of the day. While adjusting his band and surplice, &c. &c. with great familiarity he addressed himself to individuals in the room, and shortly noticed me, inquiring if I had lately come to Bordeaux, &c. &c. and by the time his adjustments were finished, he had informed himself of a good portion of my history. His whole figure and manner awakened in my mind very slender expectations of his performance—which were certainly not disappointed. His sermon had nothing in any respect interesting, to make up for its total deficiency of gospel doctrine—if indeed such a deficiency could be compensated by any thing. A small, but very

genteel company in appearance, were present during the service, and behaved with great decorum. One thing disgusted me out of measure. It was a statue, in an elevated situation, of a well grown boy, in a state of perfect nudity, except a small leaf, which effected no concealment. Such an outrage on decency I should not have expected in a private dwelling, much less in a place of publick worship. Had it been in a French chapel, it would have little surprised me, as I have occasionally seen, in some of their churches, paintings of a nature very ridiculous and very indecent. But that an English congregation should so far comply with the licentious taste of the land of their sojourn, is really a stigma on their character.

Shortly after arriving here, I met with a very pleasant adventure, or rather providential occurrence, which I ought to regard as a special favour at the hand of Him, who deigns to be called "the stranger's shield." I was very slenderly furnished with letters of introduction for Bordeaux. The Protestant clergyman, who speaks English, on whom I counted much, was absent. An American merchant, established here, on whom I counted more, had his family in the country. Some others, on whom I counted little, did not disappoint me. The consequence was, I found myself almost out of society, and without the means of getting into it. Hearing of a Boston gentleman, whose store near the river was said to be a kind of rendezvous for Americans in the place, I introduced myself to him as a stray American, in pursuit of health, who wished to get a little into the society of my countrymen; putting into his hand, at the same time, an open letter of introduction to Mr. Gallatin, at Paris, from which he might learn my standing in society. After reading it, he handed it to a Dr. A——, who happened to be present at the moment, who took me home with him in his gig, and has since shown me uncommon kindness. Dr. A—— many years ago left New York as an adventurer. He has been over a great part of Europe, and encountered a great variety of adventure. Now, at length, in the wane of life, he finds himself married to a rich French lady, and living in considerable style in the suburbs of Bordeaux. He is a character of no small oddity, with which I have been a good deal amused. Having seen much, and succeeded much, in the world, it is not surprising, if without the ballast of religion, he should manifest a little too much elation. With great fluency he discusses all subjects, and claims acquaintance with the highest characters. *I* certainly have a right to remember, with much gratitude, the kindness he has shown me. In addition to his hospitality and assiduous attentions to every thing relative to my comfort, he has furnished me with letters to a number of his friends, in places where I may be, in which, with great benevolence, he has commended me for qualifications to which I have no claim, and titled me, in addition, with the highest honours of the university.

To the traveller who has time and money, with a mind at ease, and free to make amusement his chief object, Bordeaux, I conceive, must be a place of many attractions. It is really a fine city, and discovers more marks of modern, and still progressive improvement, than any city in Europe I have yet seen. Its splendid exchange sufficiently indicates its large mercantile trade, and its superb theatre, of vast dimensions, (said to be among the largest in the world,) shows to what degree pleasure and dissipation have kept pace with its prosperity. But what are these things to me? I am anxious to be away. I have delayed so long in France, chiefly for the benefit of the waters of Bag-

nieres, and this being now had, I am anxious to be home. But feeling a little recruited, and in a situation that promises more benefit from travelling than I have yet experienced, I conceive it will be within the limit of duty, (which ought to limit our every movement on earth,) to make a circuitous route, and pass through England; a country, from the sight of which, I anticipate more gratification than that of any other. With this intention, I expect to set out on the morrow for Paris, from whence, if spared, you may again hear from me. And in prospect of a journey of some hundred miles, ought I not to rejoice in the privilege of committing myself to the watch and care of that great Being, who, to infinite wisdom and infinite power, adds infinite mercy; and thus divesting myself of the anxiety and dread I might otherwise feel—"*Casting all your cares upon him, for he careth for you.*" What an invitation and promise! Have the whole unbelieving world any thing like it? My dear friend, be less straitened in yourself than I am, seeing you are so little straitened in God your Redeemer.

Yours, as ever, &c.

PROPHECY VERIFIED.

"The tongue of the stammerers shall be ready to speak plainly." *Isaiah* xxxii. 4.

In the interpretation of that part of Scripture prophecy which is not yet fulfilled, it is not always easy to decide how much is to be understood in a *literal*, and how much in a *spiritual* sense; and sometimes a spiritual sense may be chiefly intended, and yet a literal sense may also be one that shall be circumstantially verified. This theory receives countenance from some remarkable examples in prophecies already fulfilled. Thus in relation to our Lord Jesus Christ, it is said, Psalm lxix. 21—"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink:" And in Psalm xxii. 18—"They part my garments among them, and cast lots upon my vesture." In the symbolical language of prophecy, these passages might be considered as only intended to exhibit generally, and by sensible images, the bitter sufferings of our blessed Saviour; and his being treated as a criminal, who had forfeited both life and property to an offended government. Yet we find in the evangelical history, particularly in the 27th chapter of Matthew, that these predictions, as well as several others in the Psalms from which they are taken, were fulfilled to the very letter.

The prophecy of Isaiah, a part of which is quoted above, refers, according to the best commentators, ultimately and chiefly, to the latter day glory of the Christian church; and they suppose that the cited passage will have its principal accomplishment in spiritual favours, then to be conferred on those who antecedently could not speak of the truths and blessings of the gospel of Christ, on account of their ignorance, either total or partial—"The most rude and illiterate, such as could not speak so as to be understood, shall discourse clearly and intelligibly of God and of their duty—The text may be fitly expounded of the conversion of barbarous nations, and their giving praises to God in their several languages." This is the interpretation of the passage by Lowth, as quoted with approbation by Scott. And that this is a proper interpretation, giving the spiritual and most important sense of the quoted words, is not questioned, but cordially adopted by the writer of this—the editor of the Christian Advocate. He has, however, been lately called to be the personal witness of facts, which have presented to his mind a new

view of the words placed at the head of this article; for he has seen them *literally* and astonishingly verified. He has seen a youth of about fourteen years of age,* the worst stammerer by far that he ever saw in his life, so completely put in possession of the powers of speech and easy utterance, that, strictly speaking, "his tongue was ready to speak plainly" in answer to any question, or on any subject, that was proposed to him: And all this within ten days from the time that his stammering and hesitation were so great, that he could scarcely speak a word, but after repeated and painful efforts, and then but very indistinctly. His difficulty and indistinctness of utterance had prevented his being taught to read; as it was found on trial, that he could not pronounce the most simple combination of letters in the English language.

Another instance has been witnessed of a youth, whose hesitation and stammering were accompanied with contortions of the head and neck, painful for the spectator to observe, as well as for the sufferer to endure. In this instance, the relief afforded was *immediate;* so that from the first hour of instruction to the time of writing this, a space of several days, the subject of cure testifies, that he has not experienced a single instance of stammering or contortion—He read in the presence of the editor's family, a considerable portion of scripture, within forty-eight hours after the means of relief had been explained to him; and he did not exhibit in reading a single instance of his former malady; which the most of those present had seen to be such, that he could not read a line without a most serious and painful interruption.

Many other instances, beside those that have been stated, which certainly were the most striking—instances embracing a great variety of cases and forms of impediment of speech, have been witnessed by the editor, and by the parents and friends of the afflicted, as well as by a number of gentlemen of great respectability in Philadelphia. Invitations were given to a publick exhibition, in which readings and recitations were performed without hesitation or difficulty, by those who a short time before had been known to be inveterate stammerers.

It appears that in all cases, or nearly in all, some relief is immediately experienced; because the first lesson, the teachers say, consists in explaining to each pupil the cause of stammering, and thus in fact putting him in possession of the means of curing himself. But it is by no means to be understood, that a perfect cure *always* takes place, as rapidly as in the two instances that have been particularly noticed. On the contrary, there are cases in which not only weeks, but months, are necessary to perfect a cure. Indeed it has been frankly admitted by the teachers, that there have been a very few instances in which, although great relief was obtained, the cure was never perfected. But in every instance of this kind, it was confidently believed, that the failure of a perfect cure was to be entirely attributed to the want of persevering care and effort, in the party concerned—So much relief had been obtained, that the party chose rather to remain where he was, than to take the pains which were necessary to make a farther progress. There is, however, in no case, a danger of relapse; unless indeed the stammerer should be supposed

* That no suspicion of collusion, or pretence of imposition might remain, in regard to this case, not only was the mother of this boy particularly examined, but the gentleman in whose employ he was, when his cure was undertaken, was carefully inquired of; and the result of the whole was complete satisfaction, that the impediment of his speech was such as to make but little difference between him and a person entirely dumb.

capable of a voluntary return to his former state; since the method of prevention is put in his own power —Persons of all ages have been cured, and apparently with equal ease; and the charges made, have been accommodated to the circumstances of those who have received the benefit.

A place of instruction, which bears the denomination of "The United States Institution for the Cure of all kinds of Defective Utterance and Impediments of Speech, such as Stuttering, Stammering, Hesitancy, Lisping," &c., has been opened in Philadelphia, at No. 187, Pine street. This Institution is conducted by Mr. and Mrs. Chapman—the former of whom, after being afflicted for more than twenty years with a most distressing impediment, discovered the cause, cured himself, and thus became possessed of the secret of curing others—He has been in the habit of teaching more than nine years, and a considerable number of his pupils are in various parts of the United States, bearing cheerful and decided testimony to the efficacy of his system of instruction.

The editor has no knowledge, beyond what he has now stated, of the method employed in producing the cures that he has specified; and he has no motives or interest in making this communication, other than a desire that relief may be extended to the afflicted, that the author of an important discovery may reap the due reward of his ingenuity, and that the readers of the Christian Advocate may be led to consider whether there is not, in the signs of the times, a new indication that the period is not far distant, in which shall be fully realized, "the glorious things which are spoken of Zion, the city of God." Prophecy, we know, was given by Him "who sees the end from the beginning;" and to whose all pervading eye were present, not only all the miracles which Christ and his apostles were to perform, and all the revolutions and changes which states and empires were to undergo, but all the improvements in society, and in the various useful and ornamental arts, which science and human ingenuity were to achieve, to the very end of time. The latter, as well as the former, may accomplish the predictions of his holy word. They may be used to banish the miseries of the human family; to extend the common blessings of their race to classes of mankind who could never before enjoy them; to facilitate the progress and diffusion of the gospel; and to produce, in all respects, that happy state of the world which we are taught to look for in the latter days. Had not the important discovery been made, of a method by which the deaf and dumb may become acquainted with written and spoken language, all who suffer under that calamity must, it appears, have for ever remained ignorant of God and the way of salvation by Christ; as well as have been cut off from those pleasures of social intercourse which they may now enjoy, and from performing many services to mankind, which they may now be enabled to render. Among those who have been cured of stammering, one certificate is already before the publick, of an individual destined to become a missionary of the cross: so that beside the numbers who will by this recent discovery have their personal sufferings removed, the painful feelings of their friends relieved, and their usefulness in society greatly augmented, the heralds of salvation may also be increased. Dormant powers of eloquence may be awakened and put into action, which, joined with fervent piety, may call thousands and tens of thousands of perishing sinners to repentance, who might otherwise never have listened to the messages of salvation.

THE EDITOR.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 415.)

Tuesday, 19th. Since the Sabbath our alarm for the safety of our dear H. has, at two or three times, been even greater than it was then, but we are again greatly encouraged to hope, that so heavy a blow to myself and children, and I may with truth add, to the mission, as her removal will, in loving kindness and tender mercy, be withheld by our Heavenly Father. With him only are the "issues of life." He only has created, and he only can destroy; and to him we offer our warm gratitude for the fair promise we think we have of her speedy restoration to a comfortable degree of health and strength. It will give you happiness, my dear M., to know that, when we were most fearful as to the event, we had the high and holy consolation of seeing imparted to her, by her covenant God, not only a spirit of sweet resignation and peace, but thoughts of brightness and of joy, from a good hope, through grace, of entering on "the rest that remaineth to his people." The atonement and intercession of Jesus Christ afforded her subjects of comforting and delightful meditation; and in trusting the safety of her soul on them, she could say, that she found the Son of Man to be indeed unto her spirit, "as an hiding from the wind, and a covert from the tempest." Some parts of Watts's version of the 17th Psalm were repeated to her, at her request; the 5th verse, in particular, arrested her attention.

"O glorious hour—O blest abode,
I shall be near and like my God!"

and she repeated to herself, with emphasis and apparent satisfaction, the two following lines—

"And sin and sense no more control
The sacred pleasures of the soul:"

adding, "Happy—happy state!" Had either of the *prostrations of life*, she experienced on the Sabbath and Monday, proved to have been her departing hour—of it we should have been called most emphatically to say—

"Sweet is the scene when virtue dies,
When sinks a righteous soul to rest:
How mildly beam the closing eyes,
How gently heaves the expiring breast.
Triumphant smiles the victor's brow,
Fann'd by some angel's purple wing:
O Grave! where is thy victory now?—
Invidious Death! where is thy sting?"

Wednesday, 20th. On Saturday evening we had three arrivals; a schooner, of Baltimore, last from South America, whose model, swiftness of sailing, and whole appearance, strongly corroborate the report of her being a smuggler: the schooner Rover, captain Cooper, from the Gulf of California, and the brig Active, from London, bringing to us Mr. *Charlton*, *lady* and *sister*, as future residents of Oahu, Mr. C. having been appointed by the British government, Consul General for the islands in the Pacific. Vice Consuls will reside at the Society and Friendly islands. His appointment was made previous to the arrival of Riho Riho, in England, and of course has nothing to do with the more recent arrangements that may have been made in reference to the nation. They left the Blonde frigate, Lord Byron, at Valparaiso; she was to sail in a few days after the Active, and is hourly expected, with the survivors of the party, again diminished by the death of Naihi Tutui, or Captain Jack, one of the most shrewd and intelligent of the number who visited Europe. He died suddenly at Valparaiso, with an inflammation of the brain.

Mr. and Mrs. Charlton have been at the islands before, since the establishment of the mission, and were old friends to all (except Harriet and myself). They were not able to get into the harbour till yesterday morning—They passed the afternoon and evening with us, accompanied by their sister; and judging from a first interview, will make a very interesting addition to the society of Honoruru. The appearance of two fashionably dressed European ladies is

quite a novelty, even to our eyes, and the natives throng every path they take, and every house they visit, to see the "wahine Beritania." Having expected to sail from England some time before the death of the king and queen, (and even before they arrived there) they have brought many presents from the party to their friends. Among others, two or three copies of a drawing on stone, of Riho Riho and Kamehamaru. It is very probable you may have similar copies in America—the likeness in both is very good—especially that of the king—the headdress in which the queen is taken, is that which she wore to one of the most splendid parties given to them, (Lord Bathurst's) and is so very different from any thing in which she ever appeared here, that at first view the resemblance to her is not so striking. On a moment's examination, however, we see enough of Kamehamaru in the drawing, to revive a thousand interesting recollections of her, and to make us renewedly lament her early fate.

Friday, 22d. The Spirit of the Most High, my dear M., is not only breathing, as we hope, on the spiritual chaos of this dark and unformed land, but is also, we now and then have reason to believe, moving on the face of the waters, by which we are surrounded, agitating and new creating the hearts of some of the many who traverse their surface, by the irresistible mandate, "Let there be light." Every season for the return of the whale ships to the islands brings to our knowledge the cases of some one, at least, who, amidst the general and unexampled dissoluteness of their companions, are groaning under the galling chains of sin and guilt and sighing for the liberty and blessedness of the gospel, or who are rejoicing in the hope of having already been brought, through grace, into all the freedom of the sons of God. Within the last week, besides having two or three personal interviews, I have received two letters from an interesting young man, an officer on board a ship now in the offing, in the former situation. He came to the islands a month since, a perfectly careless and thoughtless sinner; but it can now be said of him, "Behold he prayeth;" and he is about commencing his voyage to the coast of Japan, with a bosom filled with thoughts and emotions never known before. In one of his letters, he says he has found it a fearful thing for a guilty, convicted and altogether prayerless soul, to venture into the presence of a just and holy, and justly offended God: a feeling experienced, perhaps, by all, in greater or less degree, who have attempted to pray, after being suddenly arrested in their sins by the convictions of the Spirit of God —at least, there is none in my own case, of which I have a more vivid recollection—May he so improve, and so appreciate the inestimable privilege, that his language, with that of the thousands of Israel, shall speedily be—

"Sweet the moments—rich in blessings,
Which before the cross I spend!"

Saturday, 23d. In confirmation of the truth of the statement above, I will mention an incident which has just taken place. While at dinner, to-day, a common sailor called, as he said, for "a word of counsel for the good of his soul." The ship to which he belonged did not intend anchoring, but he obtained permission to visit us for a moment, while the captain was transacting a little business on shore. They had been on their voyage nearly two years, and it was now 14 months since, to use his own expression, "he left off the life of a vagabond, and began to work out his salvation." He had one friend like minded on board, and thanked God he could find "teachers of righteousness" in this dark corner of the world.

April 28th. Another "tale of the sea," but of a vastly different character from the two last. The master of a large vessel now at anchor in the roads, called up this

morning to demand of Mr. Bingham, a retraction of the advice he had given to a female the captain wished to take on a cruise with him, as his mistress. That advice of course had been, that she would not be guilty of conduct so sinful, and so destructive of her best interests. She came to the mission house yesterday of her own accord to request it, and after being admonished of her sin and danger, fearful of being carried off by force, she fled to the chiefs for protection. Mr. Pitt consigned her to the care of Kekaunuohi, one of the queens dowager, who, much to her credit, kept the charge sacred, though bribes were resorted to, as the most effectual means of shaking her integrity. Three hundred and sixty dollars were tendered in vain for this purpose; and enraged by defeat, the gentleman came to insult the mission, for the influence the teachings of righteousness had gained over the hearts and actions of chiefs and people. He afterwards went to the house of one of our neighbours, and offered the mother of a pretty girl, who has long been under the instructions of the mission, $300 in cash, with a considerable quantity of goods, for her daughter. She told him it might have answered in former times, but she had learned better things now —She had been wicked enough herself, but would never be the means of making her children so; though poor, she wished none of his money nor goods, at such a price. These facts, my dear M. will give you some impression of the sense of propriety, the decency and morality, of some of the wanderers in the South seas, and will also inform you of the kind of intercourse we are sometimes compelled to have with *Christians* in a *heathen land.*

May 1st. This month opens on us, as a family, with a darker light than any we have yet known on missionary ground. Serious illness is at any time, and in any circumstances, an affliction; but far from the comforts and resources of civilization and Christianity—far from the sympathy and services of kindred and friends—far from all "the sweet charities of life," it is doubly so. I have at times given you some of the brighter of our *domestick scenes*—now had I a skilful pencil, I could give you one of darkness—a sketch in which you would see a young and beloved wife and mother, languishing on a bed of unchecked disease—a sweet son necessarily banished from his home, and made an incumbrance on the family of another—an helpless infant daughter, cast for nourishment and life on the breast of a capricious pagan, and a husband and father, and an humble friend, worn out by the unceasing attentions of the day, and the unrelieved watchings of the night. Such is, such has been, and such we have too much reason to fear still will be, the state of our little household. But though the outlines of the picture are dark, in the kind providence of God, it may be finished with touches of light, which are not to be found in many similar scenes, in the lives of our fellow missionaries, in various parts of the world. We are in a comfortable habitation—are in one of the most salubrious and delightful of climates—by a recent supply of medicines, have at command every desirable prescription, (though almost entirely destitute of some of the articles which *at home* are deemed necessary to comfort)—and through the kindness of some of our Christian visiters, provided with others which are essential in sickness, and a luxury in health, such as good wines, &c. &c. We are deeply sensible of the value of the last—the climate renders a small store of them important at all times —in case of illness they are indispensable, and we most sincerely feel the kindness that has supplied us, at such a season as the present. The situation of Mr. Bingham's family

is scarce less afflictive than my own, from the extreme illness of his only son, a child fifteen months old. We have too much reason to fear that he will never recover.

(*To be continued.*)

Review.

CONTROVERSIAL TRACTS ON CHRISTIANITY AND MOHAMMEDANISM.

(*Continued from p.* 419.)

Although, as we have already said, we can neither give very extended extracts from this work nor a complete analysis of its contents, still we suppose it may be gratifying to our readers, to know something more about it than we have yet said; and especially, something a little more particular of the controversy in which Mr. Martyn was engaged, and of the closing remarks of Mr. Lee. We shall therefore make as large quotations as our space will permit: and with a view to render them more intelligible, as well as to exhibit generally, the subjects of the whole controversy, we shall state the leading positions of the Musselmen, in regard to their prophet, and his book the Koran; and likewise, their opinions in regard to our sacred Scriptures. We shall also say a few words about Soofeeism. But we repeat that it is a mere sketch or outline that we give, which in the controversy, as exhibited in this publication, is filled up with a hundred things, of which we can take no notice. And we will also say that we are fully aware, that those who are already acquainted with the Mahommedan doctrines, will obtain little or no accession to their knowledge, from our compendious statement.

In regard to Mohammed and his Koran, his advocates maintain in the volume under review, that he was the Paraclete, predicted and promised by Christ; that his advent was also frequently and explicitly foretold by several ancient Jewish prophets, and very particularly, in a prophecy now lost, made 420 years after the destruction of Jerusalem; that Mohammed was an entirely illiterate man, and therefore that the eminence to which he rose as a teacher, lawgiver and commander, and above all, his production of the Koran, is conclusive evidence that he was divinely inspired, and constantly under a divine guidance; that all that is told of his impure amours and conjugal infidelity, is unqualified falsehood, invented and uttered by Jews and Christians; that he was in the highest degree chaste, kind, faithful, condescending, liberal, grateful, self-denied, abstemious, and devout; that polygamy was practised and sanctioned by the ancient patriarchs, and by Moses, and that the gospels are corrupted in the places which intimate that it was forbidden by Christ; and therefore, that Mohammed only continued to permit what had before been permitted by God; that the enjoyments of the Mohammedan paradise are to be considered spiritually, as an exhibition, by sensible symbols, of spiritual pleasures and delights; that he did not attempt to propagate his religion by the sword, till he had tried other means with little success, and was commanded by God to destroy unbelievers; and that a large part of his disciples at last, became so by conviction alone, and under no influence from compulsion or fear; that he did work numerous visible miracles, which, although not recorded in the Koran, were faithfully delivered down, in a traditionary form, by his friends and companions—have since been committed to writing, and are now believed in by all good Musselmen; that no mortal since Mohammed, has ever been able to write a book, or even a single sentence, that either in matter or style can compare with the Koran; and that as this book is a standing miracle, it gives authenticity to all the miraculous inter-

course which it narrates, between Mohammed and Gabriel, and with God himself; that in fine, Mohammed was the last and the greatest of all the prophets, and that what he delivered is to be considered as *the seal* of prophecy, ascertaining and fixing the truth of what was delivered before his advent, and furnishing the last revealed code, which is to continue till the day of judgment.

As to the Christian scriptures, the Mohammedan writers under review hold, "that the book which came from above, containing the gospel of the Messiah, was lost, at the time in which he ascended to heaven;"* that what we call the Gospels, were written merely from memory, by Matthew, Mark, Luke, and John, and that these writers fabricated a great part of what we find in their books, so that no reliance whatever can be placed on their statements; and that as to the contents of the New Testament, and indeed of the whole Bible, they cannot place the least confidence in any thing, but what they find confirmed by the unerring decision of their prophet in his Koran—As much as he sanctioned they hold to be sacredly true; the rest they regard as apocryphal, and much of it as unquestionably false. They admit that the Messiah of the Christians was a prophet, superior to any who preceded him; but yet a mere man, and much inferior to Mohammed.

As to Soofeeism, we can only state in general, that it is a system made up of Materialism, Mysticism, and Metaphysick. The leading position is, that the whole creation, material as well as spiritual, is a part of God; that in all its changes and modifications, it still remains a portion of the Deity; sometimes returning into him, and then again manifested as a part of him, in the same or in a different form; and that of consequence, there is no such thing as virtue or vice, in the sense in which Christians use these terms; because all is still the Deity, acting in different ways and for different purposes—Universal happiness they believe will be the result of all. How they reconcile all this with a belief of the Koran, we undertake not to explain. Probably the most of them are at bottom, real Deists or Atheists.

The foregoing statement will give our readers some inadequate view of the people and their principles, with whom Mr. Martyn and other missionaries have had to contend; and will serve to render more intelligible the extracts which we propose to make, and which we must in some instances, separate entirely from their connexion. Our chief object, indeed, in making these extracts, is to give a small specimen of the manner of writing and arguing, on the opposite sides of the question in debate. We have not room to insert enough to confirm the whole of our statements of the Mohammedan doctrines, nor enough to show the able and satisfactory confutation which they have received from Mr. Martyn and Mr. Lee.

Mirza Ibrahim, the first antagonist of Mr. Martyn, introduces his tract in the following manner:

"In the name of the compassionate and merciful God.

"Praise be to God the Lord of created beings, and benediction and peace upon the person chosen for his Messenger, and particularly upon our Prophet Mohammed the seal of Prophets and Apostles, and upon all his posterity and companions.—But to proceed; since a certain Christian Priest has requested me to set down the proofs upon which I rely respecting the mission of our Prophet Mohammed after Christ (upon our Prophet and upon him be peace) it became my wish to write the following pages, hoping they may be of advantage to him, or to others who are in quest of the truth: and should he think proper to reply, it is hoped he will refrain from a mere strife about words, which is, at best, but the offspring of folly:† 'for God directeth whom he pleas-

* These are the very words of Mr. Lee's translation of the assertion of Ahmed Iben Zain Elabidin; and the other Mohammedan doctors appear to take the same ground.

† Sale's Koran, Vol. II. p. 5.

eth into the right way.' And may he grant to both him and us a disposition to justice, as well as an aversion to prejudice and mere dispute.

"I say then (and from him I ask assistance) that the reality of a prophetic mission cannot be established, in the estimation of those who are not Prophets, but by the production of a miracle; that is, by an effect exceeding common experience, corresponding to a claim of prophecy made, and accompanied by a challenge to produce the like.

"It is not here intended to dwell upon the propriety of this definition; but to proceed to shew, that the question at issue must be determined by three considerations. First, that it be known, that this extraordinary event, upon which the miracle is founded, be not necessarily confined to any one art or thing exclusive of others; but only, that every thing which man, considered merely as such, cannot perform, may constitute such extraordinary event, whether it be brought about by art, craft, sound, writing, or any thing else, provided that no other can do the same. Such must be the extraordinary event. In the next place, it must be accompanied with a challenge to produce the like. It is then a miracle; otherwise, it is only a wonder."

After a good deal of explaining and distinguishing, the Moola comes to his main point, as follows:

"These things then being premised, we now affirm that there appeared an Arab among us, who, making a claim to prophecy, proposed as his miracle the production of a certain written composition, and then asserted that mankind were unable to produce the like, by any effort of rhetoric, or any thing else. And since we have shewn, that a miracle is not necessarily confined to any one science, to the exclusion of another, provided it be such as comport with the dignity of a Prophet, there can be no impropriety in his making this the miracle, upon which he would establish his prophetic mission. And since we have also shewn, that an assurance of the reality of the miracle is to be obtained either from a knowledge of the science, &c. to which the alleged miracle is referrible; or, by the attestation of those skilled in such science, that it is impossible to produce the like. And as we have also shewn that an absolute sufficiency in the assurance of inability is not to be expected, as laid down in the first place; we now affirm, that the mission of Mohammed has been established with the Arabs, Persians, Turks, and the inhabitants of Dailam. With the Arabs, on account of their knowledge of the Arabic language, and of the science of eloquence. Had therefore his production originated in this science, they could have produced its equal. But they have not, notwithstanding the great numbers of their orators and preachers, and the prevalence of these professions, at that time: to which may be added, the extreme enmity they would exercise towards him, as is always the case, when such claims are advanced. His mission too is established with others, by the confession of the learned among the Arabs (numerous as they were, and extensive as were their territories) of their utter inability to produce the like. So that, in fact, no one of them, during the space of twelve hundred years, has yet produced the like, notwithstanding the continued allegations of the preachers of Islamism, that the Koran holds out a challenge to all. Now, in the matter of a prophetic mission, nothing less than assurance can be admitted as of any weight: and therefore, assurance is of the first importance. But assurance has here been obtained in the most satisfactory manner: namely, from the inability of men to produce the like; just as the claim had been made by Mohammed; his mission has therefore been thus established with those also, who were not Arabs.

"Nor can it be said, that he laid claim to inimitability in sciences long ago forgotten; but in the sciences of eloquence as taught in the Arabic language. We, however, who are Persians may disregard such a conclusion, with respect to ourselves; for we may answer, that we are unacquainted with the subtleties of the Arabic language, just as any individual might be of physic, and the sciences which it comprehends. It might then be rejoined that it is possible too, that what Jesus did by way of challenge: viz. his curing the leper, the man who had been blind from his birth, and raising the dead, might also have resulted from his knowledge of physic, and not from the power of working miracles; and that the circumstance of others not having done the like, cannot be construed as sufficient to refute this supposition, as he might have been the most skilful amongst them; and that no other, on this account, had sufficient ability to oppose him. In the same manner, may the miracles of Moses be met; and thus both their missions still be questioned, notwithstanding all they did. Which is absurd; for their miracles were manifestly intended to establish their missions with all. We answer, in the second place, directly, that the object of these performances was the establishment of prophetic missions; and for the assurance that they proceeded from God, and not from human proficiency.

"This assurance is then to be obtained from an acquaintance with the sciences of eloquence, which must be founded upon a knowledge of the elements of language, just as it is from the unanimous confession of the learned: viz. that it is a miracle, and not the effect of eloquence alone:—an assurance, in which there can remain no doubt; and no less convincing than that of the miracles of the other Prophets. Nay, it is more so; for the impossibility of imitation is now just what it was at the first performance of the miracle, on account of its perpetuity, and its utter incapability of decay. And further, it will for ever remain just what it was at the first propagation of Islamism, contrary to the character of the miracles of other Prophets, of which we have now nothing remaining but mere relations, as Moses or Jesus, for instance, did this or that; or it is thus preserved by tradition. But no relation can have the evidence of an eye-witness. The miracles of other Prophets, moreover, in addition to their want of evidence, as already noticed, when compared with that of the Koran, will by length of time become less and less convincing; because in process of time any relation must become less impressive. But the miracle of the Koran, on the contrary, will, in process of time, become more so, because the learned who have confessed their inability to produce the like, will have been more numerous, though the miracle itself will remain exactly what it was at the first: and the conviction of its being a miracle will thus become more powerful. Hence will the mystery be explained, why this Prophet was, to the exclusion of all others, termed the seal of prophecy: because, as the evidence of their miracles is daily becoming weaker, a time must at last arrive, when it will fail of affording assurance, that they were miracles at all; whence would arise the necessity of the mission of another prophet and other miracles, 'lest men should have an argument of excuse against God after the Apostles had been sent to them;'* contrary to what is the fact, as it respects this Prophet and his miracle; which will remain to the day of judgment, not only what it was at the first, but more convincing. And hence there will be no necessity for another Prophet, or for other miracles to all eternity."

We can afford no more room to Mirza Ibrahim.

Mr. Martyn's reply is thus introduced:

"The Christian Minister thanks the celebrated Professor of Islamism for the favour he has done him in writing an answer to his inquiries; but confesses, that after reading it a few doubts occurred to him, on account of which, and not for the mere purpose of dispute, he has taken upon himself to write the following pages.

"That a miracle is something which exceeds common experience is certainly true: for the very object of a miracle is to shew, that he who performs it has been sent from God: and this cannot be known except by some act exceeding human power: nor can human power be known but by human experience. Human experience, however, is not confined to any particular tribe or people, to the exclusion of any individual: for there may be something which one man may do, which others cannot, and yet not exceed human power. But if it be said, that the power of one community is sufficient to determine that of mankind, why may not the same be said of any one family? or of three, two, or even one individual?

"If again it be said, that when learned communities are unable to produce an equal, much less can those who are ill informed, we reply; The inability of the ignorant to perform such acts, consists not in incapacity, but in want of experience: for should others, who have greater experience, make the attempt, it is possible they may succeed. And hence it appears, that a miracle must exceed universal and not particular experience.

"Should it be asked, how then are we to know what universal experience is? or, consequently, whether any given performance is miraculous or not, since it may be common with some, even to walk upon the water? we reply: By such reasoning it might be made doubtful, whether the sun's rising in the east be usual or not, until every part of the world shall have been visited, and inquiry made on the subject. But if any one will give himself the trouble to consider, that as the sun's rising in the east is very well known to be usual, he will have no difficulty in coming to the conclusion, that its rising in the west is a circumstance which never takes place. The general silence, therefore, observable on this point, will be sufficiently convincing, that the sun's rising in the east is conformable to common experience.

"Again, what has been said, in the outset, viz. that a miracle is not necessarily confined to any one art to the exclusion of others, is generally true; but not wholly so; for some strange act, which really comes from God, may be performed in a science now unknown, such, for instance, as Alchymy, but could not be said to ex-

* Sale's Koran, Vol. I. p. 117.

ceed common experience. And not only so, but even in some art, in which men have experience, but of which they have no necessity: for where there is no necessity, there is generally no effort: and, where there is no effort, human power must remain unknown; contrary to what would be the case, wherein every one makes an effort: or, in which he knows, effort would be fruitless. In such case then there would be no doubt, whether such act exceeded human power or not.

"But with regard to what has been said in the second place, namely, that a miracle must be known to be such by the confession of the learned, who affirm that they are unable to produce its equal, we reply: Their confession in this place must be understood as applying to themselves alone, and not to all mankind: for it is impossible they can know the power of all mankind; and consequently, their own inability to produce an equal, can by no means be construed as affording proof that such act is really a miracle. The utmost that can be inquired of the learned in this case is, whether such act, to which they are unable to produce an equal, belong to the science which they profess or not. Now, if it belong to the science which they profess, and they are unable to produce its equal, it will not therefore follow, that it must be a miracle: for nothing is more common, than to find one Professor of some science, so far excel others, as to put it completely out of their power to equal him. But if it do not belong to their science, or such Professors confess their ignorance on this point: but persist in declaring their inability to produce an equal, we then affirm that it cannot hence follow, that such extraordinary act is really a miracle: for whether it be without the compass of the sciences, or not, but the Professors of science unable to produce an equal, the next supposition may be, that it has been produced by magic: or, that the Professors have, by the influence of magic, been disabled from producing its equal: this being the species of magic most commonly believed to take effect.

"In this case it might be asked, how then are we to know, that the works of Jesus and Moses are not to be referred to the influence of physic and magic, unless we believe the attestations of the Physicians and Magicians to this point, because it might otherwise be supposed, that these miracles were performed by no other means? we reply: As to the far greater part of the miracles of Jesus, they were of such a nature, as to make it impossible they could be produced by the science of physic (medicine). For it has never yet been heard, seen, or recorded, that any Physician has, by the mere effort of word or will, been able to cure so much as the headache: much less can it be supposed that any one can, by such means, be restored to life. Nor, in fact, has any one ever supposed, or will suppose, that if he carry a corpse to some clever Physician he will restore it to life. Every one very well knows, that the science of physic has no other means of affecting the body, than by regimen and medicine; and that a mere word, or volition, can have no effect. The supposition then, that physic had any thing to do with the miracles of Jesus, is entirely groundless."

Mr. Martyn's reply to the main plea, that the Koran is a standing miracle, is as follows:

"It has been said, that the Koran's being a miracle has been established with those who are not Arabs, by the Arabs' confession of inability to produce its equal. We reply: that, waving what has already been said, the confession of the Arabs can have no weight with us; because, in this case, they are parties concerned: and no one is absurd enough to make the same party, both opponent and judge. If it be asked, how then can we satisfy ourselves whether the Koran is a miracle or not, if we are not to believe what the Arabs say on that point, ignorant as we are of the peculiarities of the language? We answer: In cases where no judge can be found, decision must necessarily be suspended. Besides, let it not be said, that to withhold our assent to what the Arabs affirm, is merely for the sake of dispute; because, forsooth, no one can suppose they would be so much swayed by partiality, as to sacrifice the truth: for we must ask, in the first place, how then can it be supposed that all the Magi, Jews, and Christians, who so much exceed the Arabs in number, can at once believe that Mohammed was a Prophet, and at the same time refuse to accept his religion, from a mere disposition to dispute and wrangle?—That the Jews and Christians could, for the same reason, have corrupted their scriptures?—That the Arabs themselves could, in like manner, before they had generally become converts to Islamism, have disputed and wrangled, notwithstanding their witnessing the very miracle itself,—that they could have refused to tender their belief until the question was determined by the point of the sword, as the Mohammedan histories abundantly testify? But now it is said no one can suppose, that the Arabs are now of this wrangling character!

"We answer, in the second place, that

had not the Arabs a violent motive for what they say, it is probable they would give a different testimony. But the truth is, they have a violent motive, in which is implicated the necessity of changing their religion, of confessing the folly and error of their forefathers, and of denying the truth of what both they and their forefathers, have hitherto advanced on the subject of religion. It is possible, therefore, that they may not be very scrupulous, as to the truth in these matters. And, if they are conscious of the truth of what has been said, that may perhaps be an additional motive to silence. But supposing the utmost, viz. that some should from time to time have let out the truth; or have produced an equal to the Koran, who, in this case, should have been judge, or have determined that such production was equal to the Koran? If it be said, that this could have been determined by the rules of rhetoric, we answer, first: This would be contrary to the supposition that the Koran's being a miracle is determined from its exceeding the rules hitherto laid down in that science. And, secondly, that as all the rules of rhetoric are taken from the Koran, and every rule in that science is established by a citation from it, it must follow, that the rules of rhetoric are to be tried by the Koran, and not the Koran by the rules of rhetoric; as it therefore is agreed among the Arabs, that the Koran possesses the highest degree of elegance, every thing, not perfectly accordant with it, will of course be deemed inelegant.

"If it be said that at the time of Mohammed there were many Professors of eloquence, who, notwithstanding their endeavours to produce an equal to the Koran, found it impossible to do so, and that this is proof sufficient for them. We reply; we are not quite satisfied that the Professors of eloquence were at all numerous in those times; for it appears from several passages both of the Koran and the traditions, that Mohammed was raised up from among an illiterate nation. And, again, both the commentators and historians call the Arabs an illiterate people in consequence of their ignorance of writing and want of wealth, in those times. And as the learned affirm, that to be illiterate does not necessarily preclude the possibility of being eloquent, (it being possible that some one may at the same time be both illiterate and eloquent) upon what principle is it, that they also affirm, that Mohammed's being illiterate constitutes one of the miracles of the Koran, unless they could have first shewn, that to be illiterate necessarily precludes the possibility of being eloquent? And, as to the existence of one or two poets in those times, we affirm, that circumstance can avail but little; according to the adage: 'What is rare, is as nothing.' Besides, if we even allow that they were many, still we are not prepared also to allow that they did not produce an equal to the Koran; because this wants proof. And again, should we allow that they did not produce an equal, still we do not therefore also allow, that if they had made the attempt they could not have succeeded. Because, as long as Mohammed remained in Mecca, and it was not known how his affair would end, people would not be very anxious on this subject; and particularly the more sober, who saw that his object was to call the Arabs from the worship of idols to that of the true God: and if a few idolaters had really been unable, during so short a period of time, to produce an equal, no very great stress can be laid on that. But after Mohammed got to Medina, and from that day to this, no one among the Arabs has dared to say that he could prove the Koran not to be a miracle, or that Mohammed was not a Prophet; or that he could produce, or had produced, an equal to his book. But, further, should we allow that the attempt had been made, and failed, still it would not follow that the Koran is miraculous. For, it is well known that ancient books are to be found in some languages, to which no one can now produce equals. Such, for example, as the writings of Homer in the Greek, or those of Virgil in the Latin; or some others in other languages, which might here be mentioned. The same may be said too of many productions of art, which have come down from former times; to which, notwithstanding the efforts of the moderns, no equal has yet been produced: contrary to the case of the Koran, to which, on account either of superstition or fear, few have thought of opposing their skill in composition.—Hence it will appear how the repeated challenges in the Koran to produce its equal are to be understood: and also, that the Koran itself, although no one might have been able to produce its equal, is no miracle. Again, should it be objected: That hitherto we know that no equal to the Koran has been produced, although the challenge to do so has repeatedly been made; and, that if Mohammed had not been a Prophet, it was incumbent on God, either not to have allowed the production of such a book; or, to have caused some other to produce its equal, since it is impossible that a false Prophet should work a miracle: we answer, This takes for granted that however people may be circumstanced, it is incumbent on God not to allow them to remain in error. We deny this, however, in the

first place; because we know that the religions of false Prophets, such as Zoroaster was, have been allowed to prevail: and that idolatry does still prevail to a great extent. And, in the second, as it respects Mohammed that no such thing as a miracle has been performed by a false Prophet; for, should we allow the Koran to be inimitable in some parts, yet there are others in which this can by no means be said: and, in these instances, the challenge to produce the like, has been made where universal experience has not been exceeded: in such cases, therefore, God has not allowed a miracle to be performed by a false Prophet.

"It has been said that the miracle of Mohammed is more convincing than those of other Prophets, because his remains, when theirs do not; and which in process of time become weaker and weaker. We reply, this would be true, had not their miracles been recorded by themselves, as well as established and attested in their own times; but had, through a long period of time, been preserved by tradition only, and then been recorded, without sufficient evidence as to their truth. But this is not the case. Whatever, therefore, may have been their want of force in ancient times, under the same defect must they labour to this very day. And, again, if the conviction of a fact loses force by length of time, any one coming to the knowledge of any fact at the age of twenty, must be said, at the age of sixty, to have lost part of that conviction (which is sufficiently absurd,) and, that the conviction attending the accounts of the miracles of Moses and Jesus must be essentially different."

Mr. Martyn refutes the allegation that Mohammed wrought *numerous* miracles, which were witnessed by his followers and transmitted by them to succeeding ages, by an appeal to a disclaimer made in the Koran itself, as in the following quotation.

"As it respects the accounts attended by collateral evidence, he is said to have described the miracles of the other Prophets, and at the same time to have made a claim to prophecy; and that it is therefore improbable that he wrought no miracles. To this we reply, in the first place, that having affirmed the Koran to be his miracle; he could have had no occasion for another. And, in the second, that it appears from the Koran itself, that he laid claim to no other miracle; and to this effect are the following passages: 'Nothing hindered us from sending thee with miracles, except that former nations have charged them with imposture.'* And again: 'They have sworn by God by the most solemn oath, that if a sign came unto them, they would certainly believe therein: Say, Verily signs are in the power of God alone; and he permitteth you not to understand that when they come, they will not believe. And we will turn aside their hearts, and their sight from the truth.'† And again: 'And when a sign cometh unto them, they say, We will, by no means, believe, until a revelation be brought unto us like unto that which hath been delivered unto the Messengers of God. God best knoweth whom he will appoint for his Messenger'‡ And again, when he was asked for a miracle, he said by way of excuse, 'My Lord be praised! Am I other than a man, sent as an Apostle?'§ Again, in the chapter on cattle, when it was said that the Koran was made up of nothing but patched up stories, dreams, and poetry, it was added, 'Let him come unto us therefore with some miracle, in like manner as the former Prophets were sent.' He replied: 'None of the cities which we have destroyed, believed the miracles which they saw performed before them: will these therefore believe if they see a miracle?' (This does not occur in the chapter mentioned by Mr. Martyn; but in that on the Prophets. Sale, Vol. II. p. 147.) Of this kind several others might be adduced, which, according to the Commentators, go to prove that his not working miracles, in these instances, was rather a mercy than the contrary; for he knew, as they say, that if he had, still these men would not have believed, and would consequently have been subject to the greater condemnation."

In his second tract Mr. M. attacks Mohammedanism and its author, with a boldness which few would have manifested in the circumstances in which he was placed. The following is a specimen:

"It was shown in the former Tract, that Mohammed wrought no miracle: we now say that those who have recorded his miracles are not to be believed: because many of the miracles which they have recorded are said to have been performed while he was an infidel: and for any one to work miracles in a state of infidelity is absurd. The accounts of such miracles are, therefore false.

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* Sale, Vol. II. p. 99.
† Ibid. Vol. I. p. 162—3.
‡ Ibid. Vol. I. p. 164—5.
§ Ibid. Vol. II. p. 105.

"That Mohammed was in a state of infidelity may be shown from the Koran itself. In the chapter entitled 'Consultation,' we have: 'Thus have we revealed unto thee a revelation, by our command. Thou didst not understand, before this, what the book of the Koran was, nor what the faith was.'* And again, in the chapter entitled 'Brightness:' 'And did he not find thee wandering in error, and hath he not guided thee into the truth?'† And again, in the chapter entitled 'Have we not opened:' 'Have we not eased thee of thy burden, which galled thy back?'‡ This, the Commentators say, alludes to the sins, which rested upon him during the times of ignorance (or infidelity). Again, in the chapter of 'Victory:' 'Verily we have granted thee a manifest victory; that God may forgive thee thy preceding, and thy subsequent sin.'§ Mocátil says, this relates to what he had formerly done in a state of idolatry, and after he had left that state. Zamakhshari says in his Commentary on the passage, that it relates, in the first place, to Mohammed's affair with Mary the Copt;‖ and, in the second, to that with the wife of Zaid.¶ Hence it must appear, that, as those who recorded his miracles after his mission is said to have taken place, also recorded those which are said to have been performed while he was an idolater, no reliance whatever can be placed upon them.

"Another consideration is, his having propagated his religion by human, and not by divine means; namely, either by the sword, or by giving rewards, contrary to the practice of former Prophets: and another is, that all the precepts of his religion have been given in conformity with his own lustful disposition. And, as there was no end to his lust, according to his own confession: 'That God had made his delight to consist in women and perfumes,' he passed a law, that he himself should have nine wives, but that others should not exceed four. The story of Zaid's wife too, is very well known: namely, that he was violently in love with her, and that when some obstacles stood in his way, he immediately removed them by a pretended revelation. Again, in the story of Mary the Copt, when his wife Hafsa had seen him with her, he took an oath that he would go near her no more; but, as his desires gave him some uneasiness on this subject, he obtained a revelation which released him from his oath. And again, no one was allowed to take, or even to speak with, any one of his wives, contrary to what was allowed in the cases of others: nor was any one permitted to enter his house by any chance. His wives too were not permitted to speak kindly to any one: and of this kind is a great part of his revelation, savouring most strongly of the lustful disposition of its author."

In the course of this tract Mr. M refutes some of the leading dogmas of the Koran; and explains some of the fundamental doctrines of the gospel, such as the trinity and the atonement of Christ; and we regret that we have not room to insert his excellent remarks on these topicks.

The third and last tract of Mr. M. is thus introduced:

"What has been written in the two foregoing Tracts on the vanity of Mohammedanism, will perhaps be sufficient to satisfy any impartial inquirer; but, as little has there been adduced in support of the Christian religion, and nothing in proof of the mission of Moses, it may not be amiss here to state the reasons for my own belief in the missions of Moses and Jesus: and, although my statements may fail of convincing others, they will at least serve to show why I have chosen this in preference to other religions. But as it seemed desirable to prove the reality of the prophetic missions in general, in order to meet the doubts of Deists, who, from the peculiar character of their faith in the unity of the Deity, or other considerations dependent thereupon, think the appearance of a Prophet unnecessary, or, that he is nothing more than any other man, I shall, in the first place, offer a few remarks on this subject.

"First, then, let it be remarked, that as to the truth of the unity of the Deity, or that union with him constitutes perfection, and is the greatest of human acquirements, there is here no question. But as some, speaking inconsiderately of the Deity, hesitate not to affirm, that no action or person or thing can be said to be exempt from his influence; and that it is he who appears in every thing and person, and that therefore there can be neither defect, perfection, nearness or distance with respect to him, since every person and thing is God, and from God, and with God; we may be allowed to ask, How then does it come to pass, that these very persons do, both in word and deed, virtually affirm the contrary? They avoid pain and necessity, for instance, and seek pleasure as a good;

* Sale, Vol. II. p. 343. † Ib. p. 489.
‡ Ib. p. 490, see also the note.
§ Sale, Vol. II. p. 369. notes N and O.
‖ See the notes in Sale's Koran, Vol. II. pp. 432—3—4.
¶ Ib. p. 268.

and further, they exert the utmost of their endeavours in the prosecution of these ends. To refute, however, every article of belief as held by these people, would be almost endless; we therefore pass over this for the present, and proceed to the subject more immediately before us, premising only, that union with the Deity is beyond the power of human nature alone to acquire; but is what men do consider as the object and end of all their endeavours. On the means to be employed, however, much difference of opinion is found to exist among the learned; the following is what appears to me to come nearest to the truth."

Mr. M. then goes on to show, that the notions of the Soofees about union with the Deity, are to the last degree absurd and contradictory. After this, he explains that spiritual union with God, through the intervention of a mediator which the gospel describes. Then follows the statement of his reasons for his "belief in the missions of Moses and Jesus," which is continued to the end of the tract.

"The rejoinder of Mohammed Ruza of Hamadan, in answer to Mr. M.'s tracts," is by far the most extended piece of the whole controversy. It fills 290 pages, and makes up considerably more than a third part of the whole volume. It is learned, and elaborate, and subtle; but after all, far less calculated, in our opinion, to produce *effect*, than the other Mohammedan papers. It consists of preliminary remarks, a preface, and eight sections. The preliminary remarks consist chiefly of praise given to the tract of Mirza Ibrahim, and of censure bestowed on Mr. M. for his incredulity. In concluding these remarks this Moola says of Mr. M. "What he takes for arguments are the mere effects of prejudice, which he inherited from his forefathers, and which he must have rejected upon the perusal of our Professor's tract, had he possessed a grain of candour." The subjects discussed in the preface and sections, are the following:

"The Preface, in which is shown the necessity of having the mind free from Doubt and Scepticism, &c. *Section* 1. On the necessity of Benignity, and a disposition to pardon, in the character of the Deity. *Section* 2. On the Padre's (Mr. Martyn's) replies to Mirza Ibrahim. *Section* 3. In refutation of the principles of the Padre as exemplified in another of his Tracts. *Section* 4. On the Passages which relate to Mohammed which occur in the Pentateuch. *Section* 5. On Passages occurring in the Prophecy of Isaiah. *Section* 6. On certain Passages occurring in the Book of Zephaniah. *Section* 7. On the Revelation of the Hebrew Child. *Section* 8. On those passages of the Gospels which relate to the coming of Mohammed, &c.

We shall allow space for two quotations from this long essay. The following will show the exalted opinion which the author entertains, and we suppose Musselmen in general entertain, of the great impostor.

"With respect to the practice of Mohammed, it consisted in the most extensive cultivation of the virtues of truth, fidelity, chastity, courage, eloquence, liberality, piety, humility, condescension and kindness towards his compatriots, and of patience and zeal in the labours of his divine mission. Constant in his generosity, and active in providing for all men the comforts both of this world and of that which is to come, he was favoured with the knowledge of futurity, and with the answer of God to all his prayers. Upon the whole, such was the assemblage of manners the most laudable, of properties the most agreeable, of conduct the most pleasing, of deportment the most becoming, of endowments the most brilliant, either as it respected his theory or his practice—of qualifications corporeal and intellectual, innate and acquired, as to convince the maturest judgment, that they could thus be united in no one, who was not either a Prophet or his Apostle.

"But waving all this, let any one only contemplate the purity and holiness of the law which he has laid down, the faith which it requires, the worship it prescribes, its rites, decisions, rules, examples, the provisions which it has made for both worlds, and of which all stand equally in need; and then let him ask, whether it is possible any further doubt can remain, that all this must have come from God?

"But further, supposing he was not a Prophet, still his appearing at a period when the whole world was divided in opinion, and no Prophet had, for a long time, been sent—when the established order of things was every where verging to ruin, and the incendiaries of error and confusion daily gaining ground—the Arabs immersed in the grossest idolatry—the Persians worshipping the sun and moon—

the Turks spreading devastation and woe, and persecuting the servants of God—the Hindoos bowing down, some to oxen and others to stones—the Jews and others denying the true religion—the Christians concealing the truth, and giving currency to falsehood—and, in short, the whole world overspread with error and indifference almost to a miracle—the appearance, we say, of a personage qualified as he was, both in the knowledge and experience of religion, and at such a time, must at least have called for the implicit obedience of all; and not for such an opposition, as would, in no case, allow either him or his religion to exist. Although an iniquitous league was formed against him with the idolatrous Koreish, what was his conduct? It was this, he sought neither wealth nor fame; but contented with little and desirous of less, he conducted himself, not only in the most humble manner possible, but at the same time, with the greatest zeal and perseverance for the spiritual welfare of the saints. If the opposition to him was not mere cavil, and the effect of prejudice, it is difficult for us to say which it was.

"Uncandid disputant! The words of Mohammed surpassed those of mortals; his properties were scarcely inferior to the Deity; and yet you can say, the assemblage of such properties are sufficient to prove that he was not a Prophet! If, however, he had withheld his testimony to the mission of Jesus, or had not described his life and character as he has done, we should never have considered Jesus as a Prophet. Because, it appears upon the face of his history, that he was most likely one of those who are termed Majzúb. That he had no participation in the Divine Essence is clear, otherwise he never would have acknowledged those defects inherent in himself which he did, and which we shall hereafter (Deo volente) show marked his character. Would our opponent confess the truth, he might say, how he can suppose a Divine personage (such as he believes Jesus to have been) could submit to the labours of a prophetic mission; and, after all, during his whole exemplary life, convert only a few to the true faith, but leave the great work itself to be done by the Apostles. And, on the other hand, how Mohammed did, in about the space of ten hours, so fascinate the Arabs, both by his address and manners, as to bring over, by his preaching only, multitudes almost innumerable from the ways of error to the path of truth. Such indeed was the fortitude of the Prophet in bearing the reproaches of others, that the Almighty himself has said respecting him, that 'he was the paragon of all moral excellence.' And, upon the whole, any one, who will consider for a moment the life and character which he exhibited, leaving his miracles out of the question, cannot but come to the conclusion that he was a Prophet. But, after all, 'It is in vain to give counsel to one who is black at heart: an iron nail is not to be driven into a stone.'"

Our next extract shall relate to the wonderful "revelation of the Hebrew child."

"Of this there are two accounts, the first of which respects his history, which is as follows: A certain learned and pious Israelite named Phineas had a wife whose name was Rachel. She was very infirm, exceedingly pious and obedient, and withal, extremely beautiful. Her constant employment was prayer to God that he would grant her a son; and, in this her cries and tears were incessant. It once happened that Phineas overheard the cries and supplications of his wife; and, being much affected with the circumstance, he joined her in making his petitions for a son. Their prayer was heard, and Rachel was soon observed to be pregnant. After six months' gestation, a child of perfect form and beauty was ushered into the world, which happened on Thursday the first day of October, in the 420th year from the destruction of the second temple. From this time to the birth of Mohammed was a period of four and thirty years. This child was called Nahman, who, as soon as he was born, fell down and worshipped. When he had lifted up his head, he said, Above this firmament of the heavens which ye see, there are nine hundred and fifty-five others. Above those is the firmament of living creatures. Above these is there a high throne, and above this is there a throne of consuming fire. The attendants, moreover, upon this throne, no less than the throne itself, consist entirely of fire. When Phineas had heard this from the child, he gave him a strict charge to speak no more:—Be silent, said he: the child became silent accordingly, and, until he had attained his twelfth year, he spoke no more.

"Grief and lamentation was now once more the lot of Rachel. Would to God, cried she, we had had no son! for he is at last become speechless and dumb. It one day happened that Phineas, returning from his school, entered his house; his wife, as it was her custom, waited on him, and washed his feet. On this occasion she had brought her child with her, and soon began to solicit her husband, with the greatest earnestness, that he would beseech the Almighty, either to restore

the child to his speech, or take him from them. Phineas replied, you are desirous then that Nahman should be restored to speech; but when he is, he will utter such things as will amaze and terrify every one. Rachel replied, Pray then that he may be restored; but that when he is, he may utter none but dark and elliptical sentences. Phineas placed his mouth upon the mouth of Nahman, and conjured him, that he should speak nothing but what was so elliptical as not to be understood until it should be fulfilled; and, upon this condition, he allowed him to speak. When the child came to his speech he pronounced five prophecies, arranged according to the letters of the alphabet, all of which related to future events. He also foretold that his parents should bury him with their own hands, which came to pass; for, after a short time, he died, and was buried by them in one of the villages in the neighbourhood of Jerusalem, which is called Caphara Karam, in the place wherin forty learned men of the Jews had formerly been interred.

We now say, it appears from the context of these prophecies, that the object of this child was to predict the coming of Mohammed, and particularly to describe him; and further, to give intimations of what should come to pass from the time of his appearing to that of his vicegerent, and of the descent of Jesus the son of Mary, and of the resurrection of the dead. But, as it was not adviseable that these things should be thus made known, Phineas forbade his proceeding further. Many of his predictions, it is true, are not yet understood, yet enough has been made out, to enable any unprejudiced person to come to the conclusion, that they relate to the coming of Mohammed."

We think that our readers will be ready to join us in exclaiming—*Ohe! jam satis est*—of this Hebrew child. Yet Mohammed Ruza Hamadan employs more than 25 pages with the second form of this foolish story, and the exposition of the pretended prophecy which it contains.

We much regret that we cannot quote largely from Mr. Lee's able discussion, with which the volume is closed. We give the whole of the preface, in which will be found the entire plan on which he thinks this controversy ought to be managed by Christians, and on which he has conducted it in the ensuing discussion.

"In resuming the question discussed in the preceding tracts, it has not been thought adviseable to follow the line of argument adopted either by Mr. Martyn or his opponents; because, however the particular topicks discussed by them might be vindicated or refuted, the general question at issue may nevertheless not be advanced by such a method; and the reader, reduced perhaps to the mortifying consideration, that time and pains had been thrown away, may at last ask, To what purpose has been this waste? It is our intention, therefore, to take a different line of argument; and to endeavour to arrive at a conclusion, which will tend to place the subject before us in a profitable point of view, adverting occasionally to the arguments which have been given in the foregoing pages, as the nature of our subject may require.

"Situated as Mr. Martyn was in Persia, with a short Tract on the Mohammedan religion before him, and his health precarious, the course he has taken was perhaps the only one practicable: but, as an elaborate reply to him has now appeared, in which the principal arguments generally urged in favour of Islamism are to be found, it becomes a duty to examine them at some length, not merely to refute them, but to enable ourselves to propose a more rational and profitable creed, with the greater probability of success.

"It must have appeared from what has already been detailed, that the arguments of a Mohammedan are not quite so easily to be met as it has sometimes been supposed. In addition to the opinion that our copies of the Scriptures have been corrupted, and, therefore, unworthy of credit, the professor of Islamism has fortified his system by metaphysical disquisitions, difficult to be understood, and more difficult to be refuted; not because they are true, but because a system of erroneous reasoning is also to be set aside, and documents, now believed to be authentick, to be proved unworthy of credit. In addition to this, we have to assail a system of mysticism, of almost too indefinite a nature to be made the subject of analogical inquiry.

"In this, the Deity is not only considered as *one*, in opposition to polytheism, but as the only being in existence, from whom all that is seen, felt, or heard, is but the merely ideal emanation, which in a short time shall again be absorbed in his mysterious essence. Hence, pain or pleasure, sin or holiness, action or rest, are looked upon as the mere modes of existence necessarily entailed on all the imaginary characters introduced to this theatre of

temporary being; and a state of stupor, which a moderately taught Christian would consider as little short of real madness, is considered as the highest degree of mental perfection to which man can aspire, and from which he shall glide into that union with the Deity, of which he is most desirous. In this state, the devotee considers the voluptuous paradise of his prophet, as pointing out those spiritual provisions for the soul which await him in the higher stages of his progress:—that Jesus and all the prophets have trodden this mysterious path:—that idolatry and faith are all but one thing,—all being God, and verging towards that state of union with him, at which, finally, they shall all arrive.

"Whatever may be said of the approach of the Mystick to the truths of Christianity, and something like that is discoverable in the preceding tracts, the fact is, the real principle by which he is actuated, is that of heathenism. The Koran, which contains many things in common with the Scriptures, is mostly cited in a sense, of which, it is extremely probable, its author never dreamt: and hence, however the Mohammedans may be supposed by some to be a sort of heretical Christians, the truth seems to be, that, as far as mysticism prevails among them, they are much more nearly allied to the Hindoos, or to the visionary followers of Plato.

"In order, therefore, to bring our subject fully before such readers, I have taken the following line of argument as the most suitable to our question; viz. To show, in the first place, that the principles, by which evidence has been estimated in the preceding Mohammedan Tracts, is not calculated to ascertain the truth in questions relating to religion. And, in the second, to propose others upon which reliance may be placed.

"In the third place, since both parties allow, that a revelation has been made from above, and that the books of the Old and New Testament were originally so revealed, to show, that those books are now mainly the same as they originally were; that is, that no wilful corruption has ever taken place in them, either affecting any point of doctrine, or article of history; although we are disposed to allow, that some variety of reading is found to exist in the different copies.

"Having determined this point, and agreeing with the author of the preceding tract, that all information relating to religion must necessarily be derived from revelation, we propose to inquire, in the fourth place, Whether revelation affords the criteria by which any one laying claim to a divine mission may be known. And, if so, Whether Mohammed's character answer the requirements of such criteria.

"This point being determined, we intend, in the fifth place, to ascertain from the revelation, What is the real character of man,—What the word of God has laid down as necessary for his observance, and for what end that has been done. And, in the last place, to make a few remarks on the subject before us."

In the following passage we have a short and just statement of the rise of Mohammedanism, and of the manner in which its author acquired his authority.

"Before the battle of Bedr had taken place, as Mr. Martyn has properly remarked (p. 88,) notwithstanding the miracles ascribed to Mohammed during his childhood, of which it is most probable no one had then ever heard one word, added to those of the Koran, not only the majority of the Arabs, but his own family, and even his wife Khadíja treated him rather as a madman than as a prophet. His account of having seen the angel Gabriel, and having been saluted by stocks and stones as a person commissioned from above, they considered as mere madness: nor was it till he had obtained power by the fortune of war, that his miracles were at all credited by the multitude. Besides, many years must have elapsed after the battle of Bedr, before the majority of the Arabs could at all be appealed to, and even then, their testimony to his miracles, if we except the Koran, could be of no use, because they must have already denied their existence, if we suppose them to have been eye-witnesses; and if they were not, their testimony is good for nothing.

"It is also well known, that about this time a rival prophet of the name of Moseilema arose, who succeeded in drawing considerable numbers after him. The Arabs were, therefore, divided in their opinion, as to which was the true prophet; nor was it until a considerable battle had taken place, in which Moseilema was slain, that any thing like unanimity prevailed on this subject. The majority of witnesses, therefore, cannot be cited in favour of Mohammed at the rise of Islamism; and, many years after, when his authority had been established by other means, their testimony cannot be relied upon; because, in many instances they could not have had knowledge of the facts in question; and, as they had now an interest to maintain, there is no probability that their testimony would be impartial."

Mr. Lee closes his discussion with the following impressive remarks—

"Let us now make a few remarks on the subject before us. We may ask, in the first place; If God has so provided for the wants of mankind in the Scriptures of the Old and New Testament, what probability can there be, that he would make another revelation of his will, such as the Koran is thought to be, in which no such provisions are even hinted at; but in which a number of unmeaning ceremonies, such as praying with the face towards Mecca, the pilgrimage, washings and other cumbrous and unprofitable ceremonies, are imposed upon mankind? What necessity could there have been for sending a mere temporal commander, such as Mohammed confessedly was, in order to undo a system comprehending every necessary requisite for the believer, and to substitute for it a creed inconsistent with the prior revealed will of God, and inadequate to the wants, comforts and improvement of man? But what are we to think of such a system of religion when we know, that it not only opposes the declarations of the Scriptures; but that the Scriptures have warned us from being deceived by any thing of its description? —and when we are told, that lying signs and wonders would be wrought by some, such as were likely to deceive even God's best servants? But this is not all, a system of mysticism is also superadded, contradictory in every point of view to the express declarations of the Scriptures. The frail and sinful person of man, whose thoughts from his very youth are iniquity, and whose ways are false, is represented as an integral part of the great Ruler of the Universe, who, as the Scriptures inform us, is of eyes too pure to behold iniquity! This frail worm is then advised to consider the works of God which he sees around him, as the visions of a waking dream,—as the mere trifles set up for his momentary amusement which shall disappear at a time when the curtain of this illusive exhibition shall be commanded to fall; and when he, with all his impurities and follies, shall again be taken back into that ocean of holiness and of light, of which he may now be considered as a drop. But God says: Man shall live for ever: and shall be happy or miserable in a future state of being, just in proportion to his obedience or disobedience tendered in this. What then are we to think of a system like this, manifestly opposed to the declarations of God's word, and claiming no better an origin than the philosophy of pagans? What are we to think of the Koran, which is appealed to, as affording the groundwork of such a mystery of iniquity as this manifestly is? Of the blasphemy of those who have presumed to boast of themselves as being the Gods of nature, and then deluding their disciples with recitals of lying wonders, which they have supposed themselves able to perform?

"In the next place what are we to think of the character of its author? A man whose main object appears to have been ravage and warfare; and whose character is, in every respect, inconsistent with that, which the Scriptures declare must designate a Prophet? Whose miracles, as they are reported by his followers, manifestly stand in need of every requisite necessary to recommend them to belief: and which, in many instances, are palpably false. The book, which he has left behind him for the instruction of his followers, composed indeed in a style tolerably smooth and fluent; yet abounding with accounts contradictory to those found in the Scriptures, and in many instances perfectly childish; which the Shiah themselves believe to have been corrupted, but upon which they nevertheless have the inconsistency to repose their faith. The true copy, say they, is kept in the possession of the reigning Imàm. But where is he? Reduced to ashes in the grave, and his soul gone to its place. But *truth* may be with the unseen Imàm. And where is he? In the chambers of the grave, and his soul consigned to a place, from which it can never return. But truth may be with the traditions. What are they? The mere devices of men, either leagued in the mystery of iniquity, or led captive by the great enemy of man: tales trifling and contradictory, the last props of a vain and tottering system, which will scarcely bear the touch of trial.

"Let him, then, who is desirous of knowing the truth, hear the word of the Lord. In that he will find truth, mercy, and peace, such as will endure for ever; and the path which leads to holiness and happiness so clearly marked out, that he who runs may read. By that he will learn, that the heavens declare the glory of the Lord, and that the firmament sheweth forth his handy-work;—that the law of the Lord is complete, converting the soul; that his testimonies are sure and will endure for ever: that by them is his servant taught; and that in keeping them there is a great reward: that they are more precious than the finest gold, and sweeter than honey, or the droppings of the honeycomb. Such are the declarations of the Almighty respecting the last and best of his works, man: and happy is he who is blessed with the knowledge and experience of their efficacy: yea, happy is the people whose God is the Lord.

"One declaration more of God's word

we shall notice, and then we shall conclude: and this is one which should nerve the arm of every Believer. However sin, error, and sorrow, may now prevail in God's creation,—however the powers of darkness may now delude the sons of men, the day is in prospect when the spell shall be broken, the mystery be dissolved, and the light and the truth shall shine forth to the perfect day. 'The knowledge of the glory of the Lord,' says the Prophet, 'shall cover the earth as the waters cover the sea:' and then shall all know him from the least even to the greatest. Then shall his love, power, and truth be triumphant; and those sheep, which our Lord tells us shall hereafter hear his voice, shall return to the great Shepherd and Bishop of their souls; and shall go in and out and shall find abundant pasturage. Then shall the Idolater, the Hindoo, the Mohammedan, and the Jew, fall down before him, offer the tribute of sacrifice and praise, and be made his children. Then shall the wolf pasture with the lamb, and the lion lie down with the kid, and a little child shall lead them. The Lord shall hasten it in his time.

Mr. L. has undoubtedly performed an important service in the cause of missions by this publication; and if we shall have rendered it even the smallest aid by the foregoing review, we shall esteem the labour of preparing it amply compensated. Let us be permitted to take this opportunity to recommend to missionaries, who may be called to discuss the subject of Mohammed's claims to inspiration, the perusal of Prideaux's Life of Mohammed; and above all, the preliminary discourse prefixed to* Sale's Koran, and his notes on the Koran itself. These are works easily accessible.

* We think it right to inform our readers, that a small book now advertised and vended as the Koran of Mohammed, is a most barefaced imposition. It does not contain one half of the Koran, and is otherwise very exceptionable.

Literary and Philosophical Intelligence, etc.

In the general assembly, lately held, of the Church of Scotland, a discussion took place relative to Gretna-Green marriages. The strongest disapprobation was expressed of the conduct of those county magistrates or borough justices who allow them to be attested in their presence, and a committee was appointed to inquire into the best means of preventing them.

About forty young Egyptians have arrived in France for education. M. Jomard has been requested to direct their studies. After residing a few years at Paris, they will return home, to propagate the knowledge which they will have acquired. Mahomet Ali is at the expense of their education.

Mr. Fraser states, in his Travels in Persia, lately published, that when he was at Tabreez, the chief minister of state was employed in writing a book to refute Henry Martyn's treatise against Mahomedanism. Finding none of the learned doctors disposed to undertake the task, the minister resolved to do it himself. He wrote much, but without effect; and Mr. Fraser adds, that "this matter cost him more sleepless nights than all his state business." Whilst deeply engaged in his labours, the epidemic cholera began to rage in the city: he was seized with it, and died under the rough remedies prescribed by the native physicians.

Near the sources of the Tigris, Mr. Fraser says, dwell the remains of the numerous Christian population which inhabited all this part of the country in the times of the Greek emperors, and who were forced by their Mahomedan enemies to take refuge in these inaccessible regions. They now consist of four tribes: the Teearees, amounting to about 10,000 families; the Kojumees, to 1,000; the Jiloos, 500; and the Tookabees, to 300. They live under the rule of a sort of prelatical chief, whose dignity is hereditary in the family, although the chief himself, being set apart for the church, cannot marry. He acts both as priest and general, leading the people to church or to war; and they all pay him implicit obedience. They are of the Nestorian creed, and hate Roman Catholics even more than Mahomedans, putting to death, without mercy, all that fall into their hands. Indeed they behave little less cruelly to any others who unfortunately come in their way. They can bring into the field 14,000 capital matchlock-men. They live exclusively among themselves, admitting no one into their country, which is so strong and impenetrable that none can enter it without their leave. The missionaries despatched about three years ago into Persia, by the Society of Basle, were expressly instructed to direct their attention to these degenerated Khoordish Christians.

A letter in the Bombay Courier states,

that a cloud of locusts had been hovering for nearly two months over different parts of the province of Guzerat, which must have covered ten square miles. So thickly clustered were they, as to cast an almost perfect and unbroken shadow on the ground. Before their approach, and after their departure, their appearance was that of immense and heavy clouds of dense smoke all along the horizon.

At a late meeting of the Calcutta Medical Society, a paper was read by Dr. Kennedy on the barbarous Indian penance called *Gulwuzty Chumk*. "It is very surprising," says Dr. Kennedy, "how the self-devoted victims, who have for some time been suspended by iron hooks inserted into their flesh, can run about, upon their descent from their elevation, as if nothing had happened, and how speedily the wounds heal without inflammation or suppuration." Dr. Kennedy makes various remarks on the subject, in a medical point of view, with reference to the employment of setons: but his paper further shows, that this monstrous practice of Paganism is not, as has been conjectured by some persons, a mere Indian juggle.

The fourth Report of the Calcutta School Society evinces the interest which the efforts of the Society have awakened amongst the natives. The following is an extract of a letter from Radacant Deb, the native secretary of the Society:—"I have great satisfaction in saying that our countrymen are convinced of the advantage derived by their children from our Society; and that the indigenous schoolmasters, and the parents of boys, who were first alarmed, and refused to receive our school-books, are now anxious to come under the control of the Society. Eighty-five schools are at present under the patronage of our Society."

In conformity with the practice of administering oaths to witnesses according to their own ideas of what is most binding on their consciences, a mode of swearing Mugh, or Burmese witnesses, has been devised, for a copy of which the regimental interpreters are directed to apply at the proper office. The formulary suggested to government, and on which the official regulation was founded, is as follows. We refer to it chiefly as illustrating the rites of Oriental Paganism, which some professed Christians are lamenting that our missionaries are attempting to subvert. "In the matter now before the court, I swear to speak the truth, and the whole truth. If I forswear myself, then may I suffer the wrath and vengeance of God, and of the angels in heaven; may I be tortured by the Nag, or sea-dragon; may I be slain by the sword of my master; may the sacred writings bear witness against my falsehood, and in every outar, or transmigration, render my state more vile and abject than in the preceding one!"—The manner of swearing-in the evidence is thus. His creed is placed on a vessel of water, which the witness holds up to his forehead, standing, facing towards the east, when the oath is read over, the witness repeating each sentence. In any matter purely of a military nature, the person is sworn-in on the spear, or matchlock; but the Burmese, in cases of a doubtful nature, frequently plunge the accuser and the accused into water, and whichever retains his breath the longest is considered as ignorant of the alleged crime. They not unfrequently dip the tips of their fingers into melted lead, and after the expiration of seven days the part affected is probed with a needle; if any pus or matter is extracted, the man is considered guilty; but should blood appear, he is judged innocent. [*Christian Obs.*]

Paragreles.—Paragreles, when made in the simplest manner, consist of wooden poles from thirty-five to fifty French feet high, and fixed in the firmest manner in the ground; on the top of each of which is fixed a sharp point of yellow brass wire, about the eighth of an inch in diameter; to the bottom of this is fixed, by means of a ring, another brass wire, about the sixteenth of an inch in diameter, continued all the way along this pole to three or four feet under the ground, and fixed to the poles by small wire staples.

By this description it will be seen that Paragreles are merely lightning rods made in the simplest and cheapest form, by which it is proposed to draw down the electric fluid from the clouds, and by that means to prevent the formation of hail.

The Paragreles ought to be placed at the distance of 450 Flemish feet from one another. When any tall trees happen to be growing where the pole ought to be placed, the trees may be made use of instead of erecting a pole. It is not necessary to say that as these Paragreles are intended to draw down electricity, care ought to be taken, wherever they are placed, to warn the country people not to go near them during storms

Repeated trials in America, in Italy, in France, and in Switzerland, recommend strongly Paragreles to the attention of agriculturists. Mr. Thollards, Professor of Natural Philosophy at Tarbes, in the Upper Pyrenees, says that he has seen, during six successive storms which took place there, 23d of April, 8th May, 3d, 15th, 16th, and 17th June, 1824, some districts, covered with Paragreles, preserved, as if by enchantment, in the middle of other districts in which the inhabitants had not taken the same precaution, and which latter were totally laid waste.

Mr. Astolfe, engineer, saw in the month of June, 1824, two frightful stormy clouds, which poured down an immense quantity of hail upon a considerable extent of country, which passed harmlessly over a space furnished with Paragreles. There only fell

some large hailstones between the first and second line of Paragreles. but in the interior there was only seen, to the great astonishment of the spectators, to fall, in place of hailstones, drops of the consistence of snow. The *Journal du Commerce of Lyons*, of 3d August, 1825, contains a fact precisely similar, which happened to the vineyards of Corsier. Whilst the hail fell in great abundance upon the meadows and fields situated without the line of Paragreles, there only fell upon the vines some flakes of snow, or rather of a watery substance softer than snow. An hour afterwards another cloud crossed the same vineyards, and presented the same phenomenon.

Religious Intelligence.

The faith and patience of the friends of missions have of late been put to a severe trial—which yet we hope they will endure without fainting—by the death of some of their most gifted and useful missionaries in foreign lands. To the number of those who have gone to receive their reward, information conveyed to us within the last month obliges us to add the name of the Rev. Gordon Hall. We knew him well. Fifteen years ago he and his missionary brother, Newell, were preparing for their work by attending the medical lectures in Philadelphia, and it was our privilege to give them all the countenance and aid in our power. We have since received some valuable communications from Mr. Hall. He was a most excellent and amiable man, and a highly qualified missionary, devoted without reserve to the noble and sacred enterprise of evangelizing the heathen. He is gone —but he did not depart without being permitted to prepare, as the last important act of his life, the following circular; "and by it he being dead yet speaketh."—Yes truly—he here speaks in a manner calculated to touch every Christian heart, and to enlist every feeling and exertion of those who love the Lord Jesus Christ and the souls of men, in the hallowed work of sending the gospel to the millions of perishing heathen, among whom and for whose benefit he cheerfully sacrified his life. Frequently have we thought and said that Harriet Newell probably served the cause of missions a hundred fold more by her death, than she could have served it by the longest life. And if this circular of the lamented Hall shall be rendered impressive and efficient by its being his dying legacy, so as to rouse the dormant energies of the American churches, and call forth the holy ardour of a hundred young missionaries, to offer themselves to supply his loss—he too will have done more by his death than he could have done by his life: And the mystery of Providence in calling away, in the midst of his years and his usefulness, one of the most able and faithful of the heralds of salvation will, at least in a measure, be explained.

My Dear Christian Friend,*

Your love to your Redeemer, your compassion for a lost world, and your bowels of mercy for your dying, perishing fellow men, often move you to call out, "Watchman, what of the night?" A dark, a long, a gloomy, a woful night has settled upon our guilty race. It envelopes all. Its issues are too expanded, too tremendous to be comprehended by finite intellect. But glory be to God in the highest and for ever, that the darkness of man's fall was rapidly succeeded by the light of his recovery.—From the hour the first beams of that light revealed to man the redeeming love of God, in the garden of Eden, how has every succeeding ray that has fallen upon this dark earth, cheered the heart of Christian benevolence, while every intervening cloud, obscuring the prospects of love and mercy among men, has tried and grieved the people of God.

To the far distant heralds of Zion our hearts often seem to call, "Watchmen, what of the night?" Sometimes the reply is—"Zion travaileth and bringeth forth children; the Lord hath done great things for us, whereof we are glad. The word has been preached, prayer has been made, the Spirit has been given, sinners have been converted." We hear the glad tidings.

* We have received a copy of this circular, directed by the hand of Mr. Hall, a few days before his death.

Our hearts leap for joy. We thank God, and take courage.

We turn again, and in other directions ask, "Watchmen, what of the night?" Their mourning hearts heave the heavy sigh, and the bitter lamentations break upon our ear, "The night is prolonged; the blackness of darkness still gathers upon it. The people see no light. They continue sitting in the region and shadow of death. They stumble upon the dark mountains. Their feet go down to death, their steps take hold on hell. The Son of Righteousness does not arise to shed his vivifying light upon them. The Lord delayeth his coming to save them. The beautiful feet of those upon the mountains who bring good tidings, who publish salvation, do not come here." Heavy tidings. Who will not mourn? And is such the mournful condition of three-fourths of our race? Ah it is; it is. Do the blood-redeemed followers of Jesus, who received his farewell charge, "Go ye into all the world, and preach the gospel to every creature," *know* that such is the mournful condition of three-fourths of their kindred race? Ah, this they know full well! Think of this, and weep, O my soul, and be in bitterness. Oh that my head were waters and my eyes a fountain of tears, that I might weep day and night for my beloved fellow-creatures, thus left to grope in darkness, and perish without hope; and for the churches too, who look on, and behold this tremendous ruin of immortal souls, sweeping over a long succession of generations, and yet make no more effort to stay its awful progress!

Beloved in the Lord, do you from Zion's most favoured mount, turn a pitying, waiting, longing eye to this dark hemisphere, and ask, "Watchman, what of the night?" I am permitted to stand in the place of a watchman; but it is on a slender, incipient out-work, very far distant from the walls of Jerusalem. O that I may always be found vigilant and faithful at my post, and ready to give a true report.

I will send you tidings. In some respects they are joyous; but in others they are grievous. I see much around me that is joyous. If I turn back no farther than to the period of my own arrival on this spot, and survey but what seems to be our own neighbourhood, much that is cheering greets the eye. *Then*, from Cape Comorin through the whole range of sea *coast*, by Cochin, Goa, Bombay, Surat, Cambay, Bussora, Mocha, and by Mozambique, including Madagascar, Mauritius, and other isl nds, to the Cape of Good Hope, there was not one Protestant missionary; if we except a native missionary who was for a short time partially established at Surat.

But about three months ago, delegates from *five missions* met in the Bombay Mission Chapel, and formed a missionary "Union, to promote Christian fellowship and to consult on the best means of advancing the kingdom of Christ in this country."

The individual missionary who constituted one of these missions, has since gone to England, not to return, and therefore, for the present, that mission is extinct.—To the other four belong nine missionaries, and two European assistant missionaries. These missionaries have two common printing establishments, and one lithographic press consecrated to Christ, as so many powerful engines for scattering abroad the light of life. These four missions have in operation about sixty schools, in which are more than three thousand children reading, or daily learning to read, the word of God, and receiving catechetical instruction.—The missionaries, some or all of them, are every day preaching Christ, and him crucified, to the heathen The scriptures and tracts are travelling abroad, and the word of God is working its way to immortal minds in every direction. Prayer is made, and the promises of Jehovah are laid hold on; while the means (missionaries excepted) of doing a thousand times more in similar ways for the cause of Zion here, are ready at hand. These are good things, and we rejoice in them. You too will rejoice in them; and let us all praise the Lord for them.

But there is something in the weakness of our nature, or in the deep subtlety of our adversary, which, even while we contemplate such good things, and are praising God for them, is exceedingly liable to practise a mortal mischief upon us, by so alluring and engrossing the mind with the *little* that is done or doing, as to render it seemingly blind to the almost ALL, that still remains to be done. This brings us to the grievous part of the subject.

It is grievous to behold such an extent of country, and so teeming with immortal souls, but yet so destitute of the messengers of life.

From Bombay, we look down the coast for seventy miles, and we see two missionaries; and fourteen miles farther on, we see two more. Looking in a more easterly direction, at the distance of about 300 miles, we see one missionary, chiefly occupied, however, as a chaplain among Europeans. In an eastern direction, the nearest missionary is about 1,000 miles from us. Looking a little to the north of east, at the distance of 1300 miles, we see ten or twelve missionaries in little more than as many miles in length, on the banks of the Ganges. Turning thence northward, at nearly the same distance from us, we see three, four or five more, separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a northeast direction, through the Chinese empire and Tartary to Kamschatka, and

America to the river Colombia, and thence across the mountains to the Missouri, the first missionaries we see in that direction, are brethren Vail and Chapman among the Osages.

Again we look north, and at a distance of 180 miles, we see two missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia to the pole, not a single missionary is to be seen. In a northwestern direction, it is doubtful whether there is now one missionary between us and St. Petersburgh. Westerly, the nearest is at Jerusalem or Beyroot. Southwest, the nearest is at Sierra Leone, and more to the south, the nearest may be among the Hottentots, or in Madagascar.

Can you count the millions and millions comprised in this range? Can any but an adamantine heart survey them, and not be grieved?

I should like to see a new chart of the earth adjusted to a double scale of measurement, one showing the comparative surface, and the other the comparative population of the different sections of the earth; all presenting a black ground, except those spots where the gospel is *preached*. And on a slip of white ground, I would have a note of reference to Mark, xvi. 15, 16; and this I would have bound up in every Bible so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors, and *teachers* in theology, to add to the note on their map, Romans x. 14, 15, and Isaiah vi, 8, to the last clause; which latter clause I would have every student in theology, and young believer of good talents and education, *print* on his chart in grand capitals, preceded by—*Lord what wilt thou have me to do?*

As we must habitually set the Lord Jesus before us, or not expect his love will habitually constrain us, so must we habitually contemplate a fallen world, lying in the wicked one, or not expect that our hearts will be exercised with any proper sympathies for the perishing.

But I will take a more limited view.—Here are the Mahrattas. They have been estimated at 12,000,000. To preach the gospel to these 12,000,000 of heathen, there are now *six* missionaries, four from the Scottish Missionary Society, and two from our Society; that is, *one* missionary to 2,000,000 of souls. And to furnish these 12,000,000 with the Christian Scriptures, and tracts, and school-books, there is *one* small printing establishment. It is now about twelve years since the mission here began, in some very small degree, to communicate the truth to some of this great multitude. Let these facts be well weighed.

Turn now to another hemisphere, and behold thirty missionaries sent to 30,000 islanders, (I do not here vouch for precisi- [illegible] 1,000 hea- then; and mark those missionaries labouring for *twenty* years before the Spirit is given, and sinners there converted; and then say if the missionaries here should be suspected of unfaithfulness, or they and the people be viewed as under some peculiar frown of heaven, because the labours of *six* missionaries among 12,000,000, or *one* among 2,000,000, have not been accompanied by their conversion in *twelve* years; yea, in much less than that, for during a considerable part of those twelve years, there were not more than *three* missionaries among these 12,000,000, some of the time but *two*, and a part of the time, *not one*. Under such circumstances, could more be reasonably expected than has been done? With such an abashing, such an appalling disparity between the magnitude of the work, and the fewness of the workmen, would not any special work of conversion have been a stranger thing than the absence of it is?

The magnitude of this work, and the wants of these 12,000,000 of heathen, we have from time to time, for twelve years, and in language as plain and urgent as we could use, expressed to our Board, and to our churches; and what attention has it received, and what have they done? Before these twelve years commenced, they had sent three missionaries, to go they knew not where, but whom Providence directed to this spot. Since they began to hear the Macedonian cry from this spot in behalf of these 12,000,000 of souls, they have sent four more missionaries, one of whom has returned to the bosom of the church in America, and two rest in the Bombay mission burial ground; while but two of your missionaries survive to address, as your delegates, under Christ, the tidings of salvation to these 12,000,000 of heathen. Yes, revered and beloved members of the Board, and ye, most signally blessed American churches, the fact must be *repeated*. For twelve years have we sent forth to you the Macedonian cry in behalf of 12,000,000 of heathen souls: and often in our pleadings with you for them, have we laid them as supplicants at your feet, begging from your hands the bread of life; and you have in all that time sent them but four missionaries; and you have now one less missionary among them than you had ten years ago; and now, while almost every operation of the mission is dragging on at a most affecting and reproaching disadvantage, we are told from the Board that they know not when they can send any more missionaries beyond the Cape of Good Hope!

Is it not doubly grievous, doubly distressing, to contemplate such facts? Grievous beyond expression, in view of the millions perishing eternally through such neglect; and hardly less grievous to behold Christians, through the same neglect, so wronging their own souls and the souls of their [illegible] and so robbing their precious

Saviour of what they, in their every prayer, acknowledge to be due to him from them, and from the heathen, who are given to him?

But there is another grievous view of the subject. During these twelve years, the facilities for imparting Christian knowledge among this people, or for employing among them the appointed means of salvation, have so multiplied and improved, that I think it moderate to say, that a missionary arriving here *now*, could in an equal period, do ten times as much for the diffusion of Christian knowledge, as could have been done by one arriving here twelve years ago. Then there was no school in which to catechize and give lectures—no chapel—no Scriptures and Tracts to disperse. Now we have a chapel, more than thirty school rooms, and the Scriptures and Tracts for distribution; while hundreds of towns and villages, by all the eloquence and pathos that the most imperious want and the direst necessity can inspire, are supplicating for more mission schools; millions of people calling for Scriptures and Tracts, and preaching; and an untold number of large towns, in population like Boston, Cambridge, Andover, Providence, Dartmouth, Williamstown, New Haven, Albany, and Schenectady, calling for missionary establishments in them. If some of these places are not quite open for the reception of missionaries, others doubtless are, and all we believe will be by and by; while all are now open, in various ways, for the reception of Christian books.

Under such circumstances, with such facilities, what number of Christian books might be prepared, printed and distributed; what number of children taught to read the word of God, and catechized; and what number of perishing sinners pointed to the Saviour's cross, in one year, if there were but a SUPPLY OF MISSIONARIES!* Is it not a *grievous* thing to witness such facilities for missionary action, lying comparatively neglected? Is not here a vast and fertile field broken up, and ready for the casting in of the seed? And is not the seed already in the field waiting for the sowers to scatter it? What should we say of the farmer, who would turn away from such a field, and leave the seed in the field to perish unscattered, and go to some comparatively desolate heath, where much must be done before even *that* can be *prepared* for the seed.

Surely no one can understandingly answer the question, "*where* is it best to send missionaries?" without first duly considering the comparative population of the places in question, and the comparative facilities for imparting Christian knowledge to that population. On this score, I plead that justice may be shown to these 12,000,000 of heathen. Here I ground my plea. Let the facts speak. Twelve millions of your race are prostrate at your feet. You can need no delineation of their moral character. It is enough to know that they are your *brethren*, but they are HEATHEN; that they are *idolaters*, and in ignorance of their Maker and their Redeemer; and that you can, if you will, send them the gospel. Their untold miseries supplicate you to open your hands, and give them that salvation which your Redeemer and your Judge has entrusted to you for them, and so long ago charged you to give them. You see, also, what are the facilities for now giving them that salvation you have so long held in trust for them, but so long withheld from them. What will you do? Will you spurn them from your feet; and command them to let you alone, and wait as they are, till the judgment day? Is this the love of Christ? Is this the beauty of the Lord upon his holy Zion? Where are the hundreds of students in Theology? Where are the tens of hundreds of blooming, pious, well educated youth, the professed followers of the Lamb? Is there none among you, who have a love, a sympathy, a com-

* *Note.*—The following facts from the last report of our schools, show how extensively Christian knowledge might be diffused among a rising generation of idolaters, were there only missionaries and funds; and if but the Spirit of God were given, in answer to prayer, to seal upon the youthful mind such Christian instructions, what would not soon be accomplished!

"Our number of schools at present is 32. The number of children on the teachers' lists is 1750. Of these 75 are girls, and 133 Jewish children.

"During the past year, as nearly as we can calculate, 1000 have left our schools, most of them having obtained what the natives esteem a sufficiently good school education. Among these, together with those who have left in former years, are many boys and young men, who can read with a fluency and propriety that would put to shame a great majority of the common Brahmins. And the fact is peculiarly gratifying, that instead of having imbibed any prejudice against us, or our books, from the Christian instruction given in our schools, these very youth, and their relatives, wherever we meet with them in the country, are of all others the most forward to receive and read, and *beg* the Christian Scriptures and Tracts. In not a few instances, fathers earnestly solicit them for their little sons.

"During the year, about 785 children have committed to memory the ten commandments, and 376 a catechism of sixteen small pages. A much greater number have committed to memory parts of the same.

"We continue to have numerous and urgent applications for additional schools; but shall be obliged to decline them, until we are furnished with larger funds, and more fellow labourers."

passion for all these your long neglected, your dying, your perishing fellow men? O, remember there is a dead love, a dead sympathy, a dead compassion, as well as a dead faith; being without works. O, it was not a dead love, or sympathy, or compassion, which brought your Redeemer to the cross. That was not idle breath which he uttered, "Go ye into all the world and preach the gospel to every creature;" nor yet that interceding appeal to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." O contemplate, on the cross, your bleeding Saviour, tasting death for every man, and then survey the spiritual miseries of the millions of heathen souls dying in ignorance of that only name by which it is possible for them to be saved; and then lay upon your hearts your Redeemer's farewell charge, and when you have faithfully done this, judge of your love and regard for Jesus, and of your compassion for immortal souls, *by your works.*

But I ask again, must these eminent facilities for your diffusing among these millions the knowledge of salvation, still remain neglected at such a fearful rate? If your Board cannot send us help, is there no other Society in America that will send us help? Or must we in future, turn our hopes to England only? Before missionaries can leave America—come here, and acquire the language, so as to be able to prepare Christian books, and to preach, nearly three years must elapse. But should God send death among us for the next fifteen months, as he has the past fifteen, the Board would not at the expiration of those months, have a single missionary on the ground. In such a case must the chapel and printing office be shut up, more than thirty schools dissolved, and our other operations terminated? Or into whose hands shall all this property be transferred? Do not these peculiar circumstances call for peculiar efforts?

I will endeavour, as God shall enable me, so to labour here on the spot, that the blood of these souls shall not be found in my skirts; and while I cannot but witness a generation of 12,000,000 of unevangelized souls, in succession to the hundreds of generations gone down before them, dropping into eternity, leaving prospects but little better for the next generation, I will endeavour, as a watchman at my post, faithfully to report what I see. Wo is unto me, if I proclaim not the wants of this people, and the eminent facilities made ready for the supply of those wants. This I would wish to do so plainly and so fully, that if the guilt of neglecting their salvation must lodge any where, I may be able to shake it from my garment; so that I may stand acquitted before my Judge, both as to my personal labours among them, and as to my pleading with you on their behalf.

The remarks I have now made, are in a great measure applicable to other parts of India. And there is yet another grievous view to be taken, which I can but barely mention. In little more than a year past, death, sickness, and other causes, have, so far as I can learn, laid aside nineteen missionaries in India, while but *six or eight* have, in the same time, come to India; and so far as I know (from missionary appearances, not from God's promises,) there is a prospect of further diminution rather than augmentation. In view of these things, what will the English and American churches do? Is it not time for every missionary in India, to cry aloud and spare not? Would you have your missionaries leave their work, and come home to *plead in person before you*, the cause of the heathen? *Do not tempt us* to do so. Some have, in providence, been called home, especially to England, and their pleas in person have been successful so far beyond what has been otherwise attempted, as seemingly to call for the measure, though so expensive, and for the time, so privative to the heathen. Why is it so? Why cannot facts be weighed? Why cannot the well known necessities and miseries of the heathen speak, and plead, and prevail, without the aid of any such disastrous expedients? Does this tell to the credit of those whom the gospel makes *wise to do good?* O think of these things, every one that has a mind that can think! O feel, every one that has a heart that can feel! O ye redeemed of the Lord, whom he has made kings and priests unto God, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and in the true spirit of such an unreserved consecration of yourselves to your Redeemer, ask him, "*Lord, what wilt thou have me to do?*" And let his Spirit, and his truth, and your own conscience, give you the answer which shall guide you in a matter of such unparalleled moment.

Your affectionate fellow servant in the Lord. GORDON HALL.

Bombay, Feb. 1, 1826.

N. B.—I hope it will be deemed excusable to add a most respectful, but fervent request, that this plea, in behalf of a population equal to that of the twenty North American States, though so brief and feeble, may be presented to the Christian publick, through the various religious newspapers and magazines in the United States.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

At the request of the Stated Clerk of the General Assembly of the Presbyterian Church, we insert the following circular; and hope it will receive the special attention of those to whom it is addressed.

Philadelphia, Sept. 7, 1826.

Rev. John Johnston, Newburgh, N. Y.

Dear Brother—I reply to your letter of Aug. 20th, through the publick prints, with the earnest wish, that every periodical publication in our country, favourable to the Presbyterian Church in the United States, may give publicity to these lines.—You tell me that you are disappointed in not having received your copy of the Minutes of the General Assembly of May last; and you add "Surely the fault is not yours. I do honestly say, I think the fault is not yours. But there is a fault somewhere, and I consider the Presbyterian Church has a right to complain. I may be deceived, but my present impression is, that the whole of the documents might be prepared for the printer in *forty-eight hours* after the rising of the General Assembly. Let me hear from you soon." Hundreds, no doubt, are ready to adopt the same language, so far as complaint is concerned.

Yes, my dear friend, there is *a fault somewhere;* and I would wish to let you, and every Minister and Elder in our ecclesiastical connexion judge for himself where that fault lies. The *Record* of the proceedings of the Assembly, and *all the documents* of the appendix, until the middle of the 59th page of the minutes for the present year, were put into the hands of the printer in less than *twenty-four hours* after the dissolution of that body on the 1st of June last, so that the press did not stop one hour for the want of copy.

After the 59th page, you have the "Missionary Appointments," which have never occasioned any delay; and then comes the "Statistical Report," a work of *forty-two pages*, which has cost me, this year, not less than three weeks of hard labour. Indeed, I might challenge any one of my brethren who has the charge of a family and of a congregation, to have prepared it in less time; unless he would do it without requisite food and sleep. To make *a Summary View*, like the one which I have printed on the 103d page of the Minutes, commonly occupies a committee of the General Assembly, consisting of three persons, the greater part of the time in which the Assembly are in session; which is rarely less than a fortnight; and you will remark that my view is a new one, taken from more extensive documents than those to which the committee had access.

You will naturally ask, why should this *statistical table* require so much labour? Why might not the Presbyterial reports be strung together, and paged for the printer, without further trouble? Aye, here you will detect the fault! Of all our *eighty-six* Presbyteries no more than *two* sent up reports conformable to the Rules of the Assembly, and capable of being incorporated into the *Statistical Table* without being entirely rewritten by myself. Very few of the reports were footed up; and those which gave the sum total of their several columns were in numerous instances arithmetically false. Had I printed the reports in the form in which I received them, a summary view could not have been given, and the captions of the columns would have been changed or repeated in a different order, in every one of the forty-two pages; or rather in the fifty pages which would then have been requisite to contain them. Want of uniformity and accuracy is the fault which causes all the delay.

If the Stated Clerks of the Presbyteries would condescend to look at the blank forms printed in the minutes of 1825, and follow them without any deviation in their reports to the General Assembly, my labour of three weeks might be superseded by the careful exertions of a single day. The Presbyteries generally meet in the spring, near the middle of April; and I hereby engage, if I should live in the possession of a sound mind in a sound body, and the Stated Clerks will send to me, by mail, accurate reports in the very forms prescribed, on or before the 10th day of May next, that I will have the whole minutes of the next Assembly printed and distributed by the middle of June, 1827.

The printing of tables, like those containing our ecclesiastical statistics, is expensive; and to save the cost of a double quantity of brass rules for striking the black lines, the printer deemed it best to set up no more than one form, that is, eight pages of the matter, at a time. The types of these were *distributed* before the next eight pages could be set up. This produced considerable delay in the publication. Then came the distribution of the copies; and *to-day* I have completed my task; having sent off 1863 copies; and the greater part of them by mail, in a strong, pasted, and tied envelope of cartridge paper; which work has occupied much of my time for two weeks past.

In this part of my work the principal difficulty was to find *the correct address* of the ministers of our section of the church, for the statistical reports contain, on this subject, with no more than *two* exceptions, nothing but the names of their respective churches; and it is often difficult to ascertain in what State, and counties of a State, some tens and twenties of churches bearing the name of Zion, Pisgah, Ebenezer, Union, Mount Pleasant, Bethel, Bethany, Lebanon, Salem, Nazareth, Hopewell, Shiloh, Columbia, Washington, Fayette, and Jefferson, belong.—Frequently half a dozen places of one of these names may be found in one State; and when I cannot distinguish the *county* in which the Pastor resides, there is no certainty that the copy will reach him for whom it is designed.

It is necessary also annually to furnish the Post-Master in this city with a list of the persons to whom the Minutes are sent, together with the address of each, that the

minutes, which have been published *periodically* ever since 1789, may be charged as *periodical publications*, according to the old rate of postage. Owing to some *neglect* or *mistake* on this subject in 1825, and because *The Assembly's Agent* marked on each copy sent by mail "20 half sheets," instead of "10 printed sheets, periodical," *sixty-two and a half cents postage* were charged on a single copy, which in no case ought to have paid, according to law, more than *twenty-five* cents, and when sent not more than 100 miles, not more than 15 cents. This year no copy of the minutes can lawfully be charged at more than 17½ cents, if it goes to the most remote limit of our republican empire; and if transported any distance not exceeding 100 miles, at no more than 10½ cents. It is not probable that the lawful postage on one copy of our future Minutes will ever exceed 25 cents.

The high postage improperly charged last year rendered many unwilling to receive their minutes this year by mail; but it is nearly impossible to give them an extensive and speedy circulation in any other manner. Understanding this matter, however, the persons receiving the minutes may require, of the Post-Master of whom they receive them, a reduction in the postage, if there has been an overcharge, provided they exhibit to him the number of printed sheets; and if any village Post-Master will not do his duty on this subject, a written complaint to the energetick Post-Master-General, at Washington, will soon remove all cause of complaint.

The Register of the Ministers in our connexion, published in 1825, was as accurate and complete, (though very defective indeed as to Post-Office addresses,) as I could make it; but that was not a sufficient guide for this year, because of the frequent changes which have taken place in the clerical members of the several Presbyteries: it was necessary, therefore, to go through the labour of making a new one. This must be done every year by him who directs the minutes by mail to their ultimate destination; if he cannot find his directions in the reports themselves. My earnest request is, that every Stated Clerk of a Presbytery, having made out his report in due form, would write on the back or margin of the same, the name of each Minister and Elder, or other influential person, to whom his Presbytery wishes the Assembly to send a copy of their minutes for the next ensuing sessions. This would render the number of copies printed annually, and the distribution of them, subject to the will of the Presbyteries; which can best judge on these two important points. It is desirable that each name of a person, and of the town or village, county and State, in which he wishes his copy to await his call, should be *distinctly written;* for the difficulty of deciphering the letters, and of ascertaining whether the clerk meant *a* or *o*, *i* or *e*, and *u* or *n*, by his characters, has frequently occasioned the printing of such strange names of places as the people dwelling in them never read before.

If I can be favoured by such returns as I have in this communication solicited, it is my design to prepare an accurate Register, to regulate the distribution of another year; and in the mean time, I intend to submit humbly to all the blame which my well-informed brethren think due to the Stated Clerk of the General Assembly.

Ezra Stiles Ely.

☞ As we know that the printed Minutes of the General Assembly have been distributed, we have, although with reluctance, discontinued their publication in our present number, but shall resume it in our next.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of September last, viz.

Of the Rev. Dr. John Codman, of Dorchester, Mass. per Messrs. Hurd and Sewall, his sixth annual payment for the Contingent Fund - -	$100 00
Of the Wheelock estate, per Robert Ralston, esq. being the payment of a draft sent as a remittance on account of rent for the same fund - -	527 56
Amount received for the Contingent Fund	$627 56
Of Rev. Henry R. Weed, of Albany, per Rev. Thos. J. Biggs, a donation from an individual, for the Permanent Fund - - - -	50 00
Of the Rev. John Goldsmith, per Rev. Dr. Janeway, collected in Jamaica, L. I. for the Professorship to be endowed by the Synods of New York and New Jersey - - - - - - - - -	87 25
Of the Rev. John Williamson, treasurer of the Presbytery of Mecklenburg, North Carolina, per John Irwin, esq. collected on subscriptions obtained by Rev. Samuel S. Davis, for the Southern Professorship - - -	205 35
Of Rev. Charles Hodge, per Rev. Dr. Ezra Fisk, on account of Rev. George Stebbins' subscription for the Senior Class of 1823 Scholarship - -	25 00
Total	$995 16

View of Publick Affairs.

EUROPE.

All the late accounts from Europe agree in stating, that throughout the whole of that continent the heat and drought of the last summer have been great and unusual, and that in a variety of places epidemick and mortal disease has been prevalent.

Britain.—London papers have been received in this country as late as the 31st of August, and Liverpool to the 2d of September ult.—It seems to be a doubtful point, whether the distress arising from the stagnation of trade and the want of employment, which has so extensively and grievously prevailed in Britain for a year past, is on the whole diminished, or not. In some places it is clear that there is a change for the better. In others there is no change; and in others again, the sufferings of the poor seem to be on the increase, and their prospects to be gloomy in the extreme. From Ireland, the accounts are such as cannot be read without pain, and we had almost said without horror. In Dublin, and in one or two other places, large mobs had assembled, and had seized by force on provisions of various kinds, wherever they could be found. From one region of this unhappy country, we have seen an official communication, which states that, in addition to other causes productive of want, an unusual drought had almost totally destroyed the potato crop, and that absolute famine would soon pervade that whole region, unless speedily supplied with food from abroad. The winter is looked to with anxiety and dismay. Putrid fevers, the manifest consequence of the want of wholesome food and other necessaries, were prevailing in Dublin, and in several other parts of the island. Charitable donations had been largely made, but were utterly insufficient to afford the necessary relief; and yet these, it was supposed, could not much longer be continued—Who that has sympathy for human sufferings, but must have it all awakened by this recital! And who, in this land of plenty and equal rights, but must feel gratitude to God, for a more favourable allotment of his providence, than is enjoyed by the inhabitants of the isles of our ancestors!

Parliament had been prorogued from the 24th of August to the 2d of November. We perceive from the view of publick affairs in the Christian Observer for July, that a very large proportion of the members of the old Parliament, had been returned for the new; and that the cause of Catholick emancipation had probably lost ground in England, and gained considerably in Ireland, by the recent elections. Mr. Canning, it was understood, was on the point of setting out for Paris; and the *quid nuncks* were exercising their ingenuity, in conjectures on the cause or object of his going abroad, at a time when his presence was so much needed at home.

The most important article of information received from Britain during the last month, so far as this country is concerned, is the order of the king in council relative to our trading with the British West India islands, and with his Britannick Majesty's possessions on the American continent. By this order a duty of 94 cents per ton is imposed on all vessels from the United States, and ten per cent additional duties on their cargoes, after the 1st of Dec. next. This it is understood amounts to an absolute prohibition of trade with the places specified: And this duty is professedly imposed to countervail a like imposition on British vessels in our ports; and one account states that the British order was issued the day after our ambassador, Mr. Gallatin, had had his first interview with Mr. Canning. It is believed, however, that measures will be taken shortly to settle the existing differences, to the satisfaction of both countries.

France.—No news of much importance has reached us from France, in the course of the last month—That which will be found under another head, relative to the slave-trade, is for us the most interesting. The vintage of the current year promised to be exuberant, and the country at large was in a state of quietness. A kind of congress of the allied powers was expected to meet at Johannesburg; but we have not been able to ascertain the precise objects to which its attention was to be directed. The Protestants of France are making laudable exertions to disseminate the scriptures and religious tracts, and to establish Sabbath schools; and it is stated that their prospects of success are promising. But they are hated and opposed by the Jesuits; and the influence of the court, although not openly exercised against them, is certainly in no degree friendly to their operations; and we should not be surprised to see it, before long, fully and formally arrayed against them—We believe that the Protestant population of France is scarcely one-tenth of the whole.

The notorious Talleyrand is said to have gone on an important and special mission to London, supposed to relate to the new constitution of Portugal—It seems strange that Canning should go to Paris, and Talleyrand to London, at the same time.

Portugal.—The new constitution of Portugal has received some active opposition from the devoted friends of absolute government. Don Miguel has professedly used his influence to prevent opposition, and has taken his oath to support the new charter; but his partizans have notwithstanding, declared it to be illegal and inadmissible. He is doubtless deeply hostile to it, yet it seems likely to be established. The Monks and part of the army appear to be the most dissatisfied. Some whole regiments have rebelled, and marched into Spain. The Spaniards, it is said, have disarmed the rebels, but have not sent them back to their country; and it is stated that the allied powers have determined not to oppose the wishes and arrangements of Don Pedro, in regard to his native country.—Since we began to write, an arrival, direct from Lisbon, brings intelligence, that while there, an insurrection took place of those hostile to the new constitution; which however was subdued, and 500 of the insurgents incarcerated.

Spain.—As might be expected, the Spanish monarch continues to be dreadfully alarmed, at having *Constitutionalists* such near neighbours as are the Portuguese. Every measure which he and his court could devise, to prevent the *contagion of Constitutionalism* from spreading into Spain has been adopted. Edicts and proclamations for this purpose, of the most extraordinary and even ludicrous kind, have been published. They would fain make it treason not only to speak, but even to think, of any other government than an absolute monarchy. In the mean time, the Spanish ministry has been changed, with the exception of the Duke del Infantado.

Austria.—We rejoice whenever we find any government taking measures for the abolition or prevention of slavery; and therefore state with great pleasure, that the Austrian government, according to the London papers, has issued a document, the first article of which is as follows:—"Every slave shall become free, the moment he touches the soil of Austria, or even one of its ships."—A tremendous hail storm has desolated the country in the neighbourhood of Vienna, except those fields in which *Paragreles* were erected, which it is affirmed have entirely escaped. These Paragreles, of which a particular description will be found in another part of our number for the present month, are coming into great repute in Europe.

Greece.—We have not been able to satisfy ourselves in regard to the real state of Greece at the present time. That its state is deplorable we know. Ibrahim Pacha is permitted to march almost wherever he pleases; and the Greek leaders are still divided among themselves But whether their affairs are, on the whole, growing better or worse, we are not able to decide—The accounts are various and contradictory. There is no authentick intelligence of the arrival of Lord Cochrane at Napoli. The Greeks appear to expect much from his operations, and we earnestly hope they will not be disappointed. In the mean time, a very expensive steam vessel, built in Britain, which was expected to join his squadron, has turned out to be perfectly worthless. We do think that some of the great European powers are seriously meditating an interference in the Grecian cause; but whether it will eventuate in any thing efficient and useful is yet uncertain. A limited monarchy is talked of as a form of government for them; and a peace to be made with the Turks on condition of paying an annual tribute, has also been suggested—The king of Bavaria, in addition to a handsome donation formerly made to redeem Greek women and children, has lately made a subscription to aid the Greeks in their struggle, of about five thousand pounds sterling; and handsome contributions are also being made in France and other parts of Europe.

Russia.—An imperial Manifesto was published at St. Petersburgh, on the 29th of July, relative to the late conspiracy. It is an able paper, giving a short, but lucid view, of the origin and object of the conspiracy, the detection, trial and punishment of the conspirators, accompanied with remarks on the whole, and admonitions and assurances from the emperor, suited to the occasion. We cannot pretend to epitomize this Manifesto. The object of the conspiracy was, ultimately to revolutionize the Russian empire. To effect this, the first important measure was to assassinate the late Emperor Alexander. His unexpected death precipitated the conspirators into the measures which they took to oppose the accession of Nicholas, and these led to the investigation that has terminated in their detection and punishment. A few of them have suffered death, and the rest have been condemned to the mines, or banished for life; and it is believed that every germ of the conspiracy has been discovered and destroyed—The remarks of the emperor, and his advice and assurances to his subjects, with which the Manifesto concludes, do honour to the head and heart from which they proceeded. Justice requires us to say this, while we still regret and condemn the part which Nicholas has taken in the suppression of Bible societies.—On the 31st of July (O. S.) divine service was celebrated in a temple, erected for the purpose, within the Kremlin, in the city of Moscow, "to give thanks to the Almighty for the protection which he had granted to the imperial family." Nothing could exceed the pomp of this religious ceremonial. The emperor and the whole imperial family, except the Grand Duke Constantine, as well as the principal grandees of the empire, were present. In the Kremlin were as-

sembled 16,000 infantry and cavalry. Five thousand monks clothed in their richest garments, formed two ranks, through which the procession advanced to the temple. During its advance the bands of the regiments played the air of "God save the Emperor." The thundering of cannon and the pealing of bells announced the commencement of divine service. When the prayers for the preservation and long life of the imperial family were about to begin, the empress mother, their highnesses, the general officers, and all the people, prostrated themselves on the earth with their heads uncovered.—But we cannot give a recital of the whole. We must however remark, that amidst all this imposing exterior, it was only the homage of the heart that was acceptable to the God whom they professed to worship—We hope there was something of this, mingled with the pomp and superstition of this singular spectacle. A grand parade finished the solemnity—The coronation of the emperor was to take place about the beginning of September.

TURKEY,—The Sultan Mahmoud, as well as the Emperor Nicholas, has published a manifesto—the Turks call it a firman. This firman makes known, that the cause of the proceedings against the Janissaries was, their absolute refusal to learn the European military exercise, which was deemed essential to the preservation of the Ottoman power. But it also states in general, that the Janissaries "who formerly gained so many victories, and conquered so many countries, had insensibly degenerated and become cowardly and mutinous." It affirms that "those troops, in the wars which have been carried on for this century past, have despised the orders of their chiefs, have been seized with consternation from the slightest causes, have spread terror from false news, quitted their ranks and shamefully fled before the enemy, abandoning to them the fortresses and provinces." For these reasons the Sultan states, that he had resolved to dissolve finally the Janissary corps, and he recites the measures he has taken for the purpose, and their success hitherto. The whole paper is characterized by all the peculiarities of Mahomedanism; and among other things, charges the Janissaries with having recently torn and destroyed a copy of "the holy book," the Koran.—We perceive there is much speculation among the European journalists, as to the effects likely to result from the dissolution of this long standing engine of Ottoman power. For ourselves, we do not think it is yet a settled point that the Janissaries will not rally and dethrone the Sultan; although we admit that the probability is against the occurrence of this event. We believe from scripture prophecy, that the delusions of Mohammed will ere long come to an end; but what instruments will be used, or in what manner this event will be brought about, we presume not to predict.

ASIA.

The following is an extract from the London *Courier* of the 29th of August.

"An overland despatch has been received by his Majesty's Government from Bengal, dated Calcutta, April 7, via Bombay and Constantinople. The Treaty of Peace between the Burmese and the English was ratified on the 24th of February, upon the conditions of the Preliminary Treaty. The army under Sir A. Campbell had returned to Rangoon, and Sir A. Campbell was proceeding to Calcutta. The Burmese cede to the British the provinces of Yeh, Tavoy, Mergui, and Tanasserim. The king of Siam and his subjects are included in the stipulations of the treaty. An accredited British Minister, with an escort of fifty men, is to reside at the Court of Ava, and an accredited Burmese Minister, attended by a similar escort, is to reside at Calcutta. The Burmese, by virtue of the treaty, give up all claim to Assam, Cachar, and Jyntea, and acknowledge Gumbeer Singh, Rajah of Munnipore. The British are to retain Arracan, Ramree, Cheduba, and Sandowey. The total amount of the indemnity to be paid by the Burmese, is one crore of rupees. A commercial treaty is to be entered into between both powers, stipulating for freedom of navigation, including the commerce in grain. There was some severe fighting before the Burmese monarch acceded to the conditions."

We are still without any recent and distinct information relative to the Missionaries.

AFRICA.

It appears that the Ashantees are again in force, and threatening the British possessions on the Western coast of Africa. Their tardy movements, however, have allowed the British so to reinforce their forts and stations, as to place them in what is considered a state of safety.

Despatches have been received from the British Consul at Tripoli, conveying the welcome intelligence, that major Laing had arrived in safety and health, at the great centre of African internal commerce, the long sought city of Timbuctoo. Captain Clapperton had also arrived at Sackatoo, and thence had sent forward despatches to Britain, and was making his way toward the northern parts of Africa. It seems to be confidently expected that the much contested question about the course and termination of the river Niger, will be conclusively settled by the reports of these travellers; and that their discoveries will greatly extend the commerce and power of Britain.

The French Minister of Marine has lately issued a publication, the purport of which

is to show that France has honestly and actively endeavoured to suppress the African slave trade. If this be so, it can only be said, that their endeavours have not been attended with the desired success. That horrible trade is still prosecuted, almost as extensively as ever; and it is certainly carried on chiefly by the ships of France, Spain, and Portugal.

AMERICA.

Congress of Panama.—The Congress of Panama, it appears, did not wait for the arrival of Plenipotentiaries from the United States, nor for representatives from some of the States of Southern America, before they proceeded to business. Nor did they spend time in tardy deliberations. On the 15th of July the representatives present concluded and ratified what they denominate "A Treaty of Alliance and Perpetual Amity between the uniting Republicks—an unqualified league, a limited treaty, and a compact." We have not seen the instrument; but it appears that the four Republicks of Mexico, Colombia, Guatimala, and Peru, are certainly parties to the contract. Whether Buenos Ayres is so, or not, we are unable to say. After the formation of this treaty, the Congress, on account of the unhealthiness of Panama, and the want of accommodations, "adjourned to continue their sessions at the city of Tacubaya," two leagues distant from the city of Mexico. We are not informed of the time of the contemplated meeting. Perhaps it has not been definitively fixed, but left for determination when a sufficient number of representatives shall have arrived at Tacubaya to constitute the Congress anew. We are glad to learn that Mr. Sergeant and Mr. Rochester will probably set out for the place of meeting, in a month or six weeks from the present time. On this subject we understand they wait to know the pleasure of our government.

Mexico.—The government of Mexico has committed the superintendance and command of its whole naval force to Commodore Porter; who has left the United States and repaired to Mexico, to fill the high and arduous station which has been assigned him there.

Colombia.—From the information received within the month from this republick, we are led to hope that the ardent and conflicting parties which have unhappily been formed in this infant state, will subside without bloodshed. Bolivar has probably arrived ere this at Bogota, and Paez has always declared that he would submit implicitly to the Liberator's decision; and should he refuse to do so, the most of his party will probably desert him.

Buenos Ayres.—There seems to be much vapouring and but little fighting, between the fleets and armies of Buenos Ayres and the Emperor of Brazil. On the 11th of June there was a naval action, in which it is reported that the Brazilian squadron lost thirty killed and more than double that number wounded. Admiral Brown has been highly lauded by the Buenos Ayreans for his gallantry and skill on this occasion. But nothing decisive was the consequence. Both the British and French commanders of ships of war have set at defiance the pretended blockade of the Rio de la Plata. Provisions were scarce and high at Buenos Ayres—flour was at thirty dollars the barrel. The constituent congress of the United Provinces was employed in framing a federal constitution. The President Rivadavia was obnoxious to some of the Provinces, and they refused to acknowledge his authority.

United States.—At the treaty lately made by Governor Cass with the Indians at the *Fond du Lac*, there were present about one thousand Indians, who conducted themselves, during the whole negotiation, in the most exemplary manner. A cession has been made to the United States, of the right to search for and take away any minerals or metals, which may be found in their country. This grant is thought to be highly important to the government. Pure copper has been found in so many places in that region as to leave little doubt of its being abundantly scattered; and it will probably not be long before the procuring of it will become a national object.

Malignant fever, it appears, has for some time past been mournfully destructive of life in the towns of Mobile and Norfolk; but a great abatement of the scourge is announced in the last accounts from those places. In other places bilious, remittent and intermittent fevers, have unusually prevailed within the last month. The greater part of our land notwithstanding, remains healthy—some parts remarkably so, for the autumnal season.

In a large portion of our country, elections will this month take place for members of Congress, and of the state legislatures—Some elections have already been made. It ought to be remembered that it is weak and inconsistent, to complain of our representatives for wasting their time and dishonouring their country in the legislative halls, and yet to send thither again, the very men who have already been leaders in the mischief. In the elective franchise a constitutional remedy for this evil exists, and was intended to exist; and if the people do not use the remedy, they make themselves parties to the disgraceful and injurious proceedings of which they pretend to complain. Let every man conscientiously do his duty on the day of election, and it may be hoped that, under the Divine blessing, the coming winter will exhibit other scenes in our national councils, than were unhappily witnessed during the last.

THE

CHRISTIAN ADVOCATE.

NOVEMBER, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXIV.

(*Concluded from p.* 433.)

II. The second part of Christ's priestly office is intercession. "He ever liveth," saith the apostle, "to make intercession for us." "We have an advocate with the Father," says another apostle, "Jesus Christ the righteous." As the priests daily, under the Mosaick dispensation, offered sacrifices and prayers for the people, and as the high priest once a year, on the great day of atonement, entered for the same purpose into the holy of holies; so Christ, after offering his one perfect sacrifice for sin, has entered into heaven, there to appear in the presence of God, to plead its efficacy in behalf of all his people; and to present their prayers, perfumed with his merits, to the eternal Father. The Father himself, loves his people, and is infinitely disposed to confer on them every needful good. But man has been a sinner, and to approach the God whom his sins have offended through an intercessor, is a constant recognition of a sinful character; and as such, it is an order useful to man, and honourable to the majesty of God. It also honours the Son of God, as showing that all which sinners receive is given on his account; and it likewise endears him highly to all the redeemed. These purposes we can perceive that it serves, and it may answer other ends unknown to us.

Christ is a powerful, prevalent, intercessor—He is never denied—Here on earth he could say to his Father, "I know that thou hearest me always." Nay, his intercession is to be regarded as the expression of his own will; for not only is he always one in will with the Father, but in virtue of what he has done, he has *a covenant right* to express his will, in regard to his people. Thus in his last intercessory prayer on earth, (the best exemplar of his intercession in heaven,) he says—"Father, *I will* that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me." He intercedes for the conversion of his people, while they are yet estranged from God, and is answered. He intercedes for their restoration, when they wander—He intercedes that their faith may not fail, as in the case of Peter, to whom he said—"I have prayed for thee that thy faith fail not." He intercedes for each of them *personally and individually*; for of "*all* that the Father hath given him will he lose *none*."

Of the precise mode or manner in which the intercession of Christ in heaven is carried on, we are not informed in the sacred scriptures; and

on every topick on which scripture is silent, it is best for us to form no decisive opinion; although we may reverently express what appears to us most probable. We know that our blessed Saviour is glorified in body and in soul, and in this form is set down "on the right hand of the Majesty on high:" And as he used *words* in his intercessory prayer on earth; and employed them after his resurrection, in his conversations with his apostles; and after his ascension, in addressing Paul at his conversion—it has been thought probable by some, that his intercession before the throne on high, may, on certain occasions at least, be made in words. However this may be—and very eminent men have been divided in opinion on the subject—it is agreed on all hands, that his appearance in heaven, in that body in which he suffered on earth for his people, is virtually a perpetual intercession with the Father, in their behalf. It is expressly declared in scripture, that "Christ is entered into heaven itself, now to appear in the presence of God for us:" and the presence there of that glorified body in which remain the prints of the nails and the spear, and of that sacred head which was crowned with thorns, and of those holy lips which expressed his agony in the garden and on the cross—the very presence of these, speaks and pleads beyond all the eloquence of words, whether of men or of angels. An illustration of this from a historical fact is given by Doddridge, in his sermon on the intercession of Christ, in the following passage:

"Now this appearance of Christ in heaven, which is expressed by his *standing in the midst of the throne, as a lamb that had been slain*, may properly be called a virtual intercession. There is a language in that circumstance, more forcible than in any words that we can imagine. This is happily illustrated by the pious Mr. Flavel, by the story of Amyntas and Æschylus, as Ælian relates it. Æschylus was condemned to death by the Athenians, and was just going to be led to execution. His brother Amyntas had signalized himself in the service of his country; and on the day of a most illustrious victory, in a great measure obtained by his means, had lost his hand. He came into the court just as his brother was condemned, and without saying any thing, drew the stump of his arm from under his garment, and held it up in their sight; and the historian tells us, "that when the judges saw this mark of his sufferings, they remembered what he had done, and discharged his brother, though he had forfeited his life." Thus does Christ, our dear elder brother, silently, but powerfully, plead for our forfeited lives: And such is the happy consequence. His Father looks on the marks of his sufferings, and remembers what he has done; and in this sense *His blood* is continually *speaking better things than the blood of Abel. We have an advocate with the Father, who is also the propitiation for our sins.*"

You may perhaps be ready to think that this illustration is hardly suitable to the subject of Christ's intercession; and truly there is no transaction among men that can pretend to compare with it, either in dignity or interest. But the inspired penmen themselves, do not hesitate to illustrate heavenly things by those which are earthly. And the condescension of God, in thus accommodating himself to our capacities and apprehensions, only makes a more powerful demand on our admiration and love. No thought can be more interesting and delightful to an humble and self emptied sinner, than that he has in heaven a friend, an advocate, an intercessor, who is "touched with the feeling of his infirmities;" who knows, better than he knows himself, all his desires and perplexities; and who will make effectual prayer of every petition that he offers, before the throne of God on high.

From a consideration of the priestly office of Christ, let me exhort you

1. To reflect seriously on the evil of sin. Who can estimate the intrinsick malignity and ill desert of that evil, for which divine justice could not be satisfied, but by an expiation which required, in its being made, the inconceivable sufferings and ignominious death of the Son of God himself? And, O my young friends! if "these things were done in the green tree, what shall be done in the dry?" If the immaculate Saviour suffered as he did, only when standing in place of the guilty, how will the soul of the sinner himself suffer, when divine justice shall exact from him its full demand, for all his personal transgressions? And this exaction will surely be made of every sinner, who dies without an interest in that great atonement which Christ Jesus has made—made for the benefit of those—and those only—who by faith are united to him before the day of grace is forever closed by death. *You* are by nature and by practice sinners; and from each of you personally, this exaction will be made, if not prevented by a flight to Christ, and a reliance on his merits alone, for pardon and salvation. Fidelity to your souls and to my own, requires that I plainly warn, as now I do, those of you who have not yet embraced the Saviour, that the accumulated guilt of all your transgressions rests upon you; and that if not speedily removed by the atoning blood of Christ, it will press you down to a perdition hopeless and eternal. Therefore

2. Be urged to make no delay in availing yourselves of that merciful provision, which a gracious God has made for your deliverance from all the consequences of sin; and to raise you to all the happiness and the glory, which the once suffering but now exalted Redeemer will bestow, on all those whom he has bought with his precious blood. The priestly office of Christ is full of terror, as you have seen, on the one hand; but it is equally full of persuasion and encouragement, on the other. By that one offering which the Lord Jesus has made of himself, he has opened the way for the very chief of sinners to return to God, with an assurance that, for the sake of the atoning and interceding Saviour, all their offences shall be freely cancelled; and all the blessings and benefits of his purchase be made over to them. What an encouragement is here to press into the kingdom of God! For the guilty and condemned, an all-sufficient surety is provided, who invites, and urges, and commands them to come to him, and receive, as his free gift, pardon, salvation and eternal life. He stands before the throne of the Sovereign of heaven and earth, whose justice he has fully satisfied, to plead his own merits, in behalf of every penitent and returning sinner. His intercession makes effectual prayer of every petition which they believingly offer in his name. O confess your sins, with a sincere and contrite heart.—Take to yourselves the charge of guilt with all its aggravations, and without attempting palliation. You are completely guilty, and entirely undone in yourselves. But there is a complete salvation provided for you in Christ. Renounce your own righteousness with abhorrence, and with gratitude unspeakable accept of his. Send up your cries, through his prevalent intercession, for the Holy Spirit, to renew you in the temper of your minds; to work in your hearts that faith which shall form an indissoluble bond of union between him and your souls; and ensure you, ere long, an admission to his blissful presence, in the mansions of eternal purity and peace. *Amen.*

ON THE ATONEMENT.

No. IX.

The Justice of God.

My dear Brother,

We have seen how much more honour is reflected on the *truth* of

God, by the doctrine we teach, than by that taught by our brethren. Let us proceed to inquire in which of the two schools, the *honour* of DIVINE JUSTICE is most exhibited.

Contemplating the cross of Christ in the light in which our theory presents it, we immediately see a glorious display of divine justice. Is an explanation of that awful spectacle required? Is the reason of the sufferings of the immaculate Redeemer demanded? We reply, it was right that he should suffer, because he assumed the place of sinners. Had he not become their substitute, justice could have had no claim on him, for the payment of their debt. But as, in infinite compassion to them in their lost and ruined condition, he was pleased to undertake their redemption, and become their substitute; he was "made under the law,"* subject to all its demands, *penal* as well as preceptive. Having thus assumed the responsibilities of his people and standing charged with their sins, justice could of course require from him a satisfaction for the dishonour which they had done to the law and government of God by their transgressions; and justly inflict on him that awful penalty which they had incurred. The penalty must be executed. The truth of God insists on its execution; his law demands it; and consequently his justice could righteously lay it on the Saviour, who had voluntarily taken the place of sinners, and engaged to satisfy all the demands of law and justice against them.

This is the reason of the dreadful sufferings of the spotless Lamb of God. As "he was made *sin*," it was right that he should be "made a *curse* for us;"† the punishment due to our sins could justly be inflicted on our *substitute*, to whom they were all imputed. The wrath of the Almighty was poured out upon him; the fires of divine justice consumed the victim that love had provided; the Father spared not his own Son, but delivered him up for us all. What a glorious display of justice! How inflexible in its righteous demands! It will not abate them in the smallest degree, even in favour of the Son of God. He must drink the bitter cup of wrath to its very dregs. In the cross of our Redeemer, the universe will forever see the brightest exhibition of divine justice.

Equally plain does our doctrine make the display of the evil of sin in the death of Christ. Had no sin been imputed to him, he could not have been treated as a sinner. But as all the sins of his people were charged to his account and he made responsible for them, it was right that the penalty of the law should be inflicted on him. "He was wounded for our transgressions; he was bruised for our iniquities; *the chastisement* of our peace was upon him." "He bare our sins in his own body on the tree." In the curse denounced against a fallen world, in the sufferings, agonies and death of mankind, and in the torments of hell, the dreadful evil of sin is seen; but in the sufferings and death of Christ, it is seen in a still stronger light. When an angry God, seizing a bold transgressor, pours out his curse upon his guilty head, banishes his soul from his presence, and overwhelms it in the fiery billows of the burning lake, he discovers his abhorrence of sin. But when, seizing his only begotten Son as the surety of guilty man, he poured out his curse on *his* head, withdrew from *him* the light of his countenance, and overwhelmed *him* with shame, anguish and horror of mind, he proclaimed to the universe, in tones of thunder, his utter detestation of sin, and gave the plainest and most convincing demonstration that he would not, and could not, suffer it to go unpunished. In the cross of Christ, sin appears to be that evil and bitter thing which God hates with utter hatred.

Thus, according to the old theory, all appears plain and intelligible. But when we turn our eye to the new

* Gal. 4.
† 1 Cor. v. 21. Gal. iii. 13.

scheme, we see obscurity and darkness; we find ourselves surrounded with difficulties and perplexities. Our brethren, I know, think otherwise. They imagine that, by an application of an old distribution of the justice of God into three kinds, *commutative*, *distributive*, and *publick*, they can not only expose the error in our views of this great subject, but remove all objections to the doctrine of the atonement. I do not controvert this distinction; but I shall object to the use they make of it, as being very unhappy and productive of real difficulties. In their hands it is a source of darkness, not a spring of light. For

First, *They set the justice of God* AT VARIANCE *with itself.* In a former letter this opposition was noticed in regard to believers. Here I shall consider it in reference to the Mediator. In man, justice, how diversified soever in its operations, is *one* and the *same* principle. It presides over his whole conduct, and governs him, whether he act as a private individual, as a merchant, or as a ruler. Equally plain is it, that the justice of God, however diversified in its operations and distinguished by different names, on account of its modes of exercise, must be *one* and the *same* attribute of his nature. It is impossible for any collision to arise between his perfections, much less in the same perfection. Yet such a collision is represented as occurring between the demands of divine justice, according to the views of our brethren. "Distributive justice," says the author of dialogues on atonement, "demands that every person should be treated according to his moral character. It demands that the guilty should be punished, and the innocent set free."* Consequently, as Christ was, in their opinion, perfectly free from sin in every sense, either imputed or personal, distributive justice required that he should be saved from death, the *wages* of sin, and enjoy life, the reward of obedience; and not be treated as sinners deserve to be treated, by being subjected to those very sufferings by which a righteous God punishes them, and expresses his displeasure against their disobedience. But, says this same writer, speaking of Christ's death, "it was a *satisfaction* to publick justice, by which the ends of punishment are answered."* Now, if his death was a satisfaction to publick justice, then publick justice demanded his death; demanded that he should pay the wages of sin, and be treated as a sinner, by being subject to the very sufferings that sinners deserve. Here then is a complete opposition, in the demands of one and the same divine attribute. It demands that Christ should die; and it demands that he should not die.

Secondly: *They use this distinction so as to set aside* DISTRIBUTIVE *justice, in relation to the atonement.* It had no demand on Christ, they say; and of course his sufferings were no satisfaction to its demands. But this representation is incompatible with scriptural testimony. It is true distributive justice had no demands against Christ on his own account; but on account of his representative character it had just demands. Having undertaken the redemption of sinners, he assumed their place and responsibilities; he was made under the law, subject to its penal requisitions, and bound to suffer and do all that their salvation required. It was therefore right that he should be made a *curse* for them, by enduring the penalty of the law; and Jehovah, by inflicting punishment on him, the *surety* of his people, dealt with him on the principles of distributive justice. He was viewed, not in the character of a holy man, who had always been obedient to the divine law; but in his character of *Mediator* between an offended Sovereign and his rebellious creatures, who had engaged to pay the dreadful debt of penal sufferings which they had contracted. Justice

* P. 19.

* P. 23.

therefore demanded his death; and by dying he satisfied the claims of *distributive* justice. It was, strictly speaking, *distributive* justice that treated Christ as a sinner, and exacted from him the sufferings necessary to be endured in making an atonement for sin.

Thirdly: *On the plan of the new school,* DISTRIBUTIVE JUSTICE HAS NOT BEEN SATISFIED, *nor can there be* ANY DISPLAY *of this attribute in the death of Christ.* They assert indeed that publick justice was displayed in that ever memorable event; and consequently it must have demanded his death. But on what grounds can this be maintained? Was Christ a sinner? No; he was holy, harmless, undefiled, and separate from sinners. Was sin imputed to him? No; they reply, the imputation of sin is an absurdity. Had the law any demands on him? By no means; "the law," says one of the new school, "has no penal demand against Christ—such a demand it can never establish." "The law," says another, did not demand the death of Christ."* If, then, on neither of these accounts the Supreme Ruler of the universe had any demands on the sufferings of Christ, on what possible grounds could justice, publick justice, if you please, require that he, the immaculate Son of God, should undergo that death which constitutes the *wages* of sin, and which law and justice denounce against sin, and against *sin only?* To subject such a glorious and divine personage, free from sin both personal and imputed; one on whom the law had no penal demands; one whose character merited the highest honours; to the greatest ignominy, to unutterable pain, and to an accursed death, would have been a display, not of *publick justice,* but of *publick injustice.* It would have dishonoured the government of the Most High, and filled the universe with terror.

But to prove that on this scheme no injustice was done to Christ, it is said: "His sufferings were perfectly voluntary. He took them upon himself. If those sufferings had been inflicted upon him, without his consent, he would have been treated with great injustice."* But, if we admit that his consent to suffer would have done away the charge of injustice, it will not follow that justice had any demands against him; and if it had no demands against him, there could be no *display* of justice, in subjecting him to a treatment so opposite to the claims of his moral character. "But distributive justice," says the same writer, in immediate connexion with the above quotation, "was not exercised in the infliction of these sufferings upon him." No indeed; because, on the principles of our brethren, great distributive *injustice* was done to him; for those sufferings were inflicted, not in accordance with, but in *opposition to,* the claims of distributive justice, which demanded a very different treatment of one so perfectly holy, and so free from sin in every sense. Consent, however, will not always authorize the infliction of evil on another. A man might wish to die, and even request to be put to death; but this would not justify a magistrate in destroying his life, nor legalize his murder.

Finally: *On the principles advocated by our brethren,* NO INTELLIGIBLE END *is answered by the Saviour's death.* They indeed think otherwise; and one of them has said, "The atonement was a scheme devised by infinite wisdom, by which the ends of punishment can be completely satisfied, and yet the sinner spared." On our scheme this appears to be perfectly true; but on that of the new school, it will be found unable to stand the test of a rigid examination. View the death of Christ in the light of their principles, and it will be seen to answer no one legitimate end of punishment.

*Beman, p. 34. Dial. on Atonement, p. 23.

* Dial. on Atonement, p. 23.

The principal end of punishment is the satisfaction due to divine justice for the breach of God's holy law, and the insult offered to his infinite majesty. But according to the theory of our brethren this is not answered by the Saviour's death; for they deny that distributive justice had any thing to do with that awful transaction, and it has just been shown that publick justice could not be satisfied by it; because it had no demands against him. Vindicating the honour of the divine law, is another end of punishment. Admit, as we do, that Christ placed himself under the penal demands of the law, and suffered the penalty denounced against disobedience, and we see clearly how the law was honoured by his atonement: but deny, as the new school do, that the law had any penal demands against him and that he did suffer its penalty, and surely it will be absurd to say that the law in its penal demands was honoured by sufferings which they did not require, and which of consequence afforded them no satisfaction. A display of the evil of sin, and of the hatred which a holy God bears to it, is another end of punishment. If Jesus Christ was charged with the sins of his people and really bore the punishment which they deserved, then the infinite evil of sin and the divine hatred against it appear in a strong, convincing and glaring light, in those dreadful sufferings which Jehovah required of his own and well beloved Son, in making an atonement; and without which he would not, and could not, forgive his offending creatures. But if Jesus Christ was not only perfectly holy in himself, but, as our brethren affirm, not at all charged with the sins of men, and not at all responsible for them, we cannot see how the evil of sin and the divine hatred of it, appear in sufferings which were not designed as a punishment of sin. Finally: another end of punishment is to warn the creatures of God against the evil of disobedience. Such a warning was indeed on our principles, given to the universe in the shameful death of Immanuel: but, if, according to the new doctrine, Jehovah seized this glorious person, and put him to a death which his violated law did not demand, and which could be no satisfaction to its penalty; if he subjected him to the most dreadful sufferings, neither on account of any *personal* sin, nor on account of any *imputed* sin, it is not conceivable how such a procedure could convey to rational creatures a warning against the danger of disobedience. It was rather calculated to alarm the obedient for their safety, and shake their confidence that they should continue to enjoy happiness, so long as they persevered in their allegiance and duty to their almighty sovereign.

Thus it appears, on the principles of the new school, that no end of punishment is answered by the death of Christ. It seems to be an unintelligible transaction. We do not see how our brethren can avoid, in their march of *fancied* improvement, coming to the conclusion to which the new discoveries of Dr. Murdock has led him; that the death of Christ is a *mere symbol*, or arbitrary appointment of heaven, to signify the divine mind in relation to a certain thing.

Affectionately yours,

From the Evangelical Magazine.

THE MISSIONARY'S DEATH.

Weep not for the saint that ascends
To partake of the joys of the sky,
Weep not for the seraph that bends
With the worshipping chorus on high;
Weep not for the spirit now crown'd
With the garland to martyrdom given,
O weep not for him, he has found
His reward and his refuge in heaven.

But weep for their sorrows, who stand
And lament o'er the dead by his grave,—
Who sigh when they muse on the land
Of their home, far away o'er the wave,—
Who sigh when they think that the strife,
And the toil and the perils before them,

Must fill up the moments of life,
Till the anguish of death shall come o'er them.

And weep for the nations that dwell,
Where the light of the truth never shone,
Where anthems of praise never swell,
And the love of the Lamb is unknown.
O weep!—that the herald who came,
To proclaim in their dwellings the story
Of Jesus, and life through his name,
Has been summon'd away to his glory.

Weep not for the saint that ascends
To partake of the joys of the sky,
Weep not for the seraph that bends
With the worshipping chorus on high;
But weep for the mourners who stand
By the grave of their brother in sadness,
And weep for the heathen, whose land
Still must wait for the day-spring of gladness.

L.

THEM THAT SLEEP IN JESUS WILL GOD BRING WITH HIM.

The hireling, weary of his load,
Longs to behold the ev'ning sun;
And there remains a bless'd abode
To cheer *us* when our race is run.

What privilege!—to *see* the stream
That bounds the worlds of faith and sight;
To catch the first inspiring gleam
Of Heav'n's unfolding visions bright!

To feel our tenement decline,
Our fabrick shake without a sigh,—
Supported by a hope divine—
The hope of immortality.

At length to pass the barrier dread,
The pang of parting scarce perceiv'd;
And while survivors' tears are shed,
To be, by Christ, with smiles receiv'd.

To sleep in Jesus, rapturous thought!
To close in peace our mortal days!
Safe to the heav'nly Canaan brought,
To join the anthems angels raise!

To sleep in Jesus—what delight!
Increasing still, and ever new!
To mingle with the saints in light,
And be as pure and happy too!

To dread no pain, to know no care,
No sin or frailty to molest;
And on each glorious object there,
To see *eternity* imprest!

Haste, moments, to unloose my chains!
Come, Jesus, let me sleep in thee!
The happiest hour that time retains,
Is that which sets my spirit free!

Miscellaneous.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

Paris, Aug. 14*th*, 1820.

My dear Friend,—You would think it strange, if I made you no communication from this great city; where, through the good providence of God, I arrived a week ago; after a fatiguing journey from Bourdeaux. Yet I feel strongly disposed to disappoint you, for two reasons; first, because any communication I can make, will fail to meet your raised expectation; which will look for something corresponding with the magnitude and grandeur of the place from which I date: and still more, because my mind is not yet settled, from the confusion produced by the multitude, variety, and novelty of the objects, which have crowded on my attention, since I have been here. But I know the partiality of your friendship supersedes any necessity for apologies; and you will keep in mind, that it is not Paris, but your friend *in Paris*, of which you are to receive some account.

Of my journey from Bourdeaux, and the country through which I passed, I can say very little. I can hardly conceive how a journey of equal distance could be performed, with less interest and observation, by a thinking being, than this same journey has been performed by me. Doubtless, the *manner* of the journey had its effect, in producing this insensibility. It occupied three days and four nights, all which time, (with the exception of one night, passed in

a tavern) I was on the road. That I was able to undergo the journey at all, in this fatiguing manner, was owing to the happy circumstance, of having so few fellow passengers. There were only two, besides myself, for the inside of the coach; and they occupied one seat, which left the other to myself; on which I could lie down through the night, and sleep with some comfort. It is wonderful, the effect of novelty on the human mind. When I recollect the intense interest with which I looked at every thing French, during my first day's travel in the country, four months ago, I am astonished at the insensibility, with which I have passed through so many towns and such a variety of country, as fell in my way during this journey. Tours is almost the only place in the whole route, where I seem to myself to have been awake. It was the only place where the stage made any delay, longer than was necessary for refreshment. We arrived at Tours on the afternoon of the second day, and remained until some time after night. I had intended to have tarried a day or two in the place to rest; but the fear of not finding so comfortable an accommodation, as a whole seat to sleep on, in an after stage, induced me to go on. I had time however to deliver a letter of introduction, and spend the evening with a gentleman I was not a little curious to see. He is a Mr. Grattan from Ireland, who offers himself as a candidate for the highest honours of poetry. He has just published an epic poem, near the size of Milton's Paradise Lost, entitled Philbert. It had been put into my hands at Bourdeaux by Dr. A. from whom I was favoured with a letter to the author. But I had too many things to look at in Bourdeaux, to allow time for much reading; and perhaps too little of the inspiration of Parnassus, to be capable of doing justice to the work. Of its merits therefore, I have no right to speak. With the man I was much pleased. He is yet in early life, and much the gentleman in his manners. He is married, and in his hired lodgings, lives in a style much above what is understood, usually, to fall to the lot of the poetic race. Tours contains a large amount of English population; so much so, that that very day, the ceremonies of installing a clergyman, to minister statedly to a congregation, respectable in point of numbers, had taken place. He belongs to the English established church. With the appearance of the city every way, I was much pleased. It has an air of elegance, quite superior to most of the French cities of the middle class, which I have seen. No doubt, this is the cause of its attracting so large a number of British emigrants.

On the morning of the fourth day's travel we passed through Versailles, just at break of day. This, you know, is the usual summer residence of the kings of France. It is about sixteen or eighteen miles from Paris. The stage stopped but about five minutes, to change horses. Here I felt roused from the lethargy, under which the journey hitherto had been performed, and made the best use of my opportunities, in viewing from the coach windows the fine avenues and magnificent buildings, which presented themselves on both sides of the street. The place appeared to me to bear, very distinctly, the impress of royal magnificence. The road from thence to the city, is generally level, and the country fine; yet I was certainly disappointed, in seeing so few of the usual indications of the neighbourhood of a great city; such as fine cultivated grounds, elegant country establishments, &c. We entered Paris by the way of the Elysian fields; which is an immense wood, on its skirts. It was matter of astonishment to see, in a region where ground must be so precious, so vast a plain filled with trees. It reminded me of an American forest—so large are its dimensions, and so thick its plantation. There are roads through it, in different directions, along side of which the trees stand in regular rows, while in other parts,

they stand without order, as if they had sprung up from nature's planting. In some places, the trees are large, and stand at a distance from each other; and in others, they are crowded into a thicket, that darkens the atmosphere. The whole surface of the ground is beaten and bare, like a high-way, by the treading of the crowds that resort thither, by day and by night. The place is well named the *Elysian* fields—as it regards the cool shade and pleasant walk it furnishes, fitting it to be an appendage to paradise. But if regarded in respect to too many of the transactions which take place in it, perhaps it would merit an appellation bearing a reference to a very different region.

By the recommendation of my poetical friend at Tours, I took lodging at Morice's hotel—a very splendid establishment, resorted to principally by the English; but I soon found I had made a wrong location. To the lords and dukes who thronged the place, I had no introduction; and found myself as much out of society almost, as if I had been the only lodger in the place. On the second day, by the recommendation of Mr. Wilder, a gentleman from Boston, who is established here as a merchant, and who has laid many of his countrymen under obligations, as well as myself, I removed to another tavern, where I have good accommodations much cheaper, and meet with some American society. Judging from my own feelings, I am ready to suppose, that the most powerful sensation which a stranger will feel, on finding himself in Paris—especially if, like myself, he is alone, and rather relaxed in the tone of his nervous system—will be that of a lost, bewildered being. The immensity of the place, the crowd of its population, the strangeness of every object, the universal bustle which fills every street, and especially the dread of losing himself, if he goes out of sight of his lodgings, will unite in producing a confused, bewildered state of mind, that will require some days to wear off.

My first measure, after arriving here, was to deliver some letters of introduction; and in performing this, I soon found, not the convenience merely, but the necessity, of the hack carriages; the abundance of which, will not fail to strike the attention of a stranger. They are all numbered, and under regulations prescribed by the government, which also fixes the compensation they are permitted to charge—so much per hour, or half hour, that they are employed. Without any previous negotiation, you may step into one, and direct the driver where to take you; and when you cease to employ him, give him the compensation which the law allows. If indeed, you do not know what this compensation is, you will be very liable to be imposed upon. In passing through Paris, a stranger will be struck with the astonishing contrast of magnificence and meanness, with which he will be presented at almost every turn. From streets of great beauty—wide, airy, planted with trees, and adorned with palaces fit to accommodate royalty—he passes into others—narrow, confined, dirty, without footways, polluted with a filthy stream of black water, running down the middle of them; and such as these last, are a great majority of the streets of Paris.

The place, above all others, to which I have most frequently resorted, and which, if I may judge from the crowds I never fail to meet there, is the most resorted to, is the garden of the Thuilleries. The Thuilleries, you know, is the royal palace. With a liberality that does honour to royalty, this garden is open to all visiters, from early in the morning until late at night. The palace stretches to the distance of near four hundred yards, and the garden—surrounded with an elegant iron railing—extends in front of it, over a space, to speak by guess, of from ten to fifteen acres. And it is difficult, at least *for me*, to conceive what more,

art could do, beyond what it has done, in the decoration of this spot—with arbours, flowers, shrubbery, walks, statuary, fish-ponds, water-plays, &c. &c. It is *such* a paradise as man can make; and has an effect, at least for a while at first, in regaling the senses, and in soothing, cheering, and elevating the mind, beyond what I could have expected, from a production of the kind. The company who resort here, belong to the curiosity of the place—such crowds of saunterers, dressed in the highest style of elegance, pacing backwards and forwards, and indicating by the placidness of their appearance, if appearances might be trusted, the highest enjoyment. Who would suppose from all that appears without, that these were fallen beings—the victims of sin, and heirs of the curse. Alas! in all probability, such a thought is scarcely found in their minds. And any intimation of such a state, as belonging to them, would be regarded as little less than insult. The present situation of his majesty who calls the whole his own, is a striking example how poor royalty may be, while in possession of all its grandeur. He is laid up with an attack of the gout; which for some months has confined him to his chamber. His battered constitution, is fast sinking into premature debility.

Next to the garden of the Thuilleries, and perhaps nothing inferior to it, as a public promenade and resort of fashionable society, is the street called the Boulevards—that is in English, the bulwarks. You will understand that in days of yore, when Paris was little more than half its present size, it was nearly circular in its shape, and surrounded with a wall and fortifications. In modern times, when the city had extended far beyond these fortifications, they were entirely removed; and the space they occupied, is converted into a spacious street, about two hundred feet wide. This street is lined with trees on each side, leaving a space for an ample footway, between the trees and the houses. The finest private dwellings in Paris, are on both sides of this street; and altogether it is elegant far beyond any street, of any city, I have yet seen. The crowds of well-dressed people that throng these broad footways, from the noon of day to midnight, is a sight of astonishment. Under the trees, double and treble rows of chairs are set out, on which those who are fatigued may sit down to rest. These chairs belong to women, and as soon as one of them is occupied, the person who occupies it, is called upon for two sous of rent to the owner.

The garden of plants, is a botanic establishment, of vast dimensions, and equal in elegance to any thing of the kind, that can well be imagined. As a contrast to all that art has done, one section of the place, occupying an elevated situation, and extending over some acres, is surrendered to nature's wildness. The ground appears sterile in its quality, and is covered with bramble and brushwood, of impenetrable thickness. In the centre is a mound, or mountain in miniature, that towers like a sugar loaf, to a very considerable height. Around the sides of this mountain, a spiral walk winds to the top. While you ascend, you see nothing but the impenetrable bramble that surrounds you. But when you reach the top, a view bursts upon your sight, all at once, that fills you with astonishment. It is all Paris, spread out on the plain below you. You look over a wilderness of houses, far as your eye can reach. In a little temple, on the very top of the sugar loaf, you find a telescope, with the use of which an old man accommodates you for a trifle, to reconnoitre any place that claims your particular attention.

The palace of the Luxembourg, has given me no small amount of enjoyment. It is a gallery of painting and statuary: and like all the public institutions of Paris, is free to all strangers, to be visited as often as they choose. You will judge of the immensity of the collection of paint-

ings, arranged on each side of the gallery as you walk down it, from the fact, that the simple walk is of an extent sufficient to induce fatigue. And the neatness, cleanness, and regard to decorum, you can judge of, from an incident which took place with myself. While resting on one of the cushioned seats, which are placed at intervals in the gallery, I had taken off my shoe, to ease an unpleasant sensation, arising from a slight inflammation on my foot. The person having charge of the place, came up to me, bowing, and very gently remarked, that it was not decorous to sit in the gallery with the *shoe off*. The order of arrangement, the neatness and taste displayed throughout the whole immense establishment, is itself a curiosity. Of the gratification to be had in viewing such a collection of fine paintings, I say nothing. Doubtless any thing which *I* felt, is nothing, compared to what an *amateur* enjoys. The gallery of statuary, is an exhibition equally wonderful. But verily, if it be a school of the fine arts; it is, under existing regulations, in a far higher degree, a school of depravity—the like of which I pray my country may never know. I was shocked beyond measure, and moved to indignation, to see gentlemen and ladies, promiscuously walking in troops, among these figures in a state of nudity generally—Nay, gentlemen and ladies, walking arm in arm, and stopping before a marble representative of the human body, in complete undress; and remarking on its features and proportions. Calling to mind the reproof I received, for sitting in the gallery without a shoe, I thought, verily, here is straining at a gnat and swallowing the camel, with a witness. But the same abominable outrage on decency, exists in the garden of the Thuilleries, and is to be met with in every part of Paris. This is itself a sufficient evidence of the debauchery of the place; while it acts as a powerfully exciting cause, in promoting that vice. I have indeed been told, that it is altogether a matter of usage, and that they who have been accustomed to such exhibitions, are liable to no improper impressions from them. Such an argument is a reflection on the heart and understanding of him who offers it. On the same principle, if it was customary for a company to divest themselves of their clothes, as often as the temperature of the atmosphere would make it comfortable to do so, the commonness of the thing, would soon do away any corrupting tendency in the procedure.

We are told by the prophet, that "pride, fulness of bread, and abundance of idleness, in her and her daughters," were the leading causes of generating that depravity, which ripened Sodom for the vengeance that consumed her. Doubtless, there must be in Paris an enormous amount of similar depravity, from the abundance of the same exciting causes. The throngs of idlers, with which every place of amusement in this vast city is crowded, from noon to midnight, exceeds conception, to any one who has not seen it; while the caffees and eating houses, in their number and display, give evidence, to what extent luxury and pride of show are carried. You have heard of these last establishments—you must *see* them, to have any adequate conception of their adaptation to provoke and pamper appetite. They belong to the wonders of Paris. They are wonders, however, that are dangerous to gaze upon. They are the toils, in which the 'subtle fowler' entraps immortal souls. It is madness—it is worse than madness, to send American youth to Paris, or I believe any part of France, for improvement. It is seeking outward polish, at the expense of inward purity. It is jeopardizing the soul, for the sake of gratifying curiosity. It is estimated that there are ordinarily, about one hundred thousand strangers, on an average, in Paris; including Frenchmen from the departments of France. The majority of these, are no doubt, the votaries of plea-

sure, gathered to this great capital—a centre of dissipation, perhaps to the world! *Twenty* theatres are found little enough, to accommodate the devotees of theatrical amusement. Through the week, fewer will suffice; but on the evening of the *sabbath*, they are all in requisition. This fact alone, is sufficient evidence of the low state to which every thing like religion must be sunk. The resident population of Paris, is estimated at about six hundred thousand. Of these, one hundred and ninety thousand, are counted to belong to the church of Rome. About ten thousand may be protestants; and the remaining *four hundred thousand* are infidels. There are six protestant ministers in Paris, of whom one only is considered as entirely evangelical in his doctrines: and as they preach some how in rotation, it is only on every other sabbath that it falls to his lot to officiate.

I have been here one sabbath; the forenoon of which exhibited nothing in the streets, to distinguish it from the other days of the week. The stores were all open, and the workshops occupied. Buildings were going up, and carts and drays, with their loads, passing and repassing, as usual on any other day. In the afternoon, every thing of this kind had ceased; and the whole population seemed to have come forth, dressed in their best, for idleness and amusement. Such I have found, indeed, to be pretty generally the custom, where I have been in France. There is here a Wesleyan Methodist clergyman, Mr. Hotrie, sent over from England as a missionary, attempting to gather a society; but hitherto with very little success. I heard him preach in English in the forenoon. No other English service could be attended which promised any thing. I was pleased with his exercises, but the congregation was a handful. Having been introduced to him, he called the next day, and spent some time with me at the hotel. He is an intelligent man, with, perhaps, some eccentricity of manner. He had been a captain in the British army, previous to his conversion, and from his own account, a very dissipated man. "Oh!" (said he) "I shall sing high when I get to heaven; to think that such a wretch as I, should ever find admittance into such a place." He lamented much, his unfruitfulness as a minister, since he had been stationed at Paris; which had not been long, and imputed the cause, principally, to the impossibility of finding people to attend upon his ministry. He thought, he said, "he would soon be able to give the Holy Ghost credit for some conversions, if he could only obtain an audience." He has a large family, and is anxious to emigrate to the United States. Having remarked to him, in reply to some inquiries, relative to the encouragement I could give him on the subject, that persons of intelligence, morality, industry, and economical habits, however they might encounter difficulties at first, stood a fair chance ultimately to succeed—he said, "he had no wish for his family, but to bring them up to useful industry." Once he had thought otherwise. When he was first converted, he had a strong wish to go to heaven, in the capacity of a gentleman. But he had been taught otherwise, and now he was quite of Dr. Clarke's opinion, that 'God Almighty never made the thing usually called a gentleman.'—What matter of gratitude, that there are in this great city, still a remnant of such men as Mr. Hotrie appears to be, and I hope is—like 'a little leaven hid in a barrel of meal?' But when shall the whole be leavened? What a change will it be! and what matter of joy to know, that He who hath promised, is able to perform! The Lord hasten it in its time; and give you and me, to 'see the good of his chosen, and to rejoice with his heritage.'

Yours, sincerely.

A CASE OF SPIRITUAL DISTRESS.

In an early part of his ministerial life, more than six and thirty years ago, the editor of the Christian Advocate received the following communication, from an individual whom he was never able to identify. The hand writing, and some other circumstances, seemed to afford strong indications that the author was a female; but this was all that could be ascertained. It is believed that no apology is necessary, for the insertion of this paper in our work. A few expressions, which refer personally to the editor, should have been suppressed, if it could have been done without marring the sense.—It was thought best, on the whole, to give the letter entire. Some further remarks will be made at the close.

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Rev. Sir,—Will you pardon for once the boldness of a stranger, who presumes to intrude unrecommended, and without even the sanction of a name. I know the estimation in which anonymous addresses are generally held, and the reception they have to expect: but there may be exceptions; and before you suffer a prejudice to arise against mine, let me entreat you to hear a few words that I have to offer in its behalf.—It is the messenger of a heart which entertains the highest esteem for you, and proceeds on the pure principle of confidence in your judgment and benevolence. It is the messenger of such a heart in distress.—It contains neither curious question nor cavil; it asserts no claim; it makes no demand; and if it should venture a request, I hope you will not find it of a nature either extravagant or presumptuous.

Having offered this short apology, which I hope may be accepted and procure my letter a favourable reading, I proceed without farther preface to the motives which have induced me to write it.

I was present at a late lecture of yours, founded on these words of our Lord, "The whole need not a physician, but they that are sick." The subject, from the manner in which it was divided, became very interesting to me, who have been, for some time, endeavouring to investigate and decide on my own character, without success. I knew that as much as you proposed you would illustrate with evidence, and that your deductions would be reasonable and candid,—on which account I always submit to them without a murmur, even when they take from me that little I seem to possess, and reduce me to nothing. And I thought it probable that some one of the three characters, then to be exhibited, might reflect light on my own, or at least that by some peculiar trait or distinguishing characteristic I might be helped to a decision—but I was not so happy. Indeed it is my distress that I can no where meet with what I take to be my own image; which inclines me to think that I must either be strangely blinded, or that there is something uncommon in my character or case, whichever it may be called, that it has never entered into the mind of any person, orator or author, to describe, or even suppose it. These considerations have induced me to offer it to your inspection, in the clearest and most impartial light I can: and I shall begin with negatives; in hope that when I have told you what I am not, with my reasons for so thinking, you may be able, by your superior judgment, to do for me, what I have in vain endeavoured to do for myself, and ascertain to what class or division of mankind I do really belong.

And first, I think I am not one of those ignorantly secure sinners, to whom you first alluded in the discourse referred to above; and who think that the violation of God's law is a matter of small moment. I know the law to be holy, just, and good. I understand the nature of my obligations to it, and acknowledge it to be a most equitable and ever-binding rule of moral conduct, to me and all the intelligent creatures of God. Now, though my practices do in numberless instances contradict this declaration,

yet as this is my clear and decided belief, I venture to conclude that I do not fall under the first predicament. The second, agreeably to your own arrangement, is the character of the self-righteous. And here, deceitful as my heart is, I confess that it appears to me a thing almost impossible that such a thought can lodge within it, as that I do fulfil my obligations, and yield a sufficient obedience to the law. I know that the commandment is exceeding broad; so broad that my heart fails me whenever I reflect on its extent; and the moment I compare my life with this perfect standard, all confidence dies within me. For if he who offends but in one particular is chargeable with a breach of the whole, what shall I say? who am conscious that I scarcely breathe without transgressing it.—Oh what mountains of transgressions! Infinitely pure and just God! how righteous is thy sentence! I attempt no vindication; I offer no defence, but that Christ has died: and it often requires the strongest effort of my mind, aided by all the proofs and assurances I can collect, to persuade me that even this is sufficient. But yet I know it is, it must be sufficient, or not one could be saved. God, the searcher of hearts, knows that I have not one action which I would think of presenting before him for a reward: and all that sustains me is a faint hope, that in the day of God I may not have to stand in my own name, but in that of the all-perfect Redeemer, and have the blessedness to be numbered among the members of his mystical body. Now, though I may often be led, through the pride of my nature and the blindness of my mind, to think more highly of myself than I ought to think, yet as what I have stated are my habitual and confirmed sentiments, whenever I reflect at all on the subject, I am not able to pass the sentence of self-righteousness on myself. If you ask how I came by these sentiments—I confess they were not natural to me. I did not always clearly percive that in me dwelt no good thing: they are the result of a most humiliating experience; and I once thought them the effect of divine illumination, because I was told they could proceed from no other source. But of this I begin very much to doubt, for reasons which I shall presently mention. Here I think that I am searching for the truth, and am very impartial; and yet perhaps I am not. For I am sensible that all I have yet said operates in my favour, so far as faith is concerned. But if there were no appearances in my favour I should not be so perplexed; and still, after all, the opposite scale may far outweigh; for conviction of sin is not conversion from it. I am a mournful instance that there may be light without love; and there is a faith, according to St. James, which no more constitutes a person a Christian, than a body without a soul constitutes a perfect man. However, it is proper I should tell you how things appear to me; for I promised you my character, and the thoughts I have of myself compose a part of it: and they may possibly prove me to be the very person, whom I have been endeavouring to prove that I am not. How this thought has struck me! What a wilderness my mind is in? The farther I proceed the more intricate it appears. Oh for some leading star, or for some kind and intelligent conductor to take me by the hand, and guide my benighted steps. Sun of Righteousness! how blessed are they who walk in the light of thy countenance; but I have followed devious paths till I am lost in darkness.

How happy should I be, if I could now lay claim to the third character you mentioned, and call myself *a sin-sick soul.* But alas! I have no more relation to this than to either of the preceding. For though I know that in me there is no health, and that I am mortally diseased, yet am I not sick of sin, in the sense of the text. I have none of that contrition of heart—that sense of my malady, and present desire of a cure, which constitute this character. When I hear of the Saviour—his offices, his power,

his merits,—the heights of his love, and the depths of his condescension—it is no new or strange language to me: I understand it all very well, and I assent to its truth; but I hear it with a stupid and gloomy indifference; nor does it excite one emotion of love, joy, or desire, in my heart. There was a time when his name was the sweetest musick, and I thought I loved him; but it must have been a mistake, for if I had I should have loved him still. Nor can I suppose that I feel only an abatement of the first ardour, and am notwithstanding making progress in the divine life: because I am as certain as I can be of any thing, that I have made no progress at all, either in the love of God or the hatred of sin. I cannot with any truth say, that it is no more I, but sin that dwelleth in me, and that I do the thing which I hate; being conscious that it has a place in my affections, that it obtains the consent of my will, and that with my whole self I do sin, and that deliberately.

Not being able, therefore, to prove to myself that I belong to either of these classes, and being certain that to the rank of a confirmed Christian I have not the shadow of a title, there remain but two more from which I can choose, and those are the backsliders and the hypocrites. In this dilemma I would rather accept the former. But circumstances not quite agreeing with my case, I am afraid I must give up this also, and subscribe, though most reluctantly, to the latter—for I reason thus: The grace of God is operative and effective. If it ever had taken possession of my heart, it would have changed the bent of my will and the current of my affections. Though sin might have remained it would not have had dominion over me. I should still have been gaining more strength against it; so that though I had even fallen I should have recovered, and not have been left to a total relapse. There is one thing more which, though not essential in itself, has weight when added to the rest. It is, that I can give no account when, or how, any such change as I once supposed took place. I am acquainted with no dispensation of terror: and since I can neither prove the fact by its circumstances nor by its effects, can I presume to say that it has ever existed at all. What alternative then remains? What am I to conclude, but that all which I thought I expeperienced was nothing more than the effect of custom, example, and a religious education.—That I have deceived myself, imposed upon others, and am neither more nor less than a detestable hypocrite. The thought falls upon me like a mountain. There is not another that I know any thing of, which could sink me so low into hopeless despondence.

I sometimes think, and with astonishing calmness, that it is only aggravating my guilt, to retain the badges of a profession to which I do not properly belong; and that I would much better renounce my pretensions, and frankly acknowledge to the world what I am. Two considerations. however, have as yet deterred me: one is, that though presumptions are very strong indeed, yet I am not certain to a demonstration, that I have been insincere. If I were, I should not have troubled you with this. The other is a fear which possesses me, that by this conduct I might cast a reproach on the cause I have professed, and be a stumbling block to some one or other: and I think that while God has restrained me from dishonouring his gospel by any open wickedness, I have perhaps no right to proceed in this manner. But then it immediately occurs, what right have I to interest myself so much, as if God could not support his own cause, without the assistance of hypocrites. I most certainly know that he can and will support it, and that the gates of hell shall never prevail against his church; and it is a piece of vanity in me, to suppose that the actions of so inconsiderable a creature as myself can any way affect it. What then shall I do? I find I am upon the brink of

a precipice over which I dare not look, the prospect is so shocking. And yet wherefore so scrupulous? Since I am so near the verge, why not venture a look at what is before me? and inquire where the next step is like to lead me. The question points to horrid ideas, but I will endeavour to trace them with composure.—If I fix it for a truth that I have never yet tasted of the heavenly gift, I unite myself to the number of those who are proceeding rapidly and without halting, to that place where hope is a stranger: where, having once arrived, I shall never need to propose another question about my state, nor entertain a doubt to whom I belong; where every virtuous impression which yet remains will soon be eradicated, every latent spark of love extinguished, and I shall learn—can I write it?—yes, I shall learn to blaspheme the excellence I once adored, and to hate the name that once was precious. I can look no longer—no farther. I have seen enough. My soul is sick of horror—this is hell indeed!—Oh my God! my Saviour! and wilt thou give me up to this! Am I shut up under an irreversible decree?—No: I will not admit that idea, because final despair is in its train. I yet live. I know that it is yet possible with God to deliver me; that there is power and merit enough in the Saviour to redeem me from this pit: and I have confidence to believe he would redeem me, if I could even now desire it sincerely. But alas, I cannot; I am not able to desire it as I ought, and therefore I dare not mock him with the petition. Is not this an unhappy situation? Happy souls who are mourning in deep contrition for your sins! your state is joy and peace compared with mine. I know that I am infinitely more wretched: and yet I cannot mourn, I cannot repent. Disappointments have exhausted my hope; despondence has hardened my heart; a secret uneasiness preys upon me, and yet I have neither the power nor the inclination to seek relief.

Thus, sir, I have opened my heart to you. If I could hear your reply, I think I would once more listen, as to the voice of an angel. But it cannot be. I have no personal acquaintance with you, nor if I had, would it avail me any thing. For I have nothing to recommend me to your notice; nor could I hope to be distinguished as an object of any particular attention: and such is the reserve and timidity of my temper, that I know I should make no improvement of common opportunities. Seven years of intimate friendship, would not draw from my lips the half of what I have impressed on this paper; nor could I have written it, if I had not predetermined to conceal my name. Let this plead my excuse for the measure I have taken, for I aver it to be the unexaggerated truth.—I may number this reservedness of disposition, both among my faults and my misfortunes; for it deprives me of the assistance I might obtain, and obliges me to bear all my griefs in silence. Even in the present effort to obtain relief, I am sensible it must in a great measure defeat my own intention and desire; but yet I cannot overcome it. Do you ask then, what I would request of you? There is one thing, sir, at least, in your power.—You have faith in the Redeemer and access to his throne. When there, will you have the goodness to remember one who has become a melancholy stranger? But I have another request on my mind, though I am almost afraid to mention it, lest I should be thought presuming—however, I may as well, for I am certain you have too much penetration not to see that I must have indulged a hope of the kind, or I should not have undertaken to write; and I have no design to use any finesse.—I am a constant attendant, when the weather will permit, on your evening lectures, and think that perhaps it might be in your power to favour me, in this way, with some hints that might throw light on my mind. But I do not urge this request, because I am not certain that it will do me any good if I obtain it. Indeed nothing appears to afford me

any real benefit; and though in writing this letter I have been very much affected, and would at this moment gladly hear any thing you might offer, yet perhaps before my letter reaches you, the impressions will be gone, and I shall be as stupid and insensible as ever. Certainly I need your prayers, if ever any one did. And if you should be generous enough to take any other notice of me, I shall at least understand you, and ever retain the most grateful sense of the condescension.

I am, with the highest esteem,

Rev. Sir, yours, &c.

P. S. After having called your attention to so long and tedious a letter, I am ashamed to trespass any farther. But last night, as I lay reflecting on the subject of what I had been writing, a thought occurred which I have a mind to communicate to you; for I find an unusual relief in thus unfolding my heart without reserve, while I take the advantage of doing it behind a curtain.

I thought that perhaps I was not that odious hypocrite I had apprehended, after all;—that if I searched impartially there were possibly other causes, to which I might attribute some of the effects which I have experienced—two presented immediately. The first was indolence. I know that I am naturally indolent and inattentive; and I need not take the trouble to inform you what are the effects of such a temper. The second is a persuasion which has taken deep root in my mind, that it is criminal in me to approach God in prayer, without those affections which ought to accompany it. It appears to me such a spiritual and interesting act, such an immediate presentment of the soul to God, that I cannot think of performing it in a formal manner. It seems like an insult to the Divine Majesty, and a profanation of the privilege, to come before him with a set of words that have neither meaning nor animation. Now, though I am certain that this is a truth, yet I suspect that I make some mistake in the applicatien of it: because I find that the longer I wait for these dispositions, the more destitute I am of them; and that instead of becoming more heavenly-minded and devout by the neglect of prayer, I am likely to lose all sense of religion—unless a sense of uneasy privation may be called such. I have therefore endeavoured to remedy this, by taking the matter into a different view. I have considered prayer as a duty, and as such have resolved to perform it, even though a sense of guilt and much indisposition should oppose me. But I cannot keep this resolution. The ideas I have mentioned return with such irresistible force as to cover me with confusion, and effectually to put me to silence. Now, from these two sources, what disorders and confusion may flow? and yet the heart not be chargeable with hypocrisy either.

But then the distressing question recurs, Are not the influences of the spirit of God sufficient to remedy such things as these? Is not the grace of God a renovating principle? How the clouds return! I have been thinking that I would return to my Father, (for is he not my Father?) and beseech him for his Son's sake, in whom I believe, to forgive my sins and my follies, to bless me with the quickening influences of his grace, and that in the strength of this, I would be more watchful and resolute for the future. But I am afraid—I am afraid, not so much of him as of myself: for the truth is, I have returned and strayed away so often, that I am ashamed to think of returning any more. Besides, did I not hear you assert, but a few evenings ago, that no self-emptied soul ever went to Christ and besought him for the quickening influences of his Spirit, and was denied. But I think I have gone, and that repeatedly, and as empty as a creature could go, and yet have not received them. If therefore you are fully certain of this point, there remains but one possible conclusion, and that is, that I have never yet gone in the way that I ought. This admitted, the rest is easily ac-

counted for—I have deceived myself, and am still in utter ignorance and death. So I find that I am just where I was at first. No doubt you think me the most absurd and inconsistent creature you ever knew; and you are very right—I acknowledge it.—It is just the very thing that I complain of in myself. Oh, if I were but rational, consistent, and uniform, I should be too happy: for I know that I have a soul capable of refined and exalted pleasure, and there is enough in the gospel of Jesus Christ to impart it. But I will detain you no longer. I am really so much ashamed of the length of this letter, that if I did not encourage myself with the thought that you will never know the author, I should not have the confidence to send it.

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It will probably be the wish of our readers to be informed what was known of the writer of this affecting letter, after its reception. This information shall be given. The letter was received about the middle of the week; after the preacher had not only chosen his text, but written a part of his lecture, or sermon, for the following sabbath evening. The text which had been selected was 1 John v. 4.—"And this is the victory that overcometh the world, even our faith." As this text had been chosen without any knowledge of the case which the letter describes, so it was not seen what special bearing the proposed treatment of it could have on such a case. The preacher moreover, being young in the ministry, wished to take some time to reflect on what had been submitted to him, and to consult his venerable and beloved colleague, the late Rev. Dr. James Sproat. He therefore determined to finish and deliver the discourse he had begun, without any attempt to give it an aspect on the case of the letter writer; and on the following week to choose a subject which might possibly be useful to the author of the letter, and to others in a state of spiritual distress. He did so—and selected, as the subject of two elaborate discourses, Isaiah l. 10. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." The event of all was remarkable and instructive. The text which was chosen and discoursed on without any reference to the foregoing letter, was made the means of removing all the embarrassment and distress of the afflicted writer; and to the present hour, the preacher has never heard that any good was done by the two other sermons. The reading of them was requested by an individual of his charge, and the request was granted; but the manuscripts were returned without (so far as can now be recollected) a single remark.

About the middle of the week, following the delivery of the first discourse on John v. 4., a second letter was received from the same hand that wrote the first; thanking the preacher for that discourse, which it was supposed, contrary to the fact, had been delivered with a special reference to the distress complained of. It stated, that what was said, was so palpably applicable, that the afflicted party wondered that the cause and remedy of her complaint had not been discovered by herself.—Full relief had been obtained at the time of writing; and it was hoped that consolations would continue and increase. This last letter has unfortunately been lost, and nothing farther has ever been heard from the writer.

May not ministers of the gospel be taught by this narrative, that they may often do the most good, when no contrivance of their own, but the ordering of the Lord alone, is concerned in doing it? That they ought to be deeply sensible that they are mere instruments in his hands—to be used when he pleases, and as he pleases—and often in such a manner as is best calculated to teach them effectually, that "neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p. 455.*)

Friday, 6th. Yesterday a pilot boat came express from Maui with intelligence that the Blonde frigate had just anchored at Lahaina. This morning at sunrise, before I laid down after watching at H.'s bedside all night, she was to be seen off Diamond Hill, and between nine and ten o'clock came to, immediately opposite the Mission House. On dropping her anchor she fired a salute, which was answered by each of the forts—that on the point within the harbour, and that above us on Punch Bowl Hill. Shortly after, Mr. Bingham, Mr. Loomis, Mr. Chamberlain, and myself, accompanied the chiefs to the point near the fort, to receive the party from the Blonde on their landing. A more touching scene I have scarce ever witnessed. The chiefs, all well dressed in full black, arranged themselves in front of Kaahumanu's frame house, within a few yards of the water's edge. The well-manned barges of the Blonde approached the low quay; on which the governor, Wahu, took his mother, Kaahumanu, and her two sisters, O'Piia and Kalakua, and the young queens of Rihoriho, and slowly advanced from the body of the chiefs, towards the place of landing. All was silent, except an occasional burst of grief from some one of the multitude, who were kept at a distance and prevented thronging the beach by a file of armed men. But as the governor Boki's barge came near enough for the parties to recognise each other's persons, the queens "lifted up their voices" and wept aloud, with that melancholy tone of sorrow which we have all heard, at least in some few instances, from a heart deeply touched with grief. A small house immediately on the wharf intercepted the view of the barge at the moment of landing, perhaps to the more powerful effect of the attitude and expression of Boki and his wife, as they burst on the sight from behind it, wringing their hands in agony, and exhibiting the strongest marks of overwhelming emotions of mingled grief and joy. The parties stood thus for some minutes, without approaching each other, while the whole air was filled with lamentation, and the ground shaken with the thunderings of the minute guns, which reminded the nation of the fate of their king and queen. They then rushed into each others' arms, and continued to weep on each others' necks for an hour, while some of the more humble friends of those who had returned, embraced and kissed their feet, and bathed them with their tears. Kuini, (Mrs. Boki,) at last sunk to the ground from exhaustion, and a pain in her side, the consequence of the violence of her weeping, and was under the necessity of being assisted into the house. I never was so deeply affected with a wailing scene, and few have ever taken place, I suspect, in which there was a more general excitement of "the sorrows, joys, and sympathies," which when thus awakened, testify to the "high capacities" of man. After an hour or two, the whole company proceeded to the residence of Karaimoku, (who was too unwell to go out) near the mission house, and shortly afterwards to the chapel, to attend prayers, and tender thanks to God for the interesting incidents of the day. Before leaving the chapel, governor Boki delivered a short but excellent address, recommending, as the result of his observation and experience abroad, a renewed and devoted attention to the *palapala* and the *pule—letters and religion.*

Saturday, 7th. Last evening the government gave information by letter to lord Byron, that they would receive himself and officers this morning, at the residence of Karaimoku. Arrangements for the interview were accordingly made, and the occasion has been one of the most pleasingly interesting I have yet known at the islands. About twelve o'clock his lordship landed, which fact was announced by a salute from

the fort. The firing was the signal for attendance *at court*, and Mr. Bingham and myself proceeded to the appointed place. Mr. Pitt chose to receive the company in his grass house, rather than in the fine stone building lately erected by him, and which I recollect to have described last summer. That fixed on, however, is one of the largest and best built native houses on the island, and being new, was as pleasant and perhaps more appropriate than the other would have been. Its size is about fifty feet by twenty-five; the side posts eight feet, and the ridge pole or peak, (which is supported by handsomely hewn pillars) about 3 feet higher. The whole is one apartment, and being neatly floored with new and handsome mats, makes a spacious and pleasant room of audience. There are four doors, one on each side, and one at each end; that at the south was appointed for the entrance on this occasion. Every thing was in readiness when we arrived. At the upper or north end of the house, on an elevation or platform of mats, the top one of which was of very fine texture, and beautifully spotted and striped with stained grass, stood a Chinese sofa, on which the young king and the princess his sister, (who came from Lahaina in the Blonde) were seated, both in plain suits of black. Between them and partly round the princess, lay a splendid garment of yellow feathers, edged with alternate points of black and red, and lined with crimson satin. This article, nine yards long and one yard wide, was made at great expense of time and labour, during the past year, and designed to be worn by the princess as a *paw*, or native female dress, at the reception of her brother Rihoriho, on his expected return. It was the desire of the chiefs that she should wear it, with the wreaths for the head and neck, &c. necessary to form the complete ancient costume of a princess, at this interview; but as it was necessary, in order to do this, that she should be naked to the waist, nothing could induce her to it. To escape their importunity, she fled to the mission house early in the morning. She wept so as scarcely to be pacified by us, and returned to the chiefs only in time to take her seat, and have it thrown carelessly about her over her European dress. To have seen her in so superb a native costume, would have no doubt been gratifying to the company, but we could but commend and admire the feeling which led her to object and to persist in her purpose—that of modesty, the brightest ornament of the female sex, in heathen or in Christian lands. Not to digress—behind the sofa, and partly inclining over it, were four of the large and truly imposing *kahiles*, so often described as the national insignia of chieftainship and royalty. On each side of the sofa the chiefs were arranged according to their rank, forming two close filled lines along each side of the house, entirely to the door of entrance—Kaahumanu and the rest of the queens dowager occupying the places next to the princess. Mr. Pitt sat in a large crimson chair opposite these last, near the king, but out of, and before the line of chiefs. On his right, were two chairs of the same kind, for lord Byron and Mr. Charlton, and on his left two others for Mr. Bingham and myself. On the opposite side, chairs were arranged for the officers, &c. who might accompany the captain. The prime minister's dress was entirely of black silk—the upper garment, on account of his age and indisposition, being a very full and becoming gown. Shortly after we had taken our seats, the procession from the Blonde made its appearance—lord Byron in a full dress suit, supported by Mr. Charlton in his consular costume, and by governor Boki in a rich military suit. All the company except the king, princess, and Mr. Pitt, upwards of an hundred in number, received them standing, and being all well dressed in full black, made a very respectable appearance. Lord B. was introduced first to Mr. Pitt, and immediately presented each of

the gentlemen in his train, about twenty in number, and then in the same manner to the king, princess, and the queens, and after a general salutation to the rest of the chiefs, to Mr. B. and myself. Among the names and persons I now recollect, were lord Frederick Beauclerc, a son of the duke of St. Albans; the Hon. Mr. Talbot, a son of the earl of Shrewsbury; a son of lord Keith; a nephew of admiral Gambier; the Messrs. Bloxam, the chaplain and mineralogist; a nephew of Sir Thomas Lawrence the celebrated artist; Mr. Davis, the surgeon; Mr. M'Rea, the botanist; Mr. Malder, the surveyor; Mr. Dampier, the painter; and Mr. Wilson, the purser. As soon as they were thus introduced, lord Byron, through Mr. Charin who was present as interpreter, presented the salutations of the king of England, and his sympathy with them at the fate of their king and queen, with assurances that every attention had been paid them both before and after their death; of which lord B. would, at a future period, give them official testimonies. He then ordered a boat's crew in attendance, to bring forward the personal presents of his majesty to the heads of the nation. These were done up with the utmost care, and on being opened before the company, proved to be a rich framed likeness of the late king in wax, not designed to any particular individual. For the young king, a complete suit of the Windsor uniform, with the splendid decorations peculiar to the sovereign's dress, and which the duke of York is not permitted to wear. The buttons are of solid gold, having the impression G. R. in the old English character on them, and the lacings, embroidering, and epaulettes most superb—Chapeau-de-bras and sword to match. The coat, hat, and sword, were immediately tried on his majesty, and being found to fit most perfectly, lord Byron, by way of pleasantry, led him to Karaimoku and Kaahumanu, and presented him as their king; and putting his hand on his head, bade him to be a good boy, attend well to his studies, and mind all his kind friends the missionaries said to him. For Karaimoku there was a first rate gold hunting watch, having the royal arms of Britain richly engraved on one side of the case, and the regent's name on the other; the seal also had his name on it. And for Kaahumanu, an elegantly finished silver tea-pot marked in the same manner as the watch, with the royal arms on one side and her name on the other.

As soon as these articles had been delivered and examined, much to our gratification, Mr. Pitt, entirely of his own will, without the slightest suggestion from us, proposed that we should have prayers; to which lord Byron and his company most readily and cheerfully agreed, and Mr. Bingham made an excellent prayer—the first part in English and the latter part in Hawaiian language: at the close of which we were happy to receive the congratulations of the party, not only on the degree of civilization and refinement manifest on this occasion, but also on the evidence of Christian belief and practice, which the request of Karaimoku, and the appearance of the assembly in this act of worship, exhibited. It is an example which I fear the most Christian courts in Christendom would blush to imitate on a similar occasion, though they certainly cannot justly condemn it. After this, a side table was spread with biscuit and fresh butter, cocoa nuts and melons, wine, brandy, and other liquors, and the company left to choose the time of their departure. On leaving the house, several of the gentlemen renewedly expressed their astonishment at the respectability of the levee, and congratulated us afresh, on the prospect we had as teachers and preachers to so interesting a people.

The trumpet of fame has made the title, genius, character, and even person of the late lord Byron so familiar to you, that I am satisfied the little information I may have it in my power to give you, of the successor to the hereditary honours of the family, will not be uninteresting. At pre-

sent I can only say, that the impression made by a first interview, are most favourable to him as a man and a gentleman. In his person he is tall, rather square and slender, with a slight inclination to stoop in the shoulders—fine dark eyes and hair, with strongly marked but open and interesting features—no particular resemblance to his cousin, except what is usually called a family likeness, unless it may be in the nose, which is of the same style, but not so finely formed as that in engravings of the poet. His eye is inquisitive and penetrating, and shows him to be a man of a decisive and energetick character. In manners he is plain, frank, and cordial, and in conversation perfectly affable and familiar—No affectation of dignity—no hauteur—nothing in looks or expression of countenance, indicative of a trait of character which ever since I saw the likeness of the poet, I have best understood by the term "Byronic curve of the upper lip."

On hearing of the illness of our dear H. he requested Mr. Davis, the surgeon, to visit her, with the apology to Mr. D. that he knew he would be happy in giving his advice to Mrs. S. and with the assurance to me, that the most unlimited confidence might be placed on the professional ability of Mr. D.

Tuesday, 10th. This morning we have had the unexpected pleasure of welcoming to our habitations Mr. and Mrs. Bishop, Mr. and Mrs. Ely, and Dr. and Mrs. Blatchley, from Hawaii. The intelligence of the arrival of the Blonde having reached Kairua and Kaavaroa, Naihi the national orator, and Kapiolani his wife, engaged passages for themselves and the whole party, on board the Frederick Augustus, a whale ship, about to sail for this port. Governor Adams reached the harbour in his own schooner the Boston, a few hours before them. Lord Byron, Mr. Bloxam, and Mr. Charlton, have been consulting with us, as to the time, ceremonies, &c. of landing the bodies of the king and queen. All the chiefs expected, having arrived, it is determined that they shall be committed to the care and disposal of the heads of the nation, at 12 o'clock to-morrow morning.

Wednesday, 11th. Suitable arrangements having been previously made, at 11 o'clock this morning the minute guns of the frigate, with a procession of barges moving from her, became signals to us to be in readiness on the point, to take the places assigned to us in the procession which was to escort the remains of our friends and pupils to a temporary mausoleum. All the chiefs, except Mr. Pitt, (who was too much indisposed to have endured the fatigue) with every foreigner of respectability in the neighbourhood of Honoruru, were on the ground, some time before the barges reached the shore. Mr. Charlton improved the period in forming them in the order in which they were to walk. At 12 o'clock the procession began to move through a double line of native soldiers, formed on each side of the street from the fort to the chapel, a distance of near half a mile, in the following manner:

First. Twenty men in the native costume of black, some with the addition of rich feather cloaks, each two bearing one of the immense and superb feathered staffs, about 30 feet long, and from 1 to 2 feet in diameter—some of black, some of crimson, others of green, and others again of yellow feathers.

Second. The marines of the Blonde —arms reversed.

Third. The band, playing the dead march in Saul.

Fourth. The gentlemen of the mission, with the surgeon and chaplain of the frigate; Mr. Bingham, Mr. Bloxam, and myself, walked together—the chaplain in his full canonical robes—Mr. B. and myself in plain dresses, with white scarfs and hatbands.

Fifth. The coffins. These, as you may have seen noticed in the prints at the time they were made, are highly finished and splendid, being covered with rich crimson velvet, and studded gilt nails, and having

the corners of each compartment of the sides, ends and tops, as well as the massive handles, filled with devices of the cherubim, &c. &c. They were placed on two cars, entirely covered with black canopies, and each drawn by forty of the inferior male chiefs, (it is a custom to have all services to a dead chief of high rank performed by chiefs only) in European dresses of deep mourning.

Sixth. The young king in his Windsor uniform, with crape on the arm and sword hilt, and the princess his sister in full black; the former supported by Mr. Charlton in his consular character and costume, and the latter by lord Byron in full naval uniform.

Seventh. The rest of the high chiefs, according to their rank and relationship to the deceased, two abreast, with an officer of the Blonde in full dress on each side.

Eighth. The inferior female chiefs, in European dresses of black.

Ninth. The foreigners, mercantile agents, residents, sea captains in port, &c.

And lastly, About 100 of the men of the Blonde, in a uniform dress of white jackets and trowsers, white hats, and shoes bound with black, and black handkerchiefs and hat bands: the whole making a most respectable, and for the Sandwich islands at least, a truly splendid appearance.

The great weight of the coffins, each body having three, one of lead, one of mahogany, and one of oak, rendered it almost impracticable to have them taken into the chapel, which had been hung in black for the occasion: on reaching the door, therefore, the procession, instead of entering the building, fell into a circle around the cars, and Mr. Bloxam read a part of the burial service of the Episcopal Church, and Mr. Bingham made an address in the native language; after which the procession again formed, and returned down the street a few rods, to the gate leading to Karaimoku's residence, situated in a cultivated enclosure of some eight or ten acres. Here, as it passed by a circuitous way, it showed to the best advantage.

On reaching the door of the house, the feather-bearers, marines, and band, opened to the right and left, and Mr. Bloxam, Mr. B., and myself, entered the habitation about to be converted to a tomb. I scarce know when I have been more tenderly affected. It was the audience room in which but a day or two before, lord Byron and his suite had been presented; but how greatly was its whole appearance altered! A low and well-defined arch had been thrown over its lofty roof, converting it into a long, vaulted hall, every part of which, even to the pillars running through the middle, was entirely covered with black. Its only furniture was a large platform, on one end of which was to be deposited all that remained of Kamehamaru and Rihoriho, and the only being in it was Karaimoku, standing to receive the lifeless bodies of those he had ever called and loved as his children. His dress was described on Saturday, but his appearance was even still more venerable and interesting. He received our salutations in agitated silence; the trembling hand, the quivering lip, the hasty and disturbed pressure of his handkerchief to his eyes and forehead, all expressing deep and touching emotions of heart. He permitted himself to be led to a seat while the coffins, each borne by 12 men of the Blonde, were placed on the platform. Immediately after, the rest of the company entered, and formed numerous groups around the apartment, while, accompanied by the band drawn up on one side the platform, we sung the native funeral anthem to the tune of *Pleyel's Hymn*, and Mr. Bingham made a short prayer in the same language. This scene was by far the most striking incident of the day. The sable drapery of the room—the full mourning suits of the majority, interspersed and relieved by the rich and glittering uniforms of the officers—the handsome half mourning dresses and white

plumes of Mrs. Charlton and sister—Madam Boki and one of the young queens dowager, who has lately become a bride, with a variety of other becoming and appropriate dresses—the melancholy tones of the instruments, and the solemn truths of the chaunt in the chamber of the dead, combined to make it a truly interesting and melting moment.

Thus, my dear M., under the mournful reverberations of the minute guns, have been received and peacefully deposited on their native shores, the king and queen of the Sandwich Islands, whose short reign has been marked by epochs no less momentous than the abolition of a cruel system of idolatry—the introduction of the elements of literature, and the arts and usages of civilized life—and above all, the promulgation of the gospel, with all the bright hopes and eternal retributions of Christianity! To these dark monarchs of this western Archipelago in the gloomy mansion of their repose, I gave one more tear—one more tear in remembrance of the better characteristics which, not unfrequently, shone through their follies and their sins—one more tear for the attachment I had felt, for the prayers I had offered for them—for the early disappointment of the hopes I had entertained, that they would return to their rude subjects from the bright regions of Christendom, only "to point to Heaven and lead the way." I shudder to think, that so imperfectly instructed, so partially reclaimed, and as it is to be feared, so little prepared, they have been launched into eternity and have stood before their God!

Friday, 20th. The discussions, business, &c. of a general meeting of the mission now in session, proper care of Harriet and child, necessary attentions to the gentlemen of the Blonde, &c. have prevented an earlier additional date. Nothing of special moment, however, has occurred, except the gradual improvement, as we hope, of H.'s health. For some [illegible] an hour or two, and after walking in the open air two or three times, has ventured to ride once, in a little hand carriage, to the mission house. The daughter is remarkably well.

It was thought unsafe to attempt bringing the frigate into the harbour, more on account of the narrowness and windings of the channel however, than the want of sufficient depth, there being 22 feet on the bar at low water, and the Blonde drawing only 17 or 18 feet. She therefore remains at anchor in the open roads. Lord Byron and the scientifick gentlemen reside on shore, in the new frame house of Kaahumanu, which she politely appropriated to the use of his lordship, during his visit at the islands. Mr. Dampier, the artist, occupies a room in the palace of Mr. Pitt, and is engaged in taking portraits of the two regents, and the young king and the princess. He paints with very great facility, and has already secured very good likenesses of them. Mr. Walden, the surveyor, and his party, have pitched their tents and erected their flag on the plain, about half a mile east of us, and give new life and novelty to our neighbourhood: and the botanist and mineralogist are daily searching mountain and valley, for specimens in their respective departments.

Sabbath evening, 22d. So many members of the mission being here at present, the ordinance of the Supper was administered to-day. We had hoped that Harriet would have been well enough to have given her daughter in baptism to the Lord on this occasion, and with the rest of her brothers and sisters of the church to have taken the cup of salvation, and have paid her vows in the midst of the great congregation; but in the wisdom of our God we have been disappointed. She has not been so well for the last day or two, and is again confined to her bed.

Governor Boki, as a member of the church of Christ, joined us in the breaking of bread and the drinking of wine in remembrance of him. He [illegible]

chaplain of the French discovery ship, the corvette Uranie, M. Freycinet, commander, and received the communion in England, and on board the Blonde. So far as we have information, he is a sincere friend to Christianity and practical piety, and is without reproach in his moral character, though once exceedingly dissipated. We had a most interesting religious interview with him and his brother Karaimoku, this evening, and cannot but hope that the last, who was also baptized by the Romish priest, has, in this emphatically the eleventh hour of his life, been baptized of the Holy Ghost. It is now six months since, according to his own statement, he forsook all sin, and has lived the life and indulged the hope of a Christian. After a long and most pleasant conversation on his own case, his words were, "you tell me what the belief and the feelings of a real Christian are, and my thought is, that I now am one—but I do not know: look you at my life and actions, and tell me whether I live, as well as think and feel, rightly; watch me in my life and then tell me what your thought is." The confessions he made of his former habits and sins, were a shocking testimony to the pollutions of the heathen, and would have crimsoned the cheeks, and for ever silenced the tongues and pens of those who are so enthusiastic in their encomiums on the purity, simplicity, and innocence of untutored nature, and so lavish of their censure, and so bitter in their crimination of those who attempt to interrupt their primeval felicity, and destroy their purity and peace, by the precepts of Christianity and the doctrines of salvation!

26th. The prospect of an absence of some weeks from Oahu, will lead me, my dear sister, to close this journal with the present month, that I may leave the islands by an opportunity expected to offer in the course of a fortnight. The physi- voyage and change of air, as most likely to benefit Harriet's health, and lord Byron has most kindly assigned us accommodations in the Blonde, for a trip to the harbour of Waiakea at Hilo on Hawaii, where he is going for a month to refit and explore the windward of that island, with the intention of returning to this port again. It is uncertain on what day she may sail, though probably in the course of a week.

I will not close this at present, lest something of interest and moment should occur before the commencement of the coming month.

Sabbath evening, 29th. It is possible the frigate may sail before the return of the Sabbath. Designing to leave both the children at this place, with Betsey, and a native nurse, we therefore thought it advisable to have our little daughter baptized to-day. It being impracticable for Harriet to go to the chapel, she was removed to a sofa in the front room of our little cottage, immediately after the English service in the morning: the members of the mission, joined by the British consul's family, and two or three gentlemen of the Blonde, who had permission of absence from worship on board ship, assembled to witness the solemnity. Mr. Bingham administered the ordinance, and by the name of Harriet Bradford, consecrated to the service, and commended to the guardianship and salvation of our covenant God, the sweet germ of immortality committed to our arms. May she inherit the prayers and the piety of the ancestor whose name she bears, and if spared to years of maturity, may her praise, like his, be in all the churches. The very critical state of the mother made the scene tenderly interesting. It is not improbable that this may be the last, as it is the first act of duty and piety she may ever be permitted to exercise, towards the innocent and helpless object of her love.

Review.

PRACTICAL AND INTERNAL EVIDENCE AGAINST CATHOLICISM, WITH OCCASIONAL STRICTURES ON MR. BUTLER'S BOOK OF THE ROMAN CATHOLICK CHURCH: *In six Letters, addressed to the impartial among the Roman Catholicks of Great Britain and Ireland. By the Rev. Joseph Blanco White, M.A. B.D. in the University of Seville; Licentiate of Divinity in the University of Osuna; formerly Chaplain Magistral (Preacher) to the King of Spain, in the Royal Chapel at Seville; Fellow, and once Rector, of the College of St. Mary a Jesu of the same town; Synodal Examiner of the Diocess of Cadiz; Member of the Royal Academy of Belle-Lettres, of Seville, &c. &c.; now a Clergyman of the Church of England:—Author of Doblado's Letters from Spain. Ea dicam, quæ mihi sunt in promptu; quod ista ipsa de re multum—et diu cogitavi. Cicero. First American edition. Georgetown, D. C. Printed and published by James C. Dunn.* 1826.—*pp.* 315.

For more than a century past, the controversy between Papists and Protestants has been but little agitated—little, in comparison with what had taken place in the two preceding centuries. The cause of this cessation of arguing on the points litigated so ardently by the Protestant reformers and their opponents, is not obscure—Argument on both sides had been exhausted, and proselytes, in any considerable numbers, could no longer be made. The habits of education had generally fixed both Protestants and Papists in the faith of their fathers; and the influence of both was so bounded, not only by moral causes, but also by the character, and establishments, and enactments of states and kingdoms, that any such changes as were witnessed in the time of Luther, and Calvin, and Cranmer, and Knox, were no longer to be expected.

Within a few years, however, the great and interesting changes which have had such a mighty influence on the political state of the civilized world, and which have materially altered the whole aspect of society in a great part of Europe and America, have already given some animation, and are likely, ere long, to give much more, to the long dormant controversy. Popery has received a rude shock both in the old world and the new; and it is now mustering all its force, and putting forth all its energies, and all its artifice, to recover the ground it has lost; and it is so favoured and fostered by secular power in Europe, as to assume an appearance truly formidable. The present occupant of the papal throne, with talents superior to many of his predecessors, seems to possess a full share of their spirit and zeal. He has renewed the order of the Jesuits, denounced Bible societies, encouraged and patronized a most splendid jubilee, with all its mummery of pardons and indulgences, exerted all his influence to stimulate the exertion of his agents even in Protestant states, and has already sent a pretty large sum of money to the United States, to support missionaries and to aid in maintaining popish institutions.

In these circumstances, it certainly behoves Protestants to look warily about them; to observe attentively the posture and manœuvres of their adversaries; to see that their arms of defence are in good order; and to be in all respects prepared for a new conflict. That conflict, we do verily believe, is at hand. To speak without a figure, we are fully persuaded that the Popish controversy must, and

will be speedily renewed, not only in Europe, but in our own country; and that our young Theologians will need to study no subject of controversy more carefully than this, and our churches and people to be warned of no danger, more than of that to which they will be exposed from popish artifice and seduction.

It is our happiness to live in a land which admits of no religious establishment, nor of any persecution, of a civil kind, for conscience sake. In this we do most unfeignedly rejoice. If by a wish we could impose civil disabilities, or restrictions of any kind, on the Roman Catholicks, or on any other sect, that wish should not be formed. We believe it to be as contrary to the spirit of true Christianity as to the civil liberty which is the glory of our land, that any one form of religious faith should be more favoured than another by secular authority. Truth has the best chance for a triumph, when she is left to the exercise of her own weapons—reason, argument, and experience. In our humble judgment, the Roman Catholick Religion would drop all its frowning aspect on the peace of society in Britain, if there were no established church in that country. The author of the work before us, does indeed assert it to be an "indubitable fact, that *sincere* Roman Catholicks cannot conscientiously be *tolerant*;" and it therefore might be argued, that we ought to guard by law, against their obtaining an ascendancy in the United States; lest, in that event, they should destroy the religious freedom which we so highly prize. But we have really no apprehensions on this subject. Suppose it to be as Mr. White asserts, (and we cannot refuse to admit that he is better acquainted with the genuine spirit of Popery than we are,) still we are satisfied, that any attempt to impose civil restrictions on the Roman Catholicks, would do infinitely more harm than good. It would indicate that Protestants were afraid to trust their cause to the influence of truth alone. For ourselves, we have no such fear.—Give us a fair field of argument, and we ask for nothing more; and with this, we are confident that our country has nothing to dread.

But while we are opposed to all persecution, we are equally opposed to indifference and a misnamed charity, in relation to this important matter. We question not that there have been, and now are, many individuals of real piety in the Roman Catholick communion; and yet we conscientiously believe that Popery is the "Man of sin," of the New Testament. Taken as a system, it is corrupt in the extreme, and dangerous to the souls of men, beyond what can easily be described. It is therefore not to be expected that those who thus regard it, should not do every thing which they lawfully may, to prevent its prevalence and to unmask its delusions. We are bound to this by every principle and every consideration, which should have influence with us as friends to "the truth as it is in Jesus." We are not to be told that this is bigotry and narrow-mindedness; and that all Christian sects would better take care of themselves, and let their neighbours alone. Will the Romanists do this? No—they will "compass sea and land to make one proselyte." And truly they cannot consistently act otherwise, while they believe, as they do, that there is no salvation out of the pale of their church. Self defence, therefore, demands from Protestants the counteraction of the efforts of Popery, and the exposure of its arts and its abominations; and still more imperiously is it demanded by a regard to the everlasting well-being of their fellow men. He is unworthy of the name of a Christian, who can witness attempts to propagate sentiments which he sincerely believes, are calculated to lead men to perdition, and not resist

such attempts, and make every exertion in his power, to prevent the adoption of such sentiments. It should indeed be always recollected that genuine Christian zeal is entirely a different thing from acrimony, reviling, and slander; and that a good cause will not gain, but lose, whenever anger, or ill temper, or exaggeration, is substituted in pleading it, for facts and arguments. We are not to hate those whom we believe to be erroneous. But it is perfectly consistent with wishing them well, nay, it is a part of benevolence itself, if rightly understood, to expose their errors, and to prevent to the utmost the mischief which they seek to effect. This, therefore, according to our ability, we are determined to do *fearlessly*, and yet we trust *charitably*—We say charitably, for true charity requires us to love our neighbour as ourselves; and we cannot do so, if, as we have said, we do not endeavour to save him from ruinous error; we cannot even love the propagators of error as we ought to love them, if we neglect, when we have opportunity, to show them distinctly wherein they are wrong—wherein they are acting injuriously both to themselves and to others.

As we have intimated that those who are to be looked to as the defenders of the Protestant faith, ought to furnish themselves for the defence to which they are likely to be called, we will take the liberty of earnestly recommending to their careful perusal, Barrow's "Treatise of the Pope's Supremacy," Stillingfleet's "Irenicum," Tillotson's Sermon on "The hazard of being saved in the church of Rome," and above all, Chillingworth's "Religion of Protestants a Safe Way to Salvation." As Chillingworth had himself been once seduced into Popery, studied at Douay, and been initiated into all the doctrines of the Papacy, and was moreover one of the best scholars and ablest reasoners of the day in which he lived, he was peculiarly qualified to write in a masterly manner on the subject of Popery. He has done so, and a thorough knowledge of the facts and reasonings which his work exhibits, will leave him who acquires it, but little more to seek for, on this polemical topick.

The work before us is the production of a man, circumstanced in much the same manner as Chillingworth was. But as we mean to extract a considerable part of the narrative which he gives of himself, we shall not anticipate his story. The volume under review, as the title states, is partly in reply to "*The Book of the Roman Catholick Church*, by Charles Butler, Esq. of Lincoln's Inn," a lawyer of distinction, and a zealous Roman Catholick. It was also expected to have some bearing on what has been called *the Catholick question*, in the British parliament; although the author, in the dedication of his work to Dr. Copleston, provost of Oriel College in the University of Oxford, declares that this was "by no means the object which he had in view while writing." His avowed object is that which is announced in the title page; and his production has certainly produced a considerable sensation in England; and its republication, as we have reason to know, has had the same effect in this country.—We have little doubt that a wish to counteract the influence of this work, was the main inducement to a recent elaborate publication, by the Catholick dignitaries in Britain; in which they profess to make known the true import of their creed, on certain litigated points.

As it is our desire to bring before our readers the whole of the *subjects* discussed in this interesting little volume, we shall give the table of contents entire.

Letter 1. *The Author's account of himself.* Letter 2. *Real and practical extent of the authority of the Pope, according to the Roman Catholick Faith. Intolerance,*

its natural consequence. Letter 3. *Examination of the title to infallibility, spiritual supremacy, and exclusive salvation, claimed by the Roman Catholick Church. Internal evidence against Rome, in the use she has made of her assumed prerogative. Short method of determining the question.* Letter 4. *A specimen of the unity exhibited by Rome. Roman Catholick distinction between* infallibility *in doctrine and liability to misconduct. Consequences of this distinction. Roman Catholick unity and invariableness of Faith, a delusion. Scriptural unity of Faith.* Letter 5. *Moral character of the Roman Church. Celibacy. Nunneries.* Letter 6. *Rome the enemy of mental improvement: the direct tendency of her prayer-book, the breviary, to cherish credulity and adulterate Christian virtue.*

Our first extract from the first letter, shall contain the author's account of his family and himself, to the time of his leaving Spain. His description of his transition from Popery to infidelity, and his solemn protestation that his own case was that of a great part of the Catholick clergy in Spain, can scarcely be read by a person of piety without horror. We have long believed that the general and dreadful infidelity of France, which was productive of such appalling scenes in that country, might fairly be traced to the belief of Roman Catholicks, early implanted and deeply rooted, that Christianity and Catholicism were the same thing.—The absurdity and falsehood of the latter having been discovered, the former was rejected and scorned at the same time. The representation of Mr. W. goes to the full confirmation of this opinion. It follows:

"I am descended from an Irish family, whose attachment to the Roman Catholick religion was often proved by their endurance of the persecution which, for a long period, afflicted the members of their persuasion in Ireland. My grandfather was the eldest of three brothers, whose voluntary banishment from their native land, rooted out my family from the county of Waterford. A considerable fortune enabled my ancestor to settle at Seville, where he was inscribed on the roll of the privileged gentry, and carried on extensive business as a merchant. But the love of his native land could not be impaired by his foreign residence; and as his eldest son (my father) could not but grow attached to Spain, by reason of his birth, he sent him in his childhood to Ireland, that he might also cling to that country by early feelings of kindness. It was thus that my father combined in his person the two most powerful and genuine elements of a religionist—the unhesitating faith of persecuting Spain; the impassioned belief of persecuted Ireland.

"My father was the first of his kindred that married into a Spanish family; and his early habits of exalted piety made him choose a wife whom few can equal in religious sincerity. I have hallowed the pages of another work* with the character of my parents: yet affection would readily furnish me with new portraits, were I not anxious to get over this preliminary egotism. It is enough to say that such were the purity, the benevolence, the angelic piety of my father's life, that at his death, multitudes of people thronged the house to indulge a last view of the dead body. Nor was the wife of his bosom at all behind him, either in fulness of faith or sanctity of manners. The endeavours of such parents to bring up their children in conformity with their religious notions may, therefore, be fully conceived without the help of description.

"No waywardness of disposition appeared in me to defeat or obstruct their labours. At the age of fourteen all the seeds of devotion, which had been assiduously sown in my heart, sprung up as it were spontaneously. The pious practices, which had hitherto been a task, were now the effect of my own choice. I became a constant attendant at the Congregation of the Oratory, where pious young men, intended for the Church, generally had their spiritual directors. Dividing my time between study and devotion, I went through a course of philosophy and divinity at the University of Seville; at the end of which I received the Roman Catholick order of sub-deacon. By that time I had obtained the degrees of Master of Arts and Bachelor of Divinity. Being elected a Fellow of the College of St. Mary *a Jeru* of Seville, when I was not of sufficient standing for the superior degree of Licentiate of Divinity,† which the Fellowship required, I took that degree at Osuna, where the statutes demand no interval between these academical honours. A

* Letters from Spain, by Don Leucadio Doblado.

† Previous to the degree of Doctor of Divinity, a severe examination takes place, which gives to the *Licentiate* all the rights, though not the honours of Doctorship. These may be obtained by a *Licentiate* at any time, by the payment of some fees.

year had scarcely elapsed since I had received priest's orders, when, after a public examination, in competition with other candidates, I obtained the stall of *Magistral* or Preacher, in the chapter of king's chaplains, at Seville. Placed, so young, in a situation which my predecessor had obtained after many years' service as a vicar, in the same town, I conceived myself bound to devote my whole leisure to the study of religion. I need not say that I was fully conversant with the system of Catholick Divinity; for I owed my preferment to a publick display of theological knowledge: yet I wished to become acquainted with all kinds of works which might increase and perfect that knowledge.

"My religious belief had hitherto been undisturbed: but light clouds of doubt began now to pass over my mind, which the warmth of devotion soon dissipated. Yet they would gather again and again, with an increased darkness, which prayer could scarcely dispel.—That immorality and levity are *always* the source of unbelief, the experience of my own case, and my intimate acquaintance with many others, enable me most positively to deny. As to myself, I declare most solemnly that my rejection of Christianity took place at a period when my conscience could not reproach me with any open breach of duty, but those committed several years before: that during the transition from religious belief to incredulity, the horror of sins against the faith, deeply implanted by education in my soul, haunted me night and day; and that I exerted all the powers of my mind to counteract the involuntary doubts which were daily acquiring an irresistible strength. In this distress, I brought to remembrance all the arguments for the truth of the Christian religion, which I had studied in the French apologists. I read other works of the same kind; and having to preach, in the execution of my office, to the royal brigade of carabineers, who came to worship the body of St. Ferdinand preserved in the king's chapel, I chose the subject of infidelity, on which I delivered an elaborate discourse.* But the fatal crisis was at hand.—At the end of a year, from the preaching of this sermon—the confession is painful, indeed, yet due to religion itself—I was bordering on atheism.

"If my case were singular, if my knowledge of the most enlightened classes of Spain did not furnish me with a multitude of sudden transitions from sincere faith and piety to the most outrageous infidelity, I would submit to the humbling conviction, that either weakness of judgment or fickleness of character, had been the only source of my errors. But though I am not at liberty to mention individual cases, I do attest, from the most certain knowledge, that the history of my own mind is, with little variation, that of a great portion of the Spanish clergy. The fact is certain: I make no individual charge: every one who comes within this general description may still wear the mask, which no Spaniard can throw off without bidding an eternal farewell to his country.

"Now, let us pause to examine this moral phenomenon: and, since I am one of the class which exhibits it, I will proceed with the moral dissection of myself, however unpleasant the task may be. Many, indeed, will dismiss the case with the trite observation that extremes generally produce their opposites. But an *impartial* mind will not turn to a common-place evasion, to save itself the labour of thinking.

"When I examine the state of my mind previous to my rejecting the Christian faith, I cannot recollect any thing in it but what is in perfect accordance with that form of religion in which I was educated. I revered the Scriptures as the word of God; but was also persuaded that without a living, infallible interpreter, the Bible was a dead letter, which could not convey its meaning with any certainty. I grounded, therefore, my Christian faith upon the infallibility of the church. No Roman Catholick pretends to a better foundation. "I believe whatever the holy mother church holds and believes," is the compendious creed of every member of the Roman communion. Had my doubts affected any particular doctrine, I should have clung to the decisions of a church which claims exemption from error; but my first doubts attacked the very basis of Catholicism. I believe that the reasoning which shook my faith is not new in the vast field of theological controversy. But I protest that, if such be the case, the coincidence adds weight to the argument, for I am perfectly certain that it was the spontaneous suggestion of my own mind. I thought within myself that the certainty of the Roman Catholick faith had no better ground than a fallacy of that kind which is called reasoning in a circle; for I believed the infallibility of the church because the Scripture said she was infallible; while I had no better proof that the Scripture said so, than the assertion of the church, that she could not mistake the Scripture. In vain did I endeavour to evade the force of this argument; indeed I still believe it unanswerable. Was, then, Christianity nothing but a groundless fabrick, the world supported by the elephant, the elephant standing on the tortoise? Such was the conclusion

* This sermon was published at Seville, at the expense of the brigade.

which I was led by a system which impresses the mind with the obscurity and insufficiency of the written word of God. Why should I consult the Scriptures? My only choice was between revelation explained by the church of Rome, and no revelation. Catholicks who live in Protestant countries may, in spite of the direct tendency of their system, practically perceive the unreal nature of this dilemma. But wherever the religion of Rome reigns absolute, there is but one step between it and infidelity.

"To describe the state of my feelings, when, believing religion a fable, I still found myself compelled daily to act as a minister and promoter of imposture, is certainly beyond my powers. An ardent wish seized me to fly from a country where the law left me no choice between death and hypocrisy. But my flight would have brought my parents with sorrow to the grave; and I thank God that he gave me a heart which, though long "without law," was often, as in this case, "a law to myself." Ten years the best of my life, were passed in this insufferable state, when the approach of Buonaparte's troops to Seville enabled me to quit Spain, without exciting suspicion as to the real motive which tore me for ever from every thing I loved. I was too well aware of the firmness of my resolutions, not to endure the most agonizing pain when I irrevocably crossed the threshold of my father's house, and when his bending figure disappeared from my eyes, at the first winding of the Guadalquivir, down which I sailed. Heaven knows that time has not had power to heal the wounds which this separation inflicted on my heart; but, such was the misery of my mental slavery, that not a shadow of regret for my determination to expatriate myself, has ever exasperated the evils inseparable from the violent step by which I obtained my freedom."

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

The Board of Admiralty in Britain have determined on fitting out the Hecla for another expedition to the Arctic Seas; the first object of which will be the survey of the eastern coast of Spitzbergen, where it is expected that new and prolific fishing ground may be discovered. Captain Parry has been selected to conduct the survey. The Hecla will take out a sort of boats, in which captain Parry and a party of the officers and men are to attempt to reach the North Pole.

An original portrait of Milton, it is stated, has been recently discovered by Mr. R. Lemon, of the State Paper Office. It represents Milton apparently about twenty-eight or thirty years of age; the hair parted on the forehead, and hanging down over the shoulders.

The Governors of Tunbridge School lately held their first annual visitation since the establishment of the school under the order of the Court of Chancery.—There are sixteen exhibitions of 100*l.* per annum each—to one or two of which, scholars are to be appointed annually—until 1829—after that period, four boys are to be elected every year. The exhibitions are open to scholars from all parts of the kingdom, with a preference to those dwelling within ten miles of Tunbridge.

Mr. Granville Sharp's bust, by Mr. Chantrey, is placed in the council-room at Guildhall, London. The following inscription is on the slab: "Granville Sharp; to whom England owes the glorious verdict of her highest court of law, that the Slave who sets his foot on British ground becomes at that instant free."

Arrangements have been made for joining the Lake of Geneva with the Rhine, by the Zihl and the Aare.

In the excavations lately made at Pompeii there have been discovered a marble statue of Cicero, and a bronze equestrian statue of the emperor Nero. A house has been laid open, which, from the tablets found in it, is conjectured to have belonged to a dramatic poet. At the door a dog is couched with the inscription, "Cave canem."

The British Government have resolved that the district chaplains shall occasionally visit such stations contiguous to their places of residence as the bishop may direct; and that, when employed on such occasions, they shall draw the usual rate of travelling charges of their rank; namely, that fixed for the rank of major.

The number of newspapers published in the languages of India, and designed solely for native readers, has increased, in the course of seven years, from one to six. Four of these are in Bengalee, and two in Persian.

The treasure found at Bhurtpore is stated to amount to ninety lacs of rupees, besides plate and jewels. There has likewise been captured there an enormous

brass gun, 102-pounder, which, with a state palankeen, is to be sent home to his Majesty. A splendid native idol has been deposited in the British Museum. Several others have been presented to the Marischal College at Aberdeen.

An order was made by Sir Thomas Brisbane, previous to his departure from New South Wales, for the appropriation of twenty thousand acres of land to the use of the Wesleyan missionaries employed in the conversion of the aboriginal natives of the country.

Letters have been received from Major Laing, dated at Gusala. lat. 27 deg. 30 min.; long. 1 deg. 15 min. E.; in which he states, that he had been detained there for some time by the war in the interior; but that the road to Timbuctoo was then open, and he was to proceed thither the following day.

Mr. Shaler, who resided ten years at Algiers as consul for America, states, that in the north of Africa there is a tribe denominated Kabyles, or Berebers, whose language, he thinks, is one of the most ancient in the world; and that it has withstood and survived the conquests of the Carthaginians, the Romans, the Vandals, and the Arabs.

There were but seven papers published in the United States in 1750; in 1810 there were 359 (including twenty-five published daily,) which circulated 22,200,000 copies in the year. In 1823 they had increased to the number of 598. The number of copies circulated in the year by these journals, it is calculated, exceeds thirty millions. The whole of continental Europe, containing 160 millions of inhabitants, does not support half the number of journals which exist in the United States.

The seed of the cotton tree, which constitutes by weight nearly three-fourths of the entire cotton crop, and which in most of the cotton districts of America has hitherto been neglected as useless, it is discovered may be employed with advantage instead of wood, or coal, or oil, for gas lights.

[*Christian Obs.*

Religious Intelligence.

NARRATIVE OF THE STATE OF RELIGION IN THE BOUNDS OF THE SYNOD OF PHILADELPHIA.—*Published by order of Synod; October 26th*, 1826.

In addressing their churches on the state of religion within their bounds, it would afford the Synod unfeigned pleasure to give a much more cheering and animating account, than facts will allow. Many beneficial results have attended the preaching of the blessed gospel; but it is mournful to reflect that it has not been felt in far greater power, and that so few, comparatively speaking, of those who enjoy the privilege of hearing it, have been turned from sin to holiness, and made wise unto salvation. Lifting their eyes and looking abroad on the sections of the Presbyterian church, the Synod see the wonderful triumphs of Divine truth. The fields appear to be abundantly watered with the rain of heaven, and to be bringing forth a glorious harvest to the praise of Him from whom all blessings come. In these parts of the church, sinners of every description are compelled to bow to the majesty and power of God's word, and sweetly constrained to accept of that reconciliation with their offended Sovereign, which is proffered to our fallen world through Jesus Christ. In these precious revivals of religion, and in every other similar work of grace, wherever it may be wrought, the Synod would rejoice, and unite with others in giving thanks to the almighty and merciful Author of them, for these signal favours to our sinful and miserable race.

And why, it may be asked, are not similar triumphs of the gospel seen within the bounds of this Synod? It certainly becomes us to recognise the adorable sovereignty of Jehovah, who dispenses his blessings as seemeth good in his sight. But as he usually honours those means which he has appointed, in producing revivals of religion, it may be asked, whether these means have been, as diligently and perseveringly used in our churches, as duty requires. It were well for every minister, and every professing Christian, to propose the question to himself: Do I as fervently desire, and as industriously endeavour, in my sphere of action, to obtain an outpouring of the spirit of God, as I should? Is my heart as much affected on this subject as it ought to be? Doubtless, when these inquiries are faithfully put, every one will, as in all other cases, have to acknowledge his deficiency: and particularly it is apprehended it will be found by many, that they do not feel that fervent spirit of prayer which is enjoyed

in a time of refreshing from on high. Here the Synod are constrained to lament that the monthly concert of prayer, for the progress of religion and the extension of the Redeemer's kingdom in the world, is not attended so generally as it should be; and this furnishes a mournful evidence that many professing Christians are cold or lukewarm. Most cordially and affectionately would the Synod exhort their people to assemble together on these occasions, that, with united hearts, they may pour out their fervent supplications to the God of all grace, for the effusion of his Holy Spirit on our churches, and on the world at large.

Within the bounds of the Presbytery of Philadelphia, whose limits are extensive and churches numerous, it appears, that, although 496 communicants were added in the year ending in May last, a number larger than usual, yet religion is in a low and languishing condition. Affected by a consideration of the small success attending the preaching of the gospel, a day of fasting and prayer and humiliation, was recently recommended by that Presbytery, and observed by their people. "Humble yourselves under the mighty hand of God, and he will exalt you in due time." It must, however, be, with unfeigned gratitude, stated, that, during the last year, God was pleased to visit a small church at Cape May, lying at one of their extremities, with a blessed shower of Divine grace; the fruit of which has been the addition of 100 to full communion in that church, and a pleasing change in the state of society.

The Presbytery of New Castle speak of the state of religion in their bounds in mournful strains. "Never, perhaps," say they, "as a Presbytery, have we had more abundant cause for mourning and humiliation before God. Gloomy tidings have reached our ears from almost every quarter. Iniquity we fear greatly abounds, and the love of many waxes cold. Although the form of godliness is still maintained, its power appears to be almost gone. Additions to the communion of most of our churches have been unusually small, and all the ways of Zion mourn, because few come to her solemn feasts."—"A spirit of worldliness and indifference to Divine things appears to prevail, to a very unusual extent." Yet this Presbytery is not forsaken of God; his grace is not withheld; he is visiting one of their churches with the blessed influences of his Spirit, so that they are encouraged to hope that "the great shaking among the dry bones in that part of the valley of vision," will result in a glorious resurrection of many to a new and divine life.

From the Presbytery of Lewes, no report was received. The Synod consequently are unable to inform their churches of the state of religion among that portion of their people. It may, however, be stated, on the authority of a letter recently received by a member of the Synod from a member of that Presbytery, that there are favourable prospects of resuscitating several congregations, which have been for many years in a very declining and destitute condition.

The Presbytery of Baltimore occupy a region, in which they find it necessary to plead for the glorious cause of *Protestantism*, against much opposition. They find much cause to lament the low state of religion. They however feel encouragement from the fact, that their ministers seem to be aroused and disposed to labour with increasing diligence.

The Presbytery of Carlisle state, that they have reason to be thankful to the great Head of the church, because he has remembered mercy, and has not departed from them. His presence is manifested by the attendance secured to his own institutions, and the exertions which are made to diffuse the influence of the gospel. "In many places on our borders, there are powerful excitements respecting the subject of religion, and these have aroused some among our congregations to fervency in the cause of God; but from the inattention to solid truth, and to the sobriety of godliness manifested by many, it is to be feared that pernicious consequences will yet be extensively felt. We have not, however, so much to fear from the unenlightened warmth, as from the coldness, of our church members. Among some of them, we are sorry to find an union with the world in fashionable amusements, and too little disposition to come out and be separated, by decided attention to the law of their God." It is gratifying to the Synod to hear that "a Bible class and other meetings for spiritual improvement, are freely and profitably attended in Dickinson College; and highly pleasing to be informed that the great sin of intemperance, so degrading to our national character, and so destructive to the morals, peace, order, and happiness of society, is declining in that section of our church.

The Presbytery of Huntingdon, whose churches are spread over several interior counties of the state of Pennsylvania, express their deep sorrow at the destitute condition of those counties, in regard to the means of grace; at the prevalence of gross and open vices of different kinds, and at the coldness and lukewarmness of many professors of religion, and their neglect of important duties. But, at the same time, they inform Synod that they

have reason to believe, that "open vice is on the decline, even in those places which are least favoured with the means of grace;" and that "where the stated labours of gospel ministers are enjoyed, the interests of morality and true godliness are generally progressing. In some congregations the additions to the communion have been large, and in almost all considerable. "No special revival of religion has taken place within their bounds, during the last year; yet they think they have abundant evidence that the Lord is in the midst of them, and that much good has been done."

The Presbytery of Northumberland has also reason to lament the destitute condition, in regard to the means of grace, of those interior counties of the state of Pennsylvania in which their churches are located. But Synod are happy to be informed, that in that region, vice on the whole appears to be on the decline, and that in two churches, a particular attention to religion exists.

It is peculiarly pleasing to learn that in the two great sea-port towns within the jurisdiction of the Synod, particular attention to the spiritual interests of seamen, that long neglected class of immortal beings, continues to be paid. In Baltimore, a church was erected for their accommodation, during the last year, in which Mr. Williams preaches, as he has heretofore done, successfully to seafaring men. Bethel meetings are held; and the mariners' cause is patronized. In Philadelphia, the anniversary of the opening of the church erected there for seamen, was last week observed. The meeting was large and interesting. A Divine blessing rests upon the labours of that aged and venerable servant of Christ, who has for several years been successfully labouring in that part for the benefit of seamen. A visible change for the better has been produced among that useful class of citizens. Merchants are sensible of it, and are willing to patronize the cause.

Bible Classes and Sunday Schools are attended to in most of the churches under the jurisdiction of the Synod. Last evening they listened with much satisfaction to an interesting statement made by an agent of the A. S. S. Union, of the origin, progress, labours, utility, and success of that highly important institution; which the Synod would recommend to the notice and patronage of their churches.

The Synod lament that a missionary spirit is not felt more powerfully and extensively by their churches. They would exhort their people to look abroad upon the desolations around them, and on the wide ruin of the heathen world; and, filled with grief and compassion for the sad condition of the many millions of perishing immortal souls, to contribute all in their power, by prayer and pecuniary aid, and other means, to rescue them from that perdition which awaits every impenitent and unbelieving sinner. It is pleasing, however, to state that attention to missionary places is seen in several Presbyteries; particularly the Presbytery of Carlisle, within whose bounds a domestic missionary society to aid vacant congregations and to send the gospel to the destitute, has been formed; and likewise that of Huntingdon, in which has been instituted a domestic missionary society, auxiliary to the Pennsylvania Missionary Society. The Pennsylvania Missionary Society deserves particular notice. It was established last year, and has been formed to supply the destitute in the state whose name it bears, and in contiguous states, and to aid infant and feeble churches in supporting the gospel ministry. The Synod cordially recommend this society, as well as the Board of Missions of the General Assembly, to the liberal patronage and efficient co-operation of all their churches.

It is deemed proper too to mention, that a state society auxiliary to the Colonization Society has just been formed in Philadelphia, with favourable prospects of success; particularly among some who hitherto felt but little interest in that important institution; which, it is hoped, will be productive of very extensive benefit among a portion of our race, for ages living in so miserable and degraded a condition.

In reviewing the above statement it appears, that the churches, while they have reason for gratitude and thanksgiving to God for favours bestowed on them, have abundant cause for humiliation and prayer. The Synod therefore recommend to their churches to observe the first Thursday of December next, as a day of *humiliation, fasting, and prayer;* and on that day to lay aside all secular business, and assemble in their respective houses of worship, for the purpose of uniting in earnest supplications for the outpouring of the spirit of God in our churches, as well as on mankind generally, and for great and extensive revivals of pure and undefiled religion in our sinful and miserable world.

EBENEZER DICKEY, *Moderator.*
Wilmington, Oct. 27, 1826.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(*Continued from p. 405.*)

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. Parsons, Mr. Wickham, Mr. Samuel Thompson, Mr. M'Candless, and Mr. M'Chain, obtained leave of absence from the remaining sessions of the Assembly.

The committee on the alteration of existing rules of the Assembly, reported, and their report was laid on the table.

The committee to whom was referred the petition from the Synod of Tennessee, requesting a division of said Synod, made the following report, which was adopted, viz.

Resolved, That the prayer of the Synod be granted, so far as to constitute the Presbyteries of West Tennessee, Shiloh, Mississippi, and North Alabama, into a Synod, to be denominated the Synod of *West Tennessee*, to meet in Huntsville, on the second Wednesday of October next, at 11 o'clock, A. M.; and that the Rev. Robert Hardin, or in case of his absence, the senior minister present, open the Synod with a sermon, and preside till a moderator be chosen, and the Synod regularly organized.

The committee to whom was referred the petition from the Presbytery of Salem, requesting that the Presbyteries of Salem, Madison, Wabash, and Missouri, be constituted a Synod, to be known by the name of the Synod of *Indiana*, made the following report, which was adopted, viz.

Resolved, That the prayer of the petition be granted, and that the said Synod meet in Vincennes on the third Wednesday of October next; and that the Rev. William Martin, or in case of his absence, the senior minister present, open the Synod with a sermon, and preside till a moderator be chosen, and the Synod regularly organized.

The committee on the subject of the American Colonization Society, made a report, which, after considerable discussion, was recommitted.

The following communication was received from the Commissioners appointed by the late General Synod of the Associate Reformed Church, to settle the accounts of the same, and ordered to be entered on the minutes, viz.

"The Commissioners appointed by the late General Synod of the Associate Reformed Church to settle all accounts belonging to the same, &c. &c., beg leave to report to this General Assembly, that by a reference to their report of the 24th of May, 1825, it will be seen that they reserved in their hands, $180, to defray the expense of writing up the minutes of said Synod.

The commissioners employed the Rev. J. Arbuckle to write up, and complete the book of minutes, which is nearly done, and when finished, will be deposited among the archives of said Synod in the Spruce street church, agreeably to a resolution of the same. For this arduous service the commissioners have paid Mr. Arbuckle $150, as per vouchers enclosed; and the balance they have paid to the Treasurer of the Princeton Seminary as per receipt. All which is respectfully submitted by

W. W. Phillips,
Archibald Falconer,
Commissioners of the late Gen. Synod of A. R. Church.

New York, May 25, 1826."

The committee on the Fourteenth Annual Report of the Board of Directors of the Theological Seminary, made a report, which being read and amended, was adopted, and is as follows, viz.

1. Resolved, That this Assembly do approve of the resolution passed by the Board of Directors at their late meeting, with a view of securing the attendance of students during a full course of theological instruction in our Seminary.

2. Resolved, That the Assembly notice with regret the prevalence of what they deem a serious evil, not only to the Seminary, but to the church at large, in the number of students who annually leave the Institution, before the prescribed course of studies is completed. And they do earnestly recommend to the students, if practicable, to continue the full time prescribed in the Plan.

The same committee, to whom was also committed the report of the Trustees of the Theological Seminary, made the following report, which was adopted, viz.

1. Resolved, That an appropriation of $5050, be made for the payment of Professors' salaries.

2. Resolved, That the Assembly will this year make an election for Trustees of the Theological Seminary.

The election of Trustees was made the order of the day for Thursday morning.

Agreeably to the order of the day, an election was held for persons to fill the vacancies in the Board of Education: the ballots being taken, were committed to Mr. Henry and Mr. Younglove to count them, and report the result to the Assembly.

The Rev. Joshua T. Russell, who was appointed by the last Assembly an agent to solicit donations to the Theological Seminary at Princeton, made a report, from which it appeared, that he had procured the following subscriptions in the city of New York, viz.

In Wall street congregation,	$1260 00
Cedar street do.	1460 00
Rutgers street do.	1020 50
Brick Church, from 5 persons,	200 00
Total subscribed,	$3940 50

Of the above subscriptions the agent reported that he had collected $1631 50.

Resolved, That Mr. Russell transmit the money he has collected, to Mr. Isaac Snowden, Treasurer of the Trustees of the General Assembly.

Mr. Ogilvie obtained leave of absence from the remaining sessions of the Assembly.

Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 30, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Rev. Henry Perkins, the alternate of Mr. Brown, who obtained leave of absence, appeared in the Assembly, and took his seat as a member.

Mr. Freeman, Mr. Henry R. Wilson, Mr. Parmelee, Mr. Messer, and Mr. Fairchild, had leave of absence from the remaining sessions of the Assembly.

Resolved, That the Rev. John M'Dowell, D. D. the Rev. Henry R. Weed, the Rev. Samuel S. Davis, and the Rev. Joshua T. Russell be and they hereby are reappointed general agents, to solicit donations for the Theological Seminary, with discretionary powers, as to the places in which they shall pursue their agencies, respectively.

The committee on the Colonization Society, made the following report, which was adopted, viz.

The Assembly having witnessed with high gratification, the progress of the American Colonization Society in a great work of humanity and religion, and believing that the temporal prosperity and moral interests of an extensive section of our country; of a numerous, degraded, and miserable class of men in the midst of us; and of the vast continent of Africa, now uncivilized, and unchristian, are intimately connected with the success of this institution:—Therefore

Resolved, That this Assembly recommend to the churches under their care, to patronize the objects of the American Colonization Society, and particularly that they take up collections in aid of its funds, on the 4th of July next, or on the Sabbath immediately preceding, or succeeding that day, and whenever such course may be thought expedient, to give their assistance, in such manner as may be most conducive to the interest of the general cause.

The committee appointed to consider the petition of Union Presbytery (Overture No. 3,) made the following report, which was adopted, viz.

The petition of the Presbytery states, that the missionaries of the American Board of Commissioners for Foreign Missions, labouring among the Cherokee Indians, have organized a number of churches according to the order of the Presbyterian Church in the United States, that these churches have been for the most part taken under care of the Union Presbytery, although some of the churches are within the territorial limits of other Presbyteries; that this measure was adopted on the presumption that no other judicatory of the church would object to it; especially as the missionaries and their churches, united with the Presbyterian body, on condition that they should be permitted to connect themselves with the Presbyteries that might be most agreeable to the natives, and most convenient to the missionaries. On this statement the Union Presbytery founds a petition that the General Assembly "would give liberty to the missionaries and churches in the Cherokee nation, to unite to such adjacent Presbyteries as may be most agreeable to themselves:" whereupon

Resolved, That the request herein made, be granted; and the several Presbyteries to which the missionaries and churches aforesaid may unite themselves, are directed to report the names of ministers, and number of communicants thus received, to each future General Assembly: it being understood that in all other respects the said ministers and churches shall submit to the government and order of the Presbyterian church.

The committee to whom was referred the communication from the American Sunday School Union, recommended the following resolution, which was adopted, viz.

Resolved, That the General Assembly do cordially approve of the design and operations of the American Sunday School Union; and they do earnestly recommend to all the ministers and churches under their care, to employ their vigorous and continued exertions in the establishment and support of Sabbath schools.

The committee appointed to count the votes for persons to fill the vacancies in the Board of Education, made a report, from which it appeared, that the following persons are duly elected for four years, viz.

Ministers.—Rev. Ashbel Green, D. D., Rev. Francis Herron, D. D., Rev. Jacob J.

Janeway, D. D., Rev. Samuel Miller, D. D. Rev. Robert G. Wilson, D. D.

Elders.—Mr. Edwin Putnam, Mr. Robert Ralston, Mr. John Montgomery, Mr. Zechariah Lewis.

And that Mr. James Wardlaw was chosen in the room of Mr. Wm. Leslie, deceased.

The committee appointed to answer the dissent and protest presented yesterday, against the admission of Mr. Josiah Bissell as a member of the Assembly, made the following report, which was adopted and ordered to be entered on the minutes, viz.

"Mr. Bissell was admitted by the Assembly for the following reasons:

1. The commission which Mr. Bissell produced was in due form, and signed by the proper officers of Presbytery.

2. Every Presbytery has a right to judge of the qualifications of its own members; and is amenable to Synod, and not to the General Assembly, except by way of appeal, or reference, or complaint, regularly brought up from the inferior judicatories, which has not been done in the present case.

3. It would be a dangerous precedent, and would lead to the destruction of all order in the church of Christ, to permit unauthorized verbal testimony to set aside an authenticated written document."

Resolved, That the Assembly will this year make no election for Trustees of the General Assembly.

The report of the committee on the alteration of existing rules of the Assembly, was taken up, and being read and amended, was recommitted to the same committee, with the addition of Dr. Ely and Mr. Post.

The clerks of the Assembly reported, that they have obeyed the directions of the last Assembly in procuring such conveniences for the use of the Moderator and other officers of this house, as evidently assist them to perform their duties in the Assembly with greater comfort and expedition than were formerly practicable. The above report was accepted; and the Stated Clerk was directed to liquidate the bill for the articles procured, by an order on the Treasurer of the Trustees.

Resolved, That it be the standing order of the day for the first Thursday after the meeting of each future Assembly, to receive the report of the Board of Missions; that said report shall be delivered in the church; that the parts of said report, which relate to those Presbyteries and Synods which manage their own missionary concern, so far as the Board of Missions may judge it expedient, and convenient, shall be read by the representatives of those judicatories, who may be members of the Assembly; and that the Board of Missions be and they hereby are authorized to procure persons to deliver addresses on the subject of missions, immediately after the reading of the annual report, whether those persons shall be members of the Assembly or not.

Resolved, That all missionaries sent out by the Board of Missions, and all Presbyteries, Synods, and Societies, auxiliary to the Board, be and they hereby are directed to transmit their reports annually to the president of the Board, the Rev. Dr. Janeway, by the 1st of May; and they are hereby authorized to transmit said reports by mail, the postage on which shall be paid by the Board.

The committee to whom was committed the subject of the qualifications of the lay delegates, who may be entitled to a seat in the General Assembly (Overture No. 7,) reported, and their report was discussed at considerable length.

Mr. Hoge, Mr. Penney, and Mr. Baldwin, had leave of absence from the remaining sessions of the Assembly.

Adjourned till 4 o'clock this afternoon. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Rev. Samuel B. Wilson, Mr. Wickes, and Mr. Maxwell, had leave of absence from the remaining sessions of the Assembly.

The Assembly resumed the consideration of the report of the committee on the subject of the lay delegates who are entitled to a seat in the General Assembly. After considerable discussion the whole subject was indefinitely postponed.

The committee to whom was referred the Overture respecting the profanation of the Lord's day, presented the following resolutions, which were adopted, viz.

1st. Resolved, That this Assembly regard with pain and deep regret the profanation of the Lord's day, which exists in our country in various forms, and which is calculated in an alarming degree, to create a neglect of publick worship, a contempt of the authority of Almighty God, a corruption of morals, and eventually to bring down the judgment of God on our land.

2d. Resolved, That the Assembly repeat the warnings which have heretofore been frequently given on this subject, and do solemnly and earnestly exhort the churches and individuals in their con-

nexion, to avoid a participation in the guilt of profaning this holy day.

3d. Resolved, That it be earnestly recommended to the ministers of the Presbyterian churches who have pastoral charges, frequently and solemnly to address their people on the subject of the sanctification of the Lord's day, and to urge its vital importance to our moral, social, and civil, as well as religious welfare.

4th. Resolved, That it be solemnly enjoined on all the Presbyteries and church sessions in our connexion, to exercise discipline on their respective members whenever guilty of violating the sanctity of the Sabbath; and that an inquiry should be annually instituted in each Presbytery relative to this subject; and that each pastor should at the earliest opportunity practicable, present this subject in all its solemn importance to the session of the church under his pastoral charge, and invite the co-operation of its members in all proper and prudent measures for the suppression of Sabbath breaking:—and further, that it be recommended to all our ministers and church members when travelling, to give preference to such livery establishments, steam boats, canal boats, and other publick vehicles, as do not violate the law of God, and of the land, in relation to the Sabbath.

5. Resolved, That one member in each Synod belonging to this body, be appointed a committee to correspond with individuals, or the constituted authorities of other religious denominations, respecting measures which may be taken in concert, to prevent the profanation of the Lord's day; and further, that the commissioners to the several ecclesiastical bodies with which this Assembly has correspondence, be committees for the same purpose.

The following persons were appointed according to the foregoing resolution, viz.

Rev. Norris Bull, Rev. Henry Axtell, D. D. Rev John Chester, D. D. Rev. Joseph M'Elroy, Rev. Samuel Miller, D. D. Rev. Ashbel Green, D. D. Rev. Obadiah Jennings, Rev. James Hoge, Rev. Giles H. Cowles, D. D. Rev. Conrad Speece, D. D. Rev. Isaac Anderson, D. D. Rev. James Blythe, D. D. Rev. Alan D. Campbell, Rev. John T. Hamilton, Rev. Samuel L. Graham, and Rev. William H. Barr, D. D.

The appeal of Mr. Pope Bushnell, from the sentence of the Synod of New York, affirming the sentence of the Presbytery of Hudson, by which he had been suspended from the sealing ordinances of the church, was taken up.

Mr. Swift had leave of absence from the remaining sessions of the Assembly; and Mr. Galbraith, Mr. William Dickey, Mr. Jennings, Mr. Barr, Mr. Stimson, and Mr. Nourse, after to-morrow.

Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 31, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. Thompson obtained leave to resign his seat to the Rev. John M'Dowell, D. D. the alternate mentioned in their commission.

Mr. Nott, Mr. Peet, and Mr. Seely, had leave of absence from the remaining sessions of the Assembly; and Mr. Treat and Mr. Coe after to-day.

The committee to whom was referred the proposal of the Presbytery of Hanover, respecting the Theological Seminary under the care of said Presbytery, reported the following resolutions, which were adopted, viz.

Resolved, 1. That the General Assembly will agree to take the Theological Seminary of the Presbytery of Hanover under their care and control. The Plan of the Seminary has been examined by the committee, who are of opinion that it is such as merits the approbation of the General Assembly.

2. That the General Assembly will receive by their Trustees, and manage the permanent funds of the Theological Seminary of the Presbytery of Hanover, which may be put into their hands; which funds shall be kept entirely distinct from all others belonging to the General Assembly. But the General Assembly will not be responsible for any loss or diminution of said funds, which may occur from the change of stocks, or from any other unavoidable cause.

3. That the General Assembly will agree to permit the Presbytery of Hanover to draw annually or quarter-yearly, the avails of their funds, and will give direction to their Trustees to pay any warrants for the same, which may be drawn by the President of the Board of Trustees of the Theological Seminary of the Presbytery of Hanover; or by any other person named by the Presbytery.

4. That the General Assembly do also agree, that they will permit the Presbytery of Hanover to draw out, in part or in whole, the funds deposited in the hands of the Trustees of the General Assembly; provided, however, that the proposal to withdraw shall lie before the Presbytery at least one year previously to its being acted upon. The General Assembly shall also be at liberty to resign all charge and superintendence of the said Theological

Seminary whenever they shall judge the interests of the Presbyterian church to require it: in which case the General Assembly will direct their Trustees to return to the Presbytery of Hanover, all their funds, which may have been deposited in the hands of said Trustees, or convey them in trust to such individuals as may be named Trustees by the Presbytery of Hanover.

5. That the General Assembly shall have the right to exercise a general control over the Theological Seminary of the Presbytery of Hanover: that is, they shall have a negative on all appointments to the offices of Professors and Trustees in said Seminary; and on all general laws or rules adopted by the Presbytery for its government.

6. That therefore the Presbytery of Hanover shall annually send up to the General Assembly, a detailed report of all their transactions relating to said Theological Seminary: on which report a vote of approbation or of disapprobation shall be taken by the General Assembly, and all appointments or enactments of said Presbytery or of the Board of Trustees acting under their authority, which may be rejected by the General Assembly, shall be null and void. But the authority of the General Assembly over the Seminary shall be merely negative: they shall not originate any measures or give any special directions for the government of the Institution.

7. That if it shall appear to the General Assembly that doctrines contrary to the standards of the Presbyterian church are inculcated in the said Seminary, or that in any other respect it is so managed as to be injurious to the interests of truth, piety, and good order, the General Assembly may appoint visiters to examine into the state of the said Seminary, and to make a full report to them thereon.

8. That if the General Assembly shall be convinced that any professor in said Seminary inculcates doctrines repugnant to the word of God, and to our Confession of Faith, they shall require the Presbytery of Hanover to dismiss such professor, and to appoint another in his place. And if said Presbytery neglect or refuse to comply with such requisition, the General Assembly will withdraw their patronage and superintendence from the Seminary; and will take such other steps as may be deemed necessary in the case.

9. That if the Presbytery of Hanover accede to these terms, then the Theological Seminary at Hampden Sydney College, shall be denominated, the Theological Seminary of the Presbyterian church under the care of the Presbytery of Hanover, and the aforesaid articles and conditions shall go into effect.

The appeal of Mr. Pope Bushnell was resumed. The Moderator being a member of the Synod appealed from, Mr. Jennings, the last Moderator present, took the chair.

The duly authenticated documents present, were read. After which the roll was called, that each member might have an opportunity of expressing his opinion. The vote was then taken, and the appeal of Mr. Pope Bushnell was sustained, and the sentence of the Synod reversed.

Dr. Laurie, Dr. Ely, and Dr. M'Dowell, were appointed a committee to prepare a minute to be adopted by the Assembly, in relation to the above decision.

The first appeal of Mr. Josiah B. Andrews, viz. an appeal from a decision of the Synod of New Jersey, affirming a decision of the late Presbytery of Jersey, was taken up.

The decision of the Synod appealed from; the reasons assigned by the appellant for his appeal, which were on record, and the whole record of the proceedings of the inferior judicatories in the case, were read.—After which Mr. Andrews and the Synod were heard, until they were satisfied. Mr. Andrews and the members of the Synod then withdrew. The roll was then called to give each member an opportunity to express his opinion; after which the final vote was taken; and the appeal of Mr. Andrews was *not* sustained, but the sentence of the Synod affirmed.

The committee to whom was recommitted their report on the alteration of existing rules reported, and their report was adopted in part, and is as follows, viz. Resolved,

1. That hereafter the reading of the minutes of the preceding year, at the opening of the Assembly, be wholly omitted.

2. That it be the duty of the Stated Clerk to furnish each member of the Assembly, as soon as it shall be formed, with a copy of the printed minutes, and that he perform this duty on a call of the roll for the purpose.

3. That a docket of all the business arising out of the records of the preceding Assembly, carefully and accurately prepared by the Stated Clerk, shall be read immediately after the delivery of copies of the printed minutes to the members.

4. That the Assembly will in future continue to hear the reading of the narratives on the state of religion, sent up by the Presbyteries; but having heard them, will deliver them into the hands of the Stated Clerk, with permission to publish, free of expense to the Assembly, in periodical papers, such extracts, as he may deem proper and edifying.

5. That the Assembly will hereafter

prepare no general narrative on the state of religion.

The remainder of the report of the committee, relating to proposed amendments to the Constitution, was recommitted to the same committee.

A motion was made and carried to discharge the Trustees of the General Assembly from the duty assigned them, by a vote of the Assembly to inquire relative to a law of the state of Pennsylvania, which imposes a tax of 2½ per cent. on all bequests to any literary, moral, and religious objects, and to report to this Assembly.

The further consideration of this business was indefinitely postponed.

The second appeal of Mr. Josiah B. Andrews, viz. an appeal from the decision of the Synod of New Jersey, affirming a decision of the Presbytery of Elizabethtown, by which he has been suspended from the gospel ministry, was taken up.

The documents were read in part. Mr. Judd had leave of absence from the remaining sessions of the Assembly; and Mr. Raynsford after this afternoon.

Adjourned till this afternoon, at 4 o'clock. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Dr. Pomeroy, Mr. James Wallace, of Hudson Presbytery, and Mr. Dewitt, had leave of absence from the remaining sessions of the Assembly; Mr. Armstrong after to-day.

The Assembly resumed the consideration of the appeal of Mr. Andrews. The minutes of the inferior judicatories, the documents, and the testimony in the case, were read in part.

Mr. Curry, Mr. James H. Johnston, Mr. Munson, Mr. Younglove, Mr. Hutton, and Mr. James Wallace, of Troy Presbytery, had leave of absence from the remaining sessions of the Assembly.

The Assembly had a recess until 8 o'clock this evening.

After the recess, the Assembly met, and resumed the appeal of Mr. Andrews, and finished reading the documents, and testimony in the case.

Mr. Belville had leave of absence from the remaining sessions of the Assembly.

Adjourned till to-morrow morning at 8 o'clock. Concluded with prayer.

June 1, 8 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. John Johnston, Mr. Sawtelle, and Bissell, had leave of absence from the remaining sessions of the Assembly.

Agreeably to the order of the day, the Assembly proceeded to the election of Trustees of the Theological Seminary at Princeton, when

The Honorable Jonas Platt was elected in the room of John Condict, Esq. Dr. John T. Woodhull, in the room of Ebenezer Elmer, Esq. Horace Stockton, Esq. in the room of John Beatty, Esq. Rev. James Carnahan, D. D. in the room of the Rev. Alexander M'Clelland, and the Rev. Joseph M'Elroy, in the room of the Rev. Samuel B. How.

Resolved, That the Assembly will make no further change in the Board this year.

The appeal of Mr. Andrews was resumed. The appellant was heard in defence of his appeal, and the Synod in support of their decision, after which, Mr. Andrews was heard in reply.

The appellant and the members of the inferior judicatory then withdrew.

Whereas, the Hon. John Wheelock, LL. D. of Hanover, in the county of Grafton, and state of New Hampshire, in and by his last will and testament, did give and devise, certain estates therein particularly mentioned, and did direct that they should belong of right, and be transferred to the Trustees of the General Assembly of the Presbyterian church in the United States of America, and to their successors and assigns, to be applied at their discretion to the use of the Theological Seminary of said church, now located at Princeton, in the state of New Jersey; and whereas, the Rev. William Allen, D. D. President of Bowdoin College, in the state of Maine, and Maria Mallenville Allen, his wife, who was the only child, the heir at law and residuary devisee of the said John Wheelock, in and by an instrument of writing under their hands and seals, bearing date the 8th day of June, A. D. 1825, duly acknowledged and recorded; to carry into effect the benevolent purposes of the Testator, did release and confirm unto James Carnahan, Samuel Miller, and Archibald Alexander, Doctors of Divinity, of Princeton, in the state of New Jersey, all their interests in the said estates, for the benefit of the Theological Seminary at Princeton, under the provision in said instrument expressed; and whereas, it is considered that it will best promote the intentions of the said Testator, and the objects of his charitable purpose, that the whole interest in said estate should be vested in the same Trustees; now, therefore,

Resolved, That the Trustees of the General Assembly of the Presbyterian church of the United States of America, be requested to assign and transfer to the Rev. Drs. James Carnahan, Samuel Miller,

and Archibald Alexander, the said estates so devised to them as aforesaid, by Dr. Wheelock, to be holden upon the trusts, for the uses, and upon the conditions, and under the restrictions, which are declared and specified in the transfer made to them by the Rev. Dr. Allen, and his wife, of their interests in said estates.

Mr. Hodge obtained leave to resign his seat to Mr. John Mitchelmore, the alternate mentioned in their commission.

The committee appointed to act with a committee of the Trustees of New Jersey College, to dispose of certain monies in the hands of said Trustees, and to inquire into the tenure by which the General Assembly hold said funds, reported that they had not finished the business assigned them.

Resolved, That the committee be continued.

Adjourned till this afternoon at 4 o'clock. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

The committee on Overture No. 9, relating to an amendment in the Form of Government, chap. XIII. sect. 20, reported, and their report was adopted, and is as follows, viz.

The committee to whom was referred the consideration of the Overture (No. 9) relating to an alteration of that part of the constitution of our church, which gives the "right of choosing ruling elders and deacons to the congregation, in the way most approved, and in use in the congregation," reported, that after deliberating on the subject, they find themselves unable to devise any method, by which a uniformity of practice can be established in this interesting concern, throughout the different sections of our church; and believe that any alteration effected in the constitution with a view to relieve the difficulties in one section would produce difficulties in another section of the church. The committee therefore judge it inexpedient to propose any alteration, and recommend that the Assembly dismiss this subject from any further consideration.

The committee appointed to prepare a minute on the decision of the Assembly sustaining the appeal of Mr. Pope Bushnell, from a decision of the Synod of New York, affirming the decree of the Presbytery of Hudson, by which the said Mr. Bushnell, had been suspended from the privileges of the church, made the following report, which was adopted, viz.

That the appellant having given due notice that he did appeal, appeared regularly before the Assembly; and that while the Presbytery and Synod have sent up their RECORDS in the case, neither has forwarded to this Assembly an authentic copy of the TESTIMONY taken on the trial. The Assembly did therefore decide, that Mr. Bushnell's appeal be and it hereby is sustained, so that he is restored to all his rights and privileges as a member of the church of Christ.

The Assembly proceeded to the consideration of the appeal of Mr. Josiah B. Andrews. The roll was called to give each member an opportunity to express his opinion; after which, the final vote was taken: when it was resolved, that the decision of the Synod of New Jersey, affirming the decision of the Presbytery of Elizabethtown, whereby Mr. Josiah B. Andrews was suspended from the office of the gospel ministry, be and it hereby is affirmed.

The Assembly had a recess until 8 o'clock this evening.

After the recess the Assembly met. The appeal of Mr. Charles Yale from a sentence of the Presbytery of Bath, deposing him from the gospel ministry, was taken up and dismissed, because it appeared that Mr. Yale gave notice to said Presbytery that he should appeal to the Synod of Geneva, several days before he signified his desire to the Moderator of Presbytery to appeal to the General Assembly.

The appeal of Harvey Chapin from a decision of the Synod of Genessee, affirming a decision of the Presbytery of Genessee, affirming a decision of the church of Warsaw, was taken up. The records, documents, and testimony in the case, were read; after which, the roll was called, to give each member an opportunity to express his opinion: when the final vote was taken, and the decision of the Synod was affirmed.

The Trustees of the General Assembly reported, that the personal property belonging to the General Assembly, consists of fifty-three certificates of the funded 6 per cent. stock of the United States, in the 16 million loan, amounting to - - - - - $49,650 18

Seven certificates in the 7½ million loan of the U. S. amounting to - - - 6,215 82

Two shares of the capital stock of the Bank of Pennsylvania - - - - - 800 00

Thirty-four shares of the Farmers' and Mechanics' Bank Stock, amounting to 1,700 00

Thirty shares of the Bank of the United States Stock, amounting to - - - 3,472 00

61,838 00

Brought over	$61,838 00
One share in the Steam Boat Company	50 00
Ten shares in the Schuylkill Permanent Bridge	140 00
A loan for which publick stocks are held as collateral security	42,000 00
A mortgage well secured	6,000 00
Three notes payable by Thomas H. Mills, for $500 each	1,500 00
Making together the sum of	$111,532 00

The sum expended in the purchase of the foregoing stocks, was $116,203 86; of which $4671 86 was the premium necessary in making the investment.

The different interests to which this stock is applicable, are, to

The Professorship of New York and New Jersey	$10,591 55
The Southern Professorship	16,212 21
The Professorship of the Synod of Philadelphia	14,033 50
The Scholarships	25,066 00
The Permanent Fund of the Seminary	22,492 11
The Student's Fund	7,108 39
The Missionary and Contingent Fund of the General Assembly	20,700 00
Making the amount of	$116,203 86

The committee appointed to examine the records of the Synod of Genessee, reported, and the book was approved.

Resolved, that the Permanent Clerk be allowed for his services, during the sessions of the present Assembly, and hereafter, three dollars per day.

The Permanent Clerk's account for services and stationary, and the janitor's bill, were presented and allowed; and the Permanent Clerk was directed to liquidate the same, by a draft on the Treasurer of the Trustees of the Assembly.

The committee to whom was recommitted the report on the propriety of making certain alterations in the existing rules which govern the proceedings of the General Assembly, and, if necessary, alterations in the constitution of our church, recommended:

1st, That the *Form of Government*, chap. xii. sect. 4, be so altered in the first sentence, as to read thus: "The General Assembly shall act upon all cases relating to complaints and appeals, which may be regularly brought before them from inferior judicatories."

2dly, That the *Book of Discipline*, chap. vii. sect. 1, article iv. be made to read thus:—"No judicial decision, however, of a judicatory, shall be reversed, unless it be regularly brought up by appeal, or complaint, or order of the General Assembly.

3dly, That the *Book of Discipline* chap. vii. sect. 1, receive two new articles, to be numbered vii, and viii, the *first* of which shall read thus:—"Should it appear to the General Assembly in reviewing the records of a Synod, that a Synod has, in the case of a complaint or appeal, acted *unconstitutionally*, or done something manifestly unjust or oppressive, the General Assembly may pass a censure on its proceedings; but no judicial decision of a Synod shall be reversed by the General Assembly until due notice has been given to the original parties to appear before the next General Assembly, and to the inferior courts to send up all the documents, papers and testimony, relative to the case, duly authenticated:" and the *second* of which shall read thus: viz. "When a case shall be brought up, in the manner prescribed in the foregoing article, the Assembly shall be governed in their proceedings by the rules which regulate appeals before a lower judicature."

4thly. That to the *Book of Discipline*, chap. vii. sect. 2, shall be added a new article to be numbered x, in these words, viz. "References made by Presbyteries or Synods to the General Assembly shall not be for the trial of any cause, but only for advice."

5thly, That the *Book of Discipline*, chap. vii. sect. 3, receive an additional article to be numbered xviii, in the following words, viz. "All appeals from any Session or Presbytery shall terminate in the Synod to which those inferior courts belong."

6thly, That to the *Book of Discipline*, chap. vii. sect. 4, shall be added an article to be numbered viii, in these words, viz. "Complaints, like appeals, shall terminate in the Synods, within whose jurisdiction they shall have originated."

In support of the foregoing propositions for alteration and amendment, the committee remark, That the time which is now consumed by the Assembly in the consideration of complaints and appeals is such, as greatly to interfere with a due attention to other important and more general concerns of the church; and this demand of time for complaints and appeals will, if the existing system remains unaltered, speedily become so great, that the very limited period during which the Assembly can sit, will scarcely suffice for attending to this single object. The foresight of this had, it is believed, a principal influence in the appointment of your committee: and after considering a variety of suggestions, insurmountable objections occurred to the adoption of any one, except that which has now been submitted. But to this every objection, when closely and candidly examined, seemed to your committee to vanish.

The right of complaint and appeal, is indeed one of great importance, and the security of it fully is known to be regarded as among the most attractive features of the whole system of Presbyterian Church government. But this right, it is believed, may be provided for in all its extent, although the change in the Form of Government now contemplated, should be made. It will be recollected, that before the formation of the General Assembly, all appeals were terminated in a Synod—the Synod of New York and Philadelphia—not then more numerous than several of our local Synods now are; and with the final decisions of that Synod the churches were satisfied; quite as much so, as they have ever been with the decisions of the General Assembly. Indeed, it is believed by your committee, that, from the greater advantages possessed by Synods, for obtaining an accurate knowledge of the true state and circumstances of the controversies which arise within their bounds, and from having more time for a careful investigation and a full hearing of every thing relating to complaints and appeals that are brought before them, they are more likely than the Assembly, to make an equitable and a satisfactory award. Nor should it be forgotten, that if an inequitable and unsatisfactory award is ever made by the Assembly, the evil consequences are extensive and numerous;—the authority and respect of subordinate judicatures are diminished; litigious individuals are encouraged to persist in an evil course; erroneous principles are established by the supreme tribunal of our church; and eventually attachment to, and respect for, the General Assembly are enfeebled, and the bond of union among our churches is weakened and its dissolution threatened.

Experience has taught us that a considerable part of the complaints and appeals on which the General Assembly has ultimately decided, had their origin from church sessions. In all such cases, if the proposed amendments to the constitution should be adopted, two appeals will still remain—one to the Presbytery and the other to the Synod. If local feelings may be supposed in some cases to influence a Presbytery, they seldom if ever extend to a whole Synod; and as the placing of the last appeal here, will bring controversies to a more speedy issue than if carried farther, the most formidable objection ever made to the discipline of our church—that it occasions delay in settling disputes and ending discord—will, in no inconsiderable degree, be removed.

If, after all, a decision, manifestly unconstitutional or unjust, should be made by a Synod in the case of a complaint or an appeal, this will of course appear on the records, will probably be accompanied by a protest or dissent, will thus attract the notice of the Committee of the Assembly appointed to review the book, will by that committee be reported to the house, and thus a full opportunity will be given to correct the error.

The committee moreover recommend,

7thly, That in the *Form of Government*, chap. XII, sect. 7, the words "*publicly read*," should be exchanged for the word "examined." In favour of this amendment, the committee stated, that probably much time, which is now occupied by the whole Assembly in having the commissions publicly read, might be saved, and stricter order be observed, by the adoption of rules of the following import; That immediately after the opening of the General Assembly and the constituting of the house, a committee of commissions be appointed, with instructions; and that the house adjourn till the usual hour in the afternoon: That the committee of commissions be instructed to examine the commissions, and report to the Assembly, immediately after its opening in the afternoon, on those commissions which are unobjectionable, and on those, if such there be, which are materially incorrect, or that are otherwise objectionable: That those whose commissions are unobjectionable, immediately take their seats as members, and proceed to business; and that the first act be the appointment of a committee of elections, to which shall be referred all the informal, or otherwise objectionable commissions, with instructions to report thereon as soon as practicable.

The Committee finally recommend,

8thly, That the *Form of Government*, chap. xiv. sect. 6, be so altered as to read *three years* instead of *two years*.

It is believed by the committee, that since the formation of the constitution of the Presbyterian church in the year 1788, a change has taken place in the state of this church, and society in our country at large, which may render proper a change in the period during which candidates for the gospel ministry should be required to study, previously to their licensure to preach the gospel. Candidates for the gospel ministry now are in general younger than such candidates were thirty years ago; there are more facilities for education; and the diffusion of knowledge and increase of mental improvement, seem to demand a correspondent increase of ministerial furniture, in those who preach the gospel. For these reasons the committee submit that in their apprehension the article of the constitution which directs, that the period of two years of previous study shall be indispensable to li-

cense, may advantageously be increased to the period of three years, except in extraordinary cases.

Having considered and approved of the foregoing eight propositions, the Assembly resolved that they be transmitted to the Presbyteries, and said Presbyteries hereby are instructed to report in writing to the next General Assembly, *their adoption or rejection of the alterations and additions*, thus proposed, to be made in the Constitution of the Presbyterian Church.

It was also resolved, that so soon as the alteration proposed in the 7th item above enumerated, shall appear to have been constitutionally adopted by the Presbyteries, the following RULES of the Assembly shall be in force.

I. Immediately after each Assembly is constituted with prayer, the Moderator shall appoint a *Committee of Commissions.*

II. The commissions shall then be called for, and delivered to the committee of Commissions; and the person delivering each commission shall state whether the principal or the alternate is present.

III. After the delivery of the commissions the Assembly shall have a recess, until such an hour in the afternoon as will afford sufficient time to the committee to examine the commissions.

IV. That the committee of commissions shall, in the afternoon, report the names of all whose commissions shall appear to be regular and constitutional, and the persons whose names shall be thus reported, shall immediately take their seats and proceed to business.

V. The first Act of the Assembly, when thus ready for business, shall be the appointment of *a Committee of Elections*, whose duty it shall be to examine all informal and unconstitutional commissions, and report on the same as soon as practicable.

The Assembly having completed its business, the roll was called agreeably to a standing rule, to ascertain whether any members had left the Assembly without leave.

Resolved, That this Assembly be dissolved, and that another Assembly, chosen in the same manner, be required to meet in the First Presbyterian Church in this city, on the third Thursday in May, 1827, at 11 o'clock, A. M.

Concluded with prayer, singing, and the apostolical benediction.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of October, viz.

Of Rev. John W. Scott, a quarter's rent for the Contingent Fund - -		$87 50
Of Benjamin Strong, Esq. collected by Rev. Jacob Green, in the bounds of the Presbytery of North River, for the New York and New Jersey Professorship, viz.		
In the congregation of Bedford - - - -	$111 81	
Do. Marlborough and New Paltz -	34 53	
Do. Newburgh - - - -	15 25	
From a lady in Poundridge - - - - -	3 00	164 59
Of John S. Henry, Esq. from Rev. Samuel S. Davis, for the Southern Professorship - - - - - - - - - -		50 00
Of James Nephew, Esq. one year's interest for the Nephew Scholarship -		175 00
Total		$477 09

View of Publick Affairs.

EUROPE.

We are sorry to observe that the crops of grain in the North of Europe generally, are rather less in abundance than usual, and that the potato crop, which has been the chief reliance of the poor, has almost entirely failed.—In several places serious fears are entertained of a distressing scarcity.

BRITAIN.—The latest intelligence from London which we have seen is of the date of September 23d. Parliament was summoned to meet on the 14th of November, and Mr. Canning had addressed a note to the members who were known to be on the side of government, specifying what would be the objects which would first claim attention.—The choice of a Speaker is one, and we suppose the minister was chiefly

solicitous to secure an early attendance of his friends, that this choice might be made agreeably to his wishes. He mentions, however, the obtaining of the sanction of Parliament to the measures which have been adopted by the government "for admitting certain kinds of foreign grain for home consumption." This circular was of the date of Sept. 7th. Mr. Canning, on the 20th of the month was in Paris, "partaking of grand dinners." It is asserted that "the right honourable gentleman is not about to enter on any national question with the French cabinet."

Different statements are made in the London papers in relation to the distress which has lately prevailed in Britain and Ireland. By comparing the different accounts we believe there is good evidence that in many places the poor are obtaining some relief by a perceptible revival of trade, and an increasing demand for labour in various manufactories. The relief, however, is only partial in any place, and in some places the suffering is in no degree diminished.—In Ireland it is on the whole greater than in England.

Lord Bathurst, the British minister to whom colonial concerns are committed, has informed the Court of Policy in Demerara, that "they must recollect that if, on one hand, Parliament and his Majesty's government stand pledged to give the planters an equitable compensation; they stand equally pledged to take such measures as may ultimately, though gradually, work out the freedom of the slaves. The Court of Policy may be assured that from the final accomplishment of this object, this country will not be diverted."—In this we exceedingly rejoice. The martyr Smith has not died in vain. His persecution and death have raised a spirit in England which will free the slaves in Demerara, sooner, probably, than in any other of the British colonies.

France.—We have heard nothing of much moment from France, in the month past. French commercial agents have, for some time past, been accredited in Mexico; and the last papers contain a royal order for establishing such agents in the other South American States—with a declaration that as soon as this shall be done, the vessels of the States which shall have accredited French agents, shall enjoy in the ports of France, the privileges already granted to Mexican vessels. Tempests had desolated the coasts of France, and been destructive to fruit and forest trees, and had probably occasioned many shipwrecks of vessels entering the ports of that country. An individual by the name of Tonquet had been fined 100 francs, "for having published what he called the *historical* and *moral* portion of the gospel, without the miracles or supernatural occurrences, which afford the evidence of the Saviour's divine mission."

Spain.—Under the Madrid head of an English paper we find the following article: "Despatches from the Captain General of Estremadura, announce that a part of the fourth regiment which formed the garrison of Olivenza, have deserted into Portugal with their arms and baggage. The police has just discovered and seized a considerable sum of money, which the Apostolical party was sending into Portugal. The Royalist volunteers at Cuenza, are in a state of revolt. The Council of War is now occupied in discussing the project and means of making a new levy of fifty thousand."

If Spain and Portugal could severally exchange a part of their population, so as to make over all the constitutionalists of Spain to Portugal, and all the friends of absolute monarchy in Portugal to Spain—it might be for the peace, at least, of both countries. But when not only citizens, but regiments of soldiers, desert alternately from one kingdom to the other, there can be no good neighbourhood; and even the forms of peace are not likely to be long preserved.

Portugal.—From this kingdom we have seen, since our last, no information of more importance than that the princess royal is beloved and supported by the people generally; and that she has issued an order "that the tribune shall appoint twelve censors, who shall have cumulatively the censorship of all works, particularly of the journals and periodical papers. The approbation of a single copy of these journals will be sufficient for their ulterior impression."

Greece.—French papers of the 19th Sept. contain intelligence from Greece of an encouraging kind. While it is admitted that there is a want of harmony between the government and the military chiefs, it is stated, on the authority of a French volunteer of distinction, Count d'Harcourt, lately from the Morea, that the Turkish and Egyptian forces have experienced severe reverses of their former good fortune. It is affirmed that some of Ibrahim's best soldiers have been defeated, even on the plains of Tripolitza; that the siege of Athens is raised; that the Capitani, or heads of military bands, who had submitted to the Turks, have again raised the standard of independence; that villages which had feigned submission, to obtain time and opportunity

to gather in the harvest, had resumed their arms, and compelled the commander of a hostile corps to retreat to a place of greater safety; and that the Greeks repose in Lord Cochrane the most unbounded confidence, and consider him even as a supernatural being.—Time alone can ascertain the truth or falsehood of these statements.—There appears to have been a curious reciprocation of left handed civilities between Lord Cochrane and the Pacha of Egypt. Some time ago, his lordship published an address to the Pacha, dehorting him earnestly from his attempt to subjugate Greece; and the Pacha has replied, by offering a large reward to any one who will take his lordship alive, and send him to Egypt.

It is stated that 600 wretched females, taken at Missolonghi, have been sold in the slave market at Alexandria. They averaged about fifty-two dollars each.

Russia.—The coronation of the emperor of Russia took place at Moscow, on the third of September, with great pomp. Discharges of artillery announced the completion of the ceremony, to the multitudes who were assembled without the cathedral in which the coronation took place; and the emperor and empress were greeted on their return, with loud and enthusiastick acclamations. The grand duke Constantine assisted at the ceremony, and walked in the procession. The city was brilliantly illuminated during three successive evenings; and the towers of the Kremlin exhibited one entire blaze of variegated lamps. About one hundred thousand troops were collected around Moscow.—Official accounts have been received at St. Petersburg, that the Persians have made irruptions into several parts of the Russian empire.

ASIA.

The long looked for intelligence, relative to the Baptist Missionaries who were in captivity during the late war with the Burmese, has at length been received. The following extract of a letter, from Dr. Judson to Dr. Baldwin of Boston, will best make known the most important particulars of their sufferings, and of their ultimate deliverance and safety—

British Camp, Yantaboo, Feb. 25, 1826.

Rev. and Dear Sir,—We survive a scene of suffering which, on retrospect, at the present moment, seems not a reality, but a horrid dream. We are occupying a tent in the midst of Sir Archibald Campbell's staff, and are receiving from him and other British officers, all manner of kind attentions, proportionate to the barbarities we have endured for nearly two years.

I was seized on the 8th of June, 1824, in consequence of the war with Bengal, and in company with Dr. Price, three Englishmen, one Armenian, and one Greek, was thrown into the "death prison," at Ava, where we lay eleven months—nine months in three pair, and two months in five pair of fetters. The scenes we witnessed and the sufferings we underwent, during that period, I would fain consign to oblivion. From the death prison at Ava, we were removed to a country prison at Oung-ben-lay, ten miles distant, under circumstances of such severe treatment, that one of our number, the Greek, expired on the road; and some of the rest, among whom was myself, were scarcely able to move for several days. It was the intention of government in removing us from Ava, to have us sacrificed, in order to ensure victory over the foreigners; but the sudden disgrace and death of the adviser of that measure, prevented its execution. I remained in the Oung-ben-lay prison six months, in one pair of fetters; at the expiration of which period I was taken out of irons, and sent under a strict guard to the Burmese head quarters at Mahlooan, to act as interpreter and translator. Two months more elapsed, when on my return to Ava, I was released, at the instance of Moung-Shaw-loo, the north governor of the palace, and put under his charge. During the six weeks that I resided with him, the affairs of government became desperate, the British troops making steady advances on the capital; and after Dr. Price had been twice despatched to negotiate for peace, (a business which I declined as long as possible,) I was taken by force and associated with him. We found the British above Pah-gan; and on returning to Ava with their final terms, I had the happiness of procuring the release of the very last of my fellow prisoners; and on the 21st instant obtained the reluctant consent of government to my own final departure from Ava, with Mrs. J."

We have not space to insert the whole of this interesting letter. Mrs. Judson was not confined, but was deprived of all her property; and once, during her husband's imprisonment, was brought to the brink of the grave by the spotted fever. As far as able and permitted, she, and one faithful native convert, administered to the necessities of Dr. Judson and Dr. Price. Her life has been spared and her health restored. All the friends of Christian missions must rejoice, at the preservation of these faith-

ful missionaries of the Baptist denomination, and rejoice in the prospect of their future usefulness. A new missionary station is contemplated at New Mortiban, under British protection.

AFRICA.

It is stated in a London paper, received by the last arrival, that the king of the Ashantees had lately been victorious, in a battle fought with the Acheins, an African tribe in alliance with the British. At the expense of many valuable lives, the British government have made an accurate survey, and caused to be delineated correct charts, hitherto not possessed, of the western part of the continent of Africa, and of the island of Madagascar. Much advantage to commerce is expected to result from this enterprise.

AMERICA.

Our own continent has afforded no events of importance, known to us, within the past month.—Nothing new in relation to the war between Brazil and Buenos Ayres, nor of the unhappy civil dissention, and threatened civil war, in Colombia. We have not heard authentically of the arrival, in the latter state, of the liberator Bolivar. In Mexico, commodore Porter is taking decisive measures for an efficient organization and discipline of the navy of that large republick, and apparently with the promising prospect of success. The members of the late Congress at Panama are collecting for a meeting at Tacubaya; and those who had arrived at Acapulco, are said to have held a sitting or a conference there; and report tells of their taking some measures of a partial kind—but to this we do not attach importance, if indeed the fact is worthy of credit.

In our own highly favoured land, elections of legislators for the Union, and for the particular States, have been made in some places with considerable excitement, but in all with peace. Health, with the change of the season, is returning to those places and portions of our country, in which fevers of different degrees of violence or malignity prevailed, in the latter part of the summer, and the former part of the autumnal months. The earth, contrary to what was feared in the beginning of the season, has been made to yield her increase abundantly.—We have enough and to spare—plenty, as well as peace. All that we appear to need is, more gratitude to the great Giver of all our enjoyments—more publick and private virtue; more fervent and unfeigned piety.

THE

CHRISTIAN ADVOCATE.

DECEMBER, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXV.

"Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies."

I have heretofore had occasion to show, that the kingly office of Christ is plainly taught in the holy scripture. To this office he was ordained, or appointed, even from everlasting. It is the general opinion of orthodox divines, that to him the personification of wisdom refers, which we find in the 8th chapter of the book of Proverbs; where it is said—"I was set up from everlasting, from the beginning, or ever the earth was."—It is clearly the doctrine of scripture, that the universe was created by Christ, and for him; and that he is made "head over all things to the church." "By him (says the apostle) were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is before all things, and by him all things consist: And he is the head of the body the church."

Thus it appears, that Christ Jesus is the sovereign Lord of creation, and exercises his dominion with a special reference to his church and people. From the nature of the case, he could not exercise his kingly office as a part of his mediatorial character and work, till after the fall of our first parents. Till there were sinners and rebels against God, there was no room for the functions of a Mediator. But immediately after the fall, the kingly office of Christ, as mediator between God and man, began to be exercised. The promise was then made, that the seed of the woman should bruise the serpent's head—a promise to be fulfilled in the exercise of divine and sovereign power, which was to be manifested by Christ, as the king of his church.

The throne of this mighty potentate,—this King of Zion,—is in heaven. The Lamb that "is in *the midst* of the throne, (says St. John, speaking of heaven) shall feed his people, and shall lead them unto living fountains of waters." This is now a throne of grace to his people, to which they are invited to approach with a holy boldness, "that they may obtain mercy, and find grace to help in time of need." This throne, at the consummation of all things, shall be placed in the visible aerial heavens;—it shall be set as a throne of judgment for angels and men, and they shall stand before it, to receive from Christ the award of life or death eternal.

Even now, the King of Zion sways his sceptre with resistless

efficacy, both over his friends and foes. The gospel is the sceptre of his grace, which, accompanied by the power of his Spirit, is made effectual, first to gather, and afterwards to guide and govern, his own people. The power of his anger is that *iron sceptre*, whereby he dashes his enemies in pieces, and destroys all those who inflexibly refuse his grace. He is called in scripture "the Lord of hosts," and all the armies in heaven, whether saints or angels, obey his commands. Nay, satan and all his host, are not only perfectly under his control, but are the executioners of his wrath on the wicked of this world, who will not have him to reign over them. Satan is permitted (and he only waits for the permission) to inflict on them the judgments which their crimes invoke. At the bidding of the King of Zion, too, the elements of nature, or the meanest of the animal or reptile tribes, become the scourges of mankind.

Christ also receives a continual tribute of voluntary praise, honour and glory, by the saints on earth, and by both saints and angels in heaven: And he levies a tribute of unwilling praise, even on his enemies: He maketh the wrath of man to praise him, and the remainder of that wrath he restrains.

The King of Zion has sometimes made his angels his ambassadors. "They delight to do his will—They are all ministering spirits, sent forth to minister for them that shall be heirs of salvation." How much we owe to their invisible agency, we cannot tell. Both under the old and the new dispensation, they went on many errands of importance, in the administration of the kingdoms of providence and grace: And as we are expressly told that they conveyed the departed spirit of Lazarus to Abraham's bosom, it is reasonable to believe that they act as a guard and convoy to heaven, of other departed spirits of the just.

Angels, nevertheless, are not the ordinary ambassadors of Christ, in his kingdom of grace in our world. Not only would their appearance be terrifying, but not sharing in the feelings and infirmities of human nature, they would not know the wants of man by experience, nor sympathize with him in his afflictions, like one of his own kind. In addition to this, the thought is suggested by inspiration, that the praise will more manifestly be all given to God, when his ambassadors are weak and imperfect men themselves, like those to whom they are sent. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." For these reasons, when the King of Zion ascended on high, led captivity captive, and gave gifts unto men, "he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ—Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God"—I must here magnify my office. I should fail in my duty to you, my children, if I did not teach you to regard every faithful and consistent minister of the gospel, in the performance of his official duties, as an ambassador of the King of Zion. Such he unquestionably is; and you are bound to regard his messages and warnings, as those of the Saviour in whose name he speaks.

Having now disposed of some detached, but important circumstances and considerations, relative to the kingly office of Christ, let us briefly consider the several clauses of the answer before us, distinctly and in order.

1. Christ, as a king, subdues his people to himself. He finds them, like the rest of the world, lying in

wickedness,—the captives of Satan,—the slaves of sin,—in thraldom and bondage to both. He delivers them by the instrumentality of his word, applied by the power of his Spirit. The word of God is the sword of the Spirit—The Spirit of Christ, therefore, is the agent, and divine truth the instrument, in the conversion of sinners. No other instrument is *immediately* used, but divine truth; and no agent can render that truth savingly efficacious, but the Holy Spirit—Hence those two remarkable passages of scripture, relative to the regeneration or conversion of the saints—"Born again, not of corruptible seed, but of incorruptible; *by the word of God*, which liveth and abideth forever—which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—In the first of these passages, you observe that *the word of God* is the seed, or *instrumental cause*, of regeneration;—in the second, after setting aside all human agency, *God himself* is represented as *the efficient cause*, or agent in this great work. The Spirit of Christ then, (of Christ as the great king and head of his church) using the word of God, as the sword in his hand, subdues his people to himself. They are made "a willing people in the day of his power."

The will is principally concerned in this work—The people of Christ are not treated as machines: They are not *driven* into his kingdom. They are rendered *willing;* and they never act more willingly, nor with greater freedom, than when they become his subjects. He sweetly bows their wills, and draws their affections from obedience and attachment to sin and satan, to supreme love to himself and a prevalent regard to all his requisitions. Thus they are changed, and the bias and current of their souls is altered, from rebellion to obedience, from sin to holiness. They now are *subdued* to Christ, by the soft but resistless energy of his grace—They "are translated out of the kingdom of Satan, into the kingdom of God's dear Son:" And although they remain still in the world, yet they are not *of* the world, but true and lively members of Christ's invisible kingdom; and therefore the subjects of hatred with the devoted friends of the world, because different from them in temper and pursuit.

Every subject of Christ's kingdom, as one of the first fruits and exercises of that grace which his Spirit implants, puts forth the acts of a justifying saving faith. Action presupposes an agent:—Saving faith is the act or exercise of a new nature, which must therefore exist before faith can be exercised. Yet as this nature acts as soon as it exists, and acts in the exercise of faith, we are no more obliged to separate regeneration from faith, than to separate any other cause from its necessary and invariable effect—where you find the one, you will certainly find the other. In the present case, it is that faith which flows from a renewed heart which embraces the offered Saviour, and insures to its possessor all the benefits of his purchase. By faith, wrought in the heart and drawn into exercise by the Spirit of Christ, he applies to the soul of each of his subjects the whole of his satisfaction and benefits. In virtue of this application, all demands of law and justice are answered fully;—the happy subject of it receives the complete pardon of sin; the spirit of adoption, whereby the law of God is obeyed from a principle of love; victory over the world; and eventually over the last enemy, death.

(*To be continued.*)

To the Editor.

In the last letter on the Atonement, page 486, the word DISTRI-

BUTIVE was not intended to be used in the heading of the third particular. It should have read: "*On the plan of the New School, the* JUSTICE OF GOD HAS NOT BEEN SATISFIED, *nor can there be* ANY DISPLAY *of this attribute in the death of Christ.*" You will observe, from the illustration and proof, that it was the author's design to show that neither *publick* nor *distributive* justice has received any satisfaction, on the principles of the New School.

—

ON THE ATONEMENT.

No. X.

The Love of God.

My dear Brother,—The theories of the two schools in relation to divine love, will be examined in this letter. I shall endeavour to prove that the doctrine of the Old School puts a HIGHER HONOUR *on the* LOVE *of God manifested in the gift of his only Son, as our atoning sacrifice, than that of the New.*

In holy scripture, this love is celebrated as the highest and most glorious display of love that was ever made. Accordingly, we contemplate it as that special love, which Jehovah was pleased to entertain for all whom he designed to bring to the enjoyment of everlasting happiness. We believe that, for the consistent and honourable exercise of this amazing and eternal love, and that it might flow out to them in its rich and exuberant blessings, he sent his own Son to be a propitiation for their sins. "Herein is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins." 1 John, iv. 10. We believe that, if Jehovah had not conceived this love for his chosen, which prompted him to effect their salvation, he certainly would not have exposed his co-equal Son to shame and suffering, nor permitted his precious blood to be shed by impious men.

But as the New School believe that the death of Christ merely opened the door of mercy for all men, they can attribute the atonement to no higher source than the general benevolence and good will of God. "It is," says the writer of Dialogues on Atonement, "the love of benevolence or good will. This has for its object all creatures capable of enjoyment or suffering; and regards the happiness of each one according to its real worth. Now the happiness of an individual is not, in itself, any more valuable, if he is elected, than if he is not elected. But God regards things according to their real worth. His regard for the happiness of the *non-elect*, therefore, is the same as for that of the elect." "When this kind of love is exercised towards the guilty, it is called compassion."—"Finally, it is this compassion for sinners, which is expressed by the Father, in giving his Son to die; and by the Son, in laying down his life. And this is the plain import of the text before mentioned, "God so loved the *world*, that he sent his only begotten Son." Again: "It is evident, therefore, that God felt *no special love* for the elect, no love of a *different kind*, from that which he felt for the non-elect. He loved one as much as he did the other: and in the exercise of that love for all he gave his Son to die for all." Now here it is asserted that Jehovah loved the non-elect, as *much* as he loved the elect; and that the compassion which he feels for the guilty of every description, is the spring of that astonishing gift which fills heaven and earth with holy wonder and delight; and, consequently, it follows that the compassion which the divine bosom feels for the wretch on whom sentence of eternal perdition is pronounced, or the compassion felt for the damned, who are "creatures capable of suffering," gave birth to that stupendous gift, which we are constantly taught by inspired writers to regard as a demonstration of God's ineffable love to his church.

These are new views for men pro-

fessing to belong to the Calvinistic school. They may be found in the writings of Arminians; but it is only of recent date, that they have been transferred to the pages of the advocates of the doctrines of particular election and limited salvation. Let us see whether they will bear the test of examination.

Israel was a type of God's chosen people; and if this representation be correct, then the descendants of Abraham, considered as an *elect people*, were not distinguished from other nations by any peculiar affection of the Most High toward them. Such, however, were not the views of their inspired lawgiver, who celebrates the special love of God to them as his elect people: "The Lord thy God hath *chosen* thee to be a special people unto himself, above all the people that are upon the face of the earth. The Lord did not *set his love* upon you, nor *choose you*, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you." Deut. vii. 6—8. "Behold, the heaven, and the heaven of heavens, is the Lord's, thy God; the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you, above all people, as it is this day." Deut. x. 14, 15. By these texts we are plainly taught that the children of Israel were the objects of Jehovah's *special* love; that this love was not founded on any *good qualifications* which they possessed, but originated in his *sovereign pleasure;* and that the love which God bare to them he did not bear to nations whom he had not chosen. Equally adverse to the representation of this writer, is the testimony of Paul; who expressly teaches us, that Jacob, as an *elected person*, was distinguished by a love which was denied to his brother Esau. "For the children being not yet born, neither having done any good or evil, that the *purpose* of God, according to *election*, might stand, not of works, but of him that calleth; it was said, The elder shall serve the younger. As it is written, *Jacob* have I LOVED, but *Esau* have I *hated*." Whatever explanation may be given of the election which the apostle here speaks of, it cannot be denied that he exhibits Jacob as an *elect person*, and Esau as a *non-elect person;* that he represents Jacob as distinguished by a love which was not extended to Esau; and that this love was not grounded on the superior worth of the younger brother, but issued from the sovereign purpose of an infinitely wise God—Here we have an exact type of the love which the Almighty bears to his spiritual church. She was, in the exercise of his sovereign pleasure, chosen out of the common mass of guilt and pollution. She was distinguished from the rest of mankind by a *special* love, not on account of the good qualifications, or personal righteousness of her members, but because the Lord had a delight to love her; and from this love flowed the astonishing gift of the Son of God to be our Redeemer. In accordance with this representation, the apostle speaks of the love of Christ to his church: "Husbands love your wives, even as *Christ* also *loved* the *church*, and *gave* himself for it, *that he might sanctify and cleanse* it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." The love which a man bears to his wife is unquestionably peculiar; such a love as he may not indulge to any other woman. Still more peculiar is that love which the Saviour entertains for his church; a love which he does not bear to others. Now, to this special wonderful love, the apostle traces up the gift which Christ made of himself, and all the blessings of pardon, justification, sanctification, and glorification, which were purchased by his precious blood.

In proof that the death or atonement of Christ, took its rise from the general benevolence of God, that common love in which the reprobate share equally with the elect, an appeal is made to the declaration of our Lord to Nicodemus: "God so loved the *world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John, iii. 16. For a moment let us grant—that the term *world*, in this text, means all mankind, and mark the consequences. What is the proof of God's love to the world? The gift of his only begotten Son. For what purpose was he given? "*That whosoever believeth in him should not perish, but have everlasting life.*" It was his fixed and unalterable purpose, that all believers should be saved. Now, if in this verse the term *world* means all mankind, it must, in the next verse, be equally extensive in its signification; and then it will follow, that it was the first and unalterable purpose of God in sending his Son into the world, that all mankind should be saved; for the form of the expressions, you will observe, in the two verses, especially in the original, denoting the *divine intention*, is the SAME; "*that the world might be saved.*" Here is universal salvation! But from such a conclusion our brethren turn away, because they know it to be unscriptural. The conclusion, however, must follow, unless we qualify the expressions in the last verse, and show that the term *world* cannot there mean all mankind, but only such of them as shall believe. In the context, then, we find a reason for limiting a word, which very rarely in scripture signifies *all and every man.* This term was wisely selected by our Saviour, in preference to the term elect. 1. Because the elect, until called and converted, form a part of the world that lies in wickedness. 2. Because the Redeemer intended to correct the prejudices of Nicodemus, and enlarge his views of the benefits to be derived from the coming of the Messiah. With the rest of his countrymen, he supposed they were to be confined to his own nation. But our Saviour teaches him that they were to be far more extensive in their distribution, by informing him that the love of God, which sent his Son to save sinners, embraced the *Gentiles* as well as the Jews. It was confined not to one nation, but extended to all nations. It was a love which he bore to the world at large, because every where the objects of it were to be found, mingled with every tongue, and people, and nation. John has himself explained the import of the text, in chap. xi. 51, 52. "And this spake he, not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one *the children of God that were scattered abroad.*"

If God love all mankind alike, and Jesus died alike for all, why does he not intercede for the salvation of all mankind? That he does not intercede for the salvation of all, he himself has assured us: "I pray *not for the world*, but for *them which thou hast given me.*" Now, can it be doubted that he loves those of our fallen race for whom he intercedes, more than those for whom he does not intercede? Indeed, the special love of God to his elect, will clearly follow from an admission of our brethren, to which I have more than once adverted. "Christ, say they, did not die with an *intention* of saving any but the elect. The Father did not deliver up his son to death with an intention of saving any other of the human family." The most, then, that can be said, in conformity with their views, is, that Christ designed by his death to make it consistent to offer salvation to the non-elect, and place them under a dispensation of mercy. Here, then, is a vast difference made between

these two classes of our fallen race. For the one Christ dies *with an intention to save them;* for the other, he dies *with no such intention.* The one, Jehovah chooses to salvation in Christ; the other, he does not thus choose. To the one, he not only offers salvation in the preaching of the gospel, but, by working faith in their hearts, and thus uniting them to the Lord Jesus Christ, he actually puts them in possession of its rich and invaluable blessings. To the other, the offer of salvation is sincerely made, and they are inexcusable in rejecting it; but God does not impart to them the saving grace of his Holy Spirit.

And is it reasonable to conclude, that Jehovah feels for those two classes of men, whom he treats so differently, the same *kind* and the same *degree* of love?

Was it not easily seen, from the peculiar endearments which Jacob showed to his son Joseph, that he loved him more than his brethren? And is it not manifest that Jehovah loves those on whom he bestows peculiar and distinguishing blessings, more than he loves those on whom he does not bestow them? When the Jews saw Jesus weeping at the tomb of Lazarus, they justly remarked, "Behold how he loved him!" They judged of the strength of his love from its effects: and doubtless we are authorized to judge of the love of God, by the same criterion. When the God of Israel sets forth his peculiar love to his ancient people, he enumerates some of the distinguishing blessings bestowed on them: and if the enjoyment of superior external blessings was a proof of distinguishing regard for the people thus favoured, then surely the enjoyment of superior spiritual blessings, must be a proof of distinguishing love toward that portion of our race whom Jehovah delights thus to favour. "Behold," exclaims the apostle in view of these distinguishing blessings, "behold what *manner of love* the Father hath bestowed on us, that we should be called the sons of God!" And again: "Herein is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins."

To this *special,* this *distinguishing* love, we attribute the gift of Jesus Christ; and not, as our brethren, to that common love, that general compassion, which, as they say, will be felt even for the damned, when the sentence of everlasting perdition shall be pronounced on them. This general compassion differs widely from that astonishing love which inspired writers celebrate in such lofty notes of praise;—that wonderful love which constitutes the theme of that everlasting song which will be sung by saints and angels in heaven, through endless ages. With inspired writers, and in unison with the sentiments of saints around the throne in glory, we magnify this love, and set it above all displays of general benevolence, that were ever made in creation or in providence. It has dimensions, a breadth and length, and depth and height, which no created intellect will ever be able fully to comprehend. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." Amen.

Yours, sincerely.

From the Congregational Magazine.

THE SONG OF THE ANGELS.

While winter's stars were beaming
O'er Bethlehem radiantly;
Angelic forms came streaming,
Adown the glorious sky.

And every star seem'd hiding
Its less effulgent ray;
While those blest forms were gliding
Along their brilliant way.

Like meteors through the night,
Like cressets o'er the sea;
Thus passed those sons of light,
In song and jubilee.

"We sing the song of mirth,"
'Twas thus their voices ran;
"Heaven mingling with the earth,
God reconciled to man."

They ceas'd their heav'nly song,
They passed to heaven again;
But earth those notes prolong,
Prolong their gladsome strain.

From the Evangelical Magazine.

THE BABE OF BETHLEHEM.

BRIGHT was the scene on Bethel's ground,
When seraph's sang Emanuel's name;
The wond'ring shepherds caught the sound,
And hail'd the Babe of Bethlehem.

Prophetic vision long had view'd
This branch arisen from Jesse's stem;
The great, the Everlasting God—
The blessed Babe of Bethlehem.

Lo, in the sky a star appear'd,
An eastern star unknown to them;
With brightest hope their spirits cheer'd,
And led the way to Bethlehem.

How did their anxious fears subside
As nearer to the place they came;
Directed by their heavenly guide,
Where dwelt the Babe of Bethlehem!

So, when the soul, by grief opprest,
Shines bright through faith's expiring flame,
It sweetly sinks upon the breast
Of Christ, the Babe of Bethlehem.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

A PLEA FOR THE WEST.

Mr. Editor,—The Christian Advocate for last April, among other articles, contained a brief review of a sermon, entitled "*Lack of vision the ruin of the people.*" It was observed, in this review, that "it was a great, but common error, to think that moderate endowments will answer for clergymen on the frontiers, and that distinguished eloquence and learning should be reserved for the sea-board and city population."

Permit me, sir, to say, that this testimony to the truth, is highly important; and that it merits the peculiar consideration of all who at present are candidates for the holy ministry in the United States. With others, I once supposed, that mediocrity in every ministerial qualification was sufficient for the frontiers; but I have since learned, both from reflection and experience, that my error was not only common but great.

Desirous of subserving the cause of truth, by increasing the number of its witnesses; and of pleading, in some degree, the cause of our transmontane churches, I beg leave, through the medium of the Christian Advocate, to offer a few remarks relative to the present subject. In this letter it is not my intention to name the peculiar qualities a minister ought to possess, in order to be eminently serviceable in the Western country; but merely to affirm that he ought to be a man of superior talents, intelligence, and piety. With your permission, sir, I shall be more particular, in one or two subsequent communications.

By men of superior talents and information, are meant persons of solid rather than brilliant parts; better fitted to teach important truth than to gratify a fastidious taste; persons skilful in planning; firm, yet prudent, in executing; wise enough to pursue, when proper, the beaten way; when improper, to open new roads for themselves. And this kind of ministers is needed here, chiefly for a reason assigned in the review already mentioned; namely, that society with us remains to be formed.

In relation to society, it is obviously true, that to make a right commencement is difficult, yet important;

a wrong one easy, yet deplorable. The first impulses, whether given in a right or wrong direction, propel it almost unalterably, and with continually accelerated velocity—At least, a very strong force is necessary to change the original tendency. Often, too, the attempt to re-model society is fruitless; sometimes it is dangerous.

With us (for I am a dweller in the West) the difficult and hazardous experiment is yet to be tried. In most quarters society admits of and demands alteration; and in very many places there is merely a chaotick assemblage of people, exceedingly various—Sometimes altogether dissimilar, in their habits, prejudices, education, politicks and religion. To ascertain the nature of these discordant ingredients; to temper and mix them rightly; to give shape and comely proportion to the whole; and to impress upon it the best laws of motion, calls for no ordinary capacity in the framers of society.

Men of intelligence always aid in forming the character of a people; but they who occupy publick stations exert a peculiar and powerful influence, in this business. Knowledge is power; and no where is its force more displayed than in its effects upon the minds, and habits, and morals, of a forming community.—Happy indeed, if this formation takes place under the influence of men of wisdom, prudence, benevolence, and piety. The ministers of the Christian religion are publick men. They are usually esteemed men of learning, and for the most part are regarded as disinterested, benevolent, and serious. What then might we not expect, if these men were always in reality precisely such as they ought to be, and are commonly thought to be?

In societies already organized, in which nothing more is needed than to manage the machinery already prepared and in motion, diligence and faithfulness are sufficient; but in an unorganized society, something further than common abilities and the bare reputation of learning, is requisite, to produce salutary and permanent results. Here in the West, as in other places, false appearances in point of endowment, are soon detected; and a diminution of influence, and a secret pity, mingled with contempt, are the just and certain consequences. A man to be extensively useful here, must be able to accomplish more than to win the affections of the pious: he must interest the attention of all; he must instruct ignorance; combat prejudice; answer the inquisitive; attack error, and defend truth. He must, at times, stand unsupported. Nay, there will be occasions in which he must oppose his friends; and it is important that he should do it so as not to alienate them—so as to insure victory, and yet so mildly and disinterestedly, as to obviate prejudice and secure confidence.

It is a very mistaken opinion with some in the Eastern states, that ignorance here, in the whole mass of population, is uncommonly prevalent. Hence not a few, unable to rise at home above mediocrity, come hither, in high expectation of being esteemed beyond their value. That such sometimes meet with employment, is at present a matter of necessity; for we need, in all departments, labourers of some kind; and unable fully to obtain the best, we are too often compelled to put up with the worst. But the people here are not generally mistaken, in the character of these pretenders. We use them as we do depreciated bank notes; we let them have currency, yet always with a regard to their relative value.

Why should ignorance be more profound and extensive beyond the Alleghany, than nearer to the Atlantick? Does a removal from one part of the world to another, necessarily deprive a man of the advantages of previous education—of his intelligence, or his talents? Certainly not: unless we affect to believe that a western atmosphere converts us all

into Bœotians. Now, in many parts of our country, the mass of inhabitants consists of emigrants from every state in the union, and from several kingdoms in Europe—led here, some from a love of adventure, others by a spirit of curiosity and restlessness, and others again from a desire of speculation, or to remedy their misfortunes. These persons have all seen much of the world; and many of them have "mingled with good society," in all the extent of the meaning of that phrase:—are such men likely to be remarkable for ignorance? Besides, in places here where societies have been for some time established, let it be recollected that we have schools, and academies, and colleges, and libraries, and sermons, and Bibles. That we have, upon the whole, less of cultivated taste, less of refinement and elegance, less of philosophy, science and literature, is readily granted; but that we are at all inferior in general information, or more incapable of discerning and relishing excellence, or of profiting by able instruction, we are by no means prepared to admit. Perhaps in regions along the sea-board, destitute of the habitual ministrations of the gospel, and separated from the frequent intercourse of the towns, there may be found as numerous instances of gross ignorance and blind prejudice, as in the regions along the Ohio and the Wabash.

But let our comparative inferiority be admitted—let it be admitted that we are less enlightened than our Eastern brethren, and, consequently, that we are more disposed to listen to the pretensions of political, medical, literary, and religious quackery: ought an argument to be drawn from such a fact, in favour of sending hither teachers considered as altogether incompetent at home? Because our disease is the most obstinate, shall we receive physicians the least skilful? Are our thicker mists to be dispelled by rays of light, or by shades of darkness? It should be remembered that the wilful errors, or absurd mistakes of an ignorant man, where intelligence abounds, are more easily detected and exposed, than where the people whom he professes to lead are no better informed than their guide: and will our brethren send mischief-makers, where they can do the greatest and most lasting injury? But I recall my admission; and I charitably warn every ignoramus from the East, that here exist light and knowledge amply sufficient to exhibit him in his proper colours; and that he would better by far seek obscurity at home, and save his time, his money, and his chagrin, by forbearing a removal to the West.

By no means, sir, are these remarks intended to deter any one from seeking to do good in the western country, *according to the measure of his abilities:* but they are intended to correct a prevalent mistake; the mistake of supposing that weak men can do more here, than in similar situations in the Atlantick states —It is evident that they can accomplish less here, than where they are.

Whilst, then, we sincerely invite hither ministers of all ordinary degrees of genius, information, and piety, still more earnestly do we implore young men of the soundest minds and best ministerial qualifications, "*resolutely to turn their backs on the whole population of the old settlements of our country, and come and devote their lives and their labours to the inhabitants of the new states.*"

B. R. H.

FOR THE CHRISTIAN ADVOCATE.

SPIRITUAL MNEMONICS.

By the word Mnemonics, we understand the doctrines and rules which relate to the Memory—furnishing regulations for the improvement of this faculty, and thus enabling us to remember with tenacity, and recollect with promptitude. But so vast is the sphere of memory, that any science or any system of practical truths respecting it, ad-

mits of a classification which would embrace in its details, all the distinct branches which we number among the objects of this faculty. But waving the consideration of all others, let us attend to that division which, from the ideas that are comprised in it, may be termed *spiritual.*

As this paper is intended for believers in Christ, many explanations are omitted, which under other circumstances might be expected. *"The minding of the Spirit," is connected with "life," and is no strange thing to the children of God. Among the means of preserving and promoting the habit of soul which has been denominated *spiritual*, we find that few are more effectual than the frequent and lively turning of the thoughts to spiritual things; for instance, to appropriate facts, doctrines, commands, promises, and illustrations of the scriptures. By adverting to such topics, the wandering affections are often recalled, temptations are avoided or resisted, faith is enlivened, and a spirit of prayer and praise, preserved and quickened. It is, then, important that all means be used to facilitate this presentation of spiritual things to the believing soul; and one class of these means is that, —which although familiar in various degrees to every Christian man—we have alluded to in the technical phrase prefixed to this essay; which any one is at liberty to dismiss, who deems the distinction superfluous, or who can suggest a better.

The method of promoting spirituality of mind which we would present to the reader by these words, is expressed by a plain direction, familiar in practice to every experienced believer. *Make use of the external objects which are perceived by the senses, as memorials of some corresponding spiritual idea.*—Here the principle of association of ideas comes happily to our aid. For what lover of the scriptures has not found the great and daily use and pleasure of mental associations? Let a pious man for example, look up at the heavens on some clear night, when the tumult of the world no longer interrupts his contemplation, and how elevating are the thoughts which rise by association with this impressive spectacle. His anxious cares and conflicting emotions are brought to rest. His soul is drawn into a sacred harmony with the scene, and he thinks of the power, wisdom, and goodness of the great Creator.—On this single topic we might enlarge without knowing where to bring our reflections to a close. But we proceed to say, in elucidating the principle upon which our rule is founded, that every striking object in natural scenery, all the vicissitudes of the seasons, and all the great lines of creation, are but so many tokens, which the believer may use, as memorials of the sublime and precious truths of our holy religion.

A thousand examples will present themselves to the mind of any one, who reflects on his past experience of these things.

Philosophers, ancient and modern, have taught much and written much about *following nature:* and where they mean by these words, that it is the part of wisdom to consider those rules the best, which are founded upon a careful observation of the way in which the changes in nature are conducted, we admit the justice of their maxim. But let us improve upon their scheme; and believing as we do, that "every good gift and every perfect gift is from above," let us say, that it is the part of Christian wisdom to follow those traces as most safe, which may be observed in the progress of grace—in the effects of Divine influence upon regenerate man. And in the prosecution of this idea, it cannot fail to be remarked, that

* Το δε φρονημα του πνευματος, ζωη και ειρηνη.

those persons who have advanced most in the "life of God," have been led by a way, with which the rule above given is coincident. Let me name some of the great and the good men,—the profound theologians and faithful Christians—who adorned the various bodies of the Non-conformists in England, and the Kirk of Scotland, in the seventeenth century. Turn over the pages of Baxter, of Flavel, of Brookes, of Charnock, of Bates, of Rutherford, of Leighton, (for Leighton was once a Presbyterian) and you will find that they illustrate almost every important truth, by a striking resemblance from the external world. Whence was this, unless they had previously acquired the habit of comparing the expanded pages of the Book of Nature, with its great counterpart, the Sacred Scriptures. They "looked through nature up to nature's God." But this was no peculiarity of the Puritans, except as it is the peculiarity of all men eminent for spirituality of mind: and whoever would wish to acquire a habit of thought, at once so delightful and so profitable, will find it useful to examine the works of such authors as have possessed it in a high degree.*

But it ought to be remembered, that there is in some minds, a tendency to the abuse of the principle of association. There are those who have sought too much from natural objects,—sought in nature, what they should have sought more immediately from God. Such men have taken illustration for argument; have deduced important doctrines from dark and doubtful indications of natural phenomena; and have found types, symbols and allegories, where they should have recognised only the traces of the Divine perfections. The writers of the Roman church, went in many cases to this excess; and yet, some of "them might be consulted with advantage. The like abuse of a plain principle, may be observed among the mysticks and enthusiasts of our own and other times. The insane rhapsodies of Swedenborg, the Fathers of the Alexandrian school, with Origen at their head, and the Jews of almost every age, since they were rejected of God, furnish striking examples of the extreme, against which we should guard.

In applying the principle of association, we shall find some *method* useful; and a natural method is to be preferred, to one entirely arbitrary. To explain what is meant by a natural method, let the following example be stated. I pursue a natural method, when I follow the succession of the seasons, and connect with summer and winter, seed time and harvest, appropriate reflections.—In how edifying a manner has Newton exemplified this in his invaluable Hymns? The natural method is also observed, when I associate with the rising of the Sun, the meridian heat, the evening twilight, and the hour of solemn and midnight darkness, such topics for prayer, meditation and self-examination, as comport with these seasons. In like manner, the believer may profitably call to mind the words of the Scriptures, amidst his daily work, when any external object is perceived, which seems to have a connexion with passages of the Scripture specially important.

By thus using the transient and unimportant sights and sounds, and impressions of our daily walks, as marks to recall our minds towards heavenly things; the most trivial objects may originate devout and holy trains of thought. The rising of the sun, and the first ideas of the morning splendours, are, to every reflecting man, occasions of pleasing meditation, But more common, and less striking occurrences, may also have their use. The clothing

* Hervey's Meditations exemplify, more strikingly perhaps than any other book in the English language, the associations contemplated in this paper.—Edit.

of our bodies, may remind us of the "whole armour of God," and lead our morning ejaculations in aspirations after it. And when we lie down at night, we may, as Chrysostom is reported to have done, present to our view, the solemnities of death and judgment.

To amplify, as any one might amplify, these familiar truths, would be only to detail the journal of a spiritual man. It is the humble aim of the present writer, to put into the hands of the plain reader, a Key, to what he considers a rich Treasury—not a repository of novelties, but the store-house, to which our fathers resorted, and which some among us, seem disposed to undervalue. If any man will improve upon these hints, and practise that which is here imperfectly pointed out, he will find among many good fruits, the following:—

1. By thus exercising the memory about spiritual things, many vain, and many wicked thoughts, will be excluded.

2. The imagination, instead of rioting among unholy pleasures, and building castles in the air, will be engaged about heavenly realities.

3. The listlessness, and melancholy, and mental sloth, of many an hour, will be prevented.

4. The precious word of God, in doctrine, reproof, correction, and instruction in righteousness, will be frequently and seasonably applied.

And, finally, the soul will find, in afflictions, a new solace; and in prosperity, new matter of wonder, love and praise.

Δουλος.

FOR THE CHRISTIAN ADVOCATE.

CHRISTIAN ADVICE FROM A MOTHER TO A DAUGHTER.

Mr. Editor,—The following letter, written about forty years ago, by an affectionate mother, and put into the hands of her daughter, for her direction while absent from the parental roof, may serve to show a mother's concern, in former times, for the *spiritual*, as well as the *temporal* welfare of her child—And it may be added, that the sentiments of the letter made a deep impression on the mind of her to whom it was addressed, which have ever since been cherished with an increasing sense of their importance.

Amicus.

My dear Child,—You are now about to take a voyage for your health, just turned of fifteen, young and unacquainted with the world. And as your inexperienced mind may not so readily suspect, or so cautiously avoid, a snare, as one of maturer age, I shall, having committed you to Divine protection, give you a word of advice.

And first; set it down as a solemn truth, that there is nothing to be depended on, beneath the unchanging Jehovah. This should teach you to lay your account to meet, and calmly to bear, the cross; ever considering that the invisible hand of Providence presides in what men are apt to call *chance*.

If you are afflicted, bear the rod with all the patience and fortitude of which you are mistress: for the common fate of frequent complaining, is contempt, more than pity, from those around us. But let all your complaints be poured into the bosom of that Almighty Friend, who truly pities all his afflicted humble followers.

Choose well the words which you speak on earth; and guard well your thoughts, for thoughts are heard in heaven. Let your ears be shut, resolutely shut, against the malevolent whispers of the slanderer; and imbibe not the contagious breath of the tatler.

Let your conduct be regular; your mirth refined. Be not vainly sportive, nor stupidly melancholy. Nobly rise above noisy laughter;

and endeavour always to possess a sweet serenity of soul. Let not your fancy riot at the expense of reason; nor your eyes be allured by the gaiety of dress, or the brilliancy of beauty. For however the outward charms of blooming youth may attract the eye of the beholder, remember it is the intrinsick beauty of the mind, that is truly engaging; especially if it be adorned with integrity of heart and purity of sentiment, joined with a cultivated understanding.

And as you, my dear child, have the high honour conferred on you, of being considered a hopeful heir of glory, O, what a sanctity of disposition, and uprightness of conversation, should you maintain! How ought you to have a godly jealousy over yourself; and consider yourself as entirely dedicated to the Lord—as a living temple, for the living God! And may you ever be suitably awed, and reverentially pleased, with the thought of being continually surrounded by the omniscient, omnipresent, and omnipotent Jehovah. May this thought have an abiding place in your mind: and may its influence be to direct your course, and to regulate your conduct—wisely teaching you to make it your study to maintain purity of sentiment, and modesty of behaviour; ever remembering that virtue and piety give to pleasure an eternal reign in heaven.

Virtue will rise, when vice shall fall,
Religion reign, when sin shall cease,
And those who yield to wisdom's call,
Shall reap the fruits of conscious peace.

O may celestial spirits keep
The trust committed to their care;
And waft you safely o'er the deep—
This is your Mother's ardent prayer.

M. L.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from page* 506.)

May 31st. The last shades of a gloomy month have gathered around me—Gloomy, I say; for the almost total interruption of the appropriate duties of my station, confinement to a sick chamber, the frequent, and I fear too well grounded apprehension of one of the heaviest of calamities, have made it to me truly so. Mr. Davis has been most kind and constant in his attentions, as has Dr. Blatchley also, since his return from Hawaii; and, for a time, we hoped that Harriet's health was rapidly improving; but within the last few days an unfavourable change has taken place, and it is now doubtful whether she will ever be able to try the effect of the change of air, &c. contemplated by the proposed voyage. Should this be the case, it is impossible to say what may be the character of my next communication for America; it may be that which will fill many an heart with sorrow, and many an eye with tears.

For religious intelligence I must refer you to the Herald, for which publick communications will probably be sent by the Sea Star of Baltimore, which carries this packet.

A council of chiefs, all the most important of whom, (with one or two exceptions) are here at present, will take place soon, and the peaceful and popular succession of the young king be publickly confirmed, and proclaimed throughout the island. It is expected that lord Byron will take this occasion to offer his advice to the government, on a few points of civil polity, &c. which need a better regulation; and as a respetable visiter, and not an authorized officer of his government, suggest a series of measures, which will best promote the interest of the nation.

The very favourable impression of the character of this gentleman, received at a first interview, has been greatly strengthened and deepened by after intercourse. To the apparent quickness, vigour, and cultivation of intellect, which you would naturally expect to see in a *Byron*, he adds a kindness of heart and benevolence of disposition, that

would secure your respect and affection, with any name. Few men of his rank, and indeed of any rank, would have completed the objects of his mission to the islands, in so condescending and unexceptionable a manner; and the influence he is exerting, is calculated to open more fully than ever to this people, a way for the introduction to all the illimitable benefits and blessings of civilization and Christianity.

It is with no inconsiderable pleasure that I anticipate, from the excursion to Hawaii, a prolonged intercourse with himself, and some of his immediate friends with whom I have become more particularly acquainted.

Should we, in the providence of God, be permitted to go; before our return I may have it my power to introduce to you another *Hoffman*. I shall never forget, nor cease to love, that noble and warm-hearted Livonian.

Nothing I have yet known on missionary ground, causes me so deeply to feel the sacrifice of my situation, as the occasional society of such men. The lowliness of our habitation, the plainness and poverty of our table, the known and unknown inconveniences and privations of our whole establishment, ever rouse the recollections of the mind and heart, excited by the intercourse of a week, a day, an hour, with the polished, the intelligent, the amiable, the virtuous—those who have heads to think, hearts to feel, characters to respect, and conversation and manners to win. When I meet and when I part with such, at this extremity of the globe, I feel and know that I am cut off from the choicest sweets of life.

But the midnight hour is past—With a warm benediction on you and yours, my beloved sister, and an humble prayer, for "blessings undisguised" on me and mine, I bid you farewell for the present.

CHARLES SAMUEL STEWART.

P. S. June 5th. Since writing the above, two or three incidents, of interest and importance to the mission, have occurred in the nation; the particulars will be transmitted in my next. Mr. Ely has been ordained; ten persons, all but one, of the first rank and power in the nation, have been examined and propounded for admission to the church, and a national council has been held, in which the chiefs have all, most unanimously and cheerfully, acknowledged the sovereignty of the young king, and pledged their allegiance to him. For some days, Harriet has been improving in health, our baggage is already on board the Blonde, and we expect to embark ourselves in the morning, and sail immediately for the Hido. C. S. S.

On board H.B.M. Ship the Blonde Frigate, June 5th, 1825.

My dear Sister,—The packet which I closed on Monday, for the letter bag of the Adonis, will have informed you of our expected voyage to Hawaii, and will prevent any surprise at receiving a continuation of my journal, dated on board this vessel. We embarked yesterday. At 11 o'clock, a messenger from lord Byron came to inform us he was in readiness, on the point, to take us on board in his boat. Harriet was carried down in an armchair, and his lordship's gig being in waiting, we were immediately rowed off to the vessel, a distance of two miles, in the open roads, and were in a short time placed safely on her deck, with less fatigue to H. than we expected: the possibility of her not living to return to Oahu, made the separation from her children a severe trial. We left them, however, under highly favourable circumstances, for the country in which we dwell; with the persuasion, that they will receive every kind and affectionate attentions from our faithful friend Betsy, and from the ladies of the station.

Mr. and Mrs. Bishop accompanies us to the beach, and Mr. Bingham to the ship. Mr. Charlton also came off, and we were sorry to hear from him, that we had missed the pleasure of seeing Mrs. Charlton and Mrs. Taylor, by our hasty departure from the point.—They were in their boat near us when we shoved off, but we did not see them. We regretted this the more, as they expect to sail for the Society islands in a few days, not to return for some months.

The anchor was not taken till 4 o'clock, until which time Harriet remained on a sofa in lord Byron's cabin: but beginning to be slightly affected by the motion of the ship, after she was under sail, before we sat down to dinner she was removed to her own cabin, adjoining the dining room. She has not been much sea-sick, though the wind has blown almost a gale to-day, with a heavy rolling sea. The Captain, and all the gentlemen of the ship, are exceedingly polite and attentive, and our whole situation is made by them as pleasant as possible. We shall feel ourselves under very lasting obligations to lord B., the development of whose character increases our respect, gratitude, and love. He is at all times affable and communicative; but while at the tea-table this morning, where we were joined by the chaplain Mr. Andrew Bloxam, his brother, and Mr. Dampiere, the artist, he exhibited powers of conversation possessed by few, and of a versatility which must make him a charming companion, to his intimate friends and family circle. He is a great favourite with the chiefs; and in order most fully to secure every attention and service to himself and ship, Kaahumanu and her sister Hoapiri, Wahike, another of the queens dowager of *Tamhameha the Great*, accompany him in his visit to Hawaii. Mr. Young, an Englishman, long resident on the islands, who, in right of his wife, ranks as an important chief, and has always been a weighty counsellor in the nation, is also on board. I think I mentioned at a former date, that Mr. Goodrich, of the mission, who has paid a short visit at Oahu, would improve this opportunity of returning to his station at Waiakea. You thus have the company on board, beside the officers, &c. of the ship.

Long confinement and anxiety render it necessary that the period occupied by this trip, should be given by me, as far as practicable, to a relaxation of body and mind; for which the circumstances and society into which we are thrown afford a happy facility: and I shall feel at liberty to introduce into my casual notices of what is passing, matter less important perhaps, than in another case I might think myself at leisure to communicate.

A regard for Harriet's loneliness, (not having been well enough to leave her cabin to-day) has compelled me to leave the gentlemen earlier than I otherwise would have done; and, finding her quietly asleep, I thus speedily resume my pen to you.

The Blonde is a 46 gun ship, of fine model and perfectly new, this being her first voyage. Lord B's accommodations are, of course, on the main deck, and consist of an after cabin, fitted up as a reading and sitting room, in which tea is also served—a forward or large cabin, used as a breakfast and dining room—and a sleeping and dressing cabin. The whole are substantially and handsomely finished and furnished, particularly the after cabin. In this, in addition to the necessary articles of furniture, &c. there is a beautifully engraved likeness of his majesty, George 4th, from a full length portrait, by Sir Thomas Lawrence; a half length portrait of the present lady Byron; and one of the same size of Moore, the poet, who is an intimate friend of the Byron family.

Of lady B. we have heard an admirable character. The expression of her countenance is uncommonly ingenuous and amiable; large blue eyes, with long black eyelashes; black eyebrows and hair; very fair and blooming complexion, with full face and habit. She is said to be eminently pious, and the plainness of her dress and whole appearance, indicate a mind and heart, little devoted to the vanities of high and fashionable life. Having so much reason to believe we should have been highly pleased with her, we greatly regret her inability to make the voyage. She commenced, but she suffered so much at sea, that she returned to England from Rio de Janeiro, instead of coming into the Pacific, as she first intended.

The library is in the after cabin, and is of a character you would more expect to meet with in a clergyman's study, than in a post captain's cabin; consisting principally of the British classical writers, with standard works on morals and religion. History and Theology, are lady Byron's favourite study; and strong and devoted attachment to his wife, if no other cause, has led him to cultivate a similar taste.

The ward room, in which all the other gentlemen of the ship live, is on the next deck below. Most of them being young men of wealth and rank, they live as handsomely, and, perhaps, more expensively, than the commander himself.

There is a fine band of music on board, which plays on the quarter deck, from 9 to 11 o'clock, every morning, and over the sky light of the dining cabin, from the drawing of the cloth, till sunset; always beginning with 'God save the king,' to his majesty's health.

Friday, 10th. Yesterday morning, we were close under the western shore of Hawaii, and with a light wind and smooth sea, continued to coast along it to the eastward. We could easily distinguish the situation of Kearakekua, where Cook was killed, and were so near Karua, as distinctly to see the houses and cocoa palms, along the beach. The whole coast during the rest of the day, was an unvaried waste of lava, overhung by heavy clouds, above which were seen the summits of the lofty mounts, Roa and Huararai. Harriet had recovered from sea sickness, and spent the day on a mattress on deck, leaving her cabin early enough to see the marines and crew mustered, and go through the exercise at the guns, &c. She was also able to take tea with us, in company with Mr. Davis, and Mr. Bloxam, who dined to-day with lord B. Some one or two of the gentlemen of the ward room, usually dine, or take tea, and pass the evening, with the captain; more usually, some of the scientific class, as they have no duty on deck, to interfere with such invitations. Mr. Davis is a polished and amiable man, and manifests a deep interest in Harriet's situation, and has scarce failed visiting, once or twice, every day, since the Blonde sailed. The chaplain is equally kind and assiduous in his attentions. He is a young man of fine mind, an *Oxonian*, and highly accomplished; but with genius, has much of its most unpleasant characteristick, *eccentricity*. He has a good living in the parish of Brinklowe, Warwickshire, and obtained an appointment in the navy, for the pleasure of the voyage with lord Byron. It is not improbable that he will publish his journal, after reaching England.

Saturday evening, 11th. After being delayed all day yesterday, between Maui and Hawaii, we this morning, succeeded in doubling the north point of the latter island, and have been delighted all day, with the romantic and verdant scenery of the windward side of Hawaii, including the precipices and waterfalls, in the neighbourhood of the beautiful valleys of *Wai-Pio*, and *Wai-Manu*. One cascade, of which

we had a full view for some time, could not have been less than 600 feet in height, extending almost from the very top of the mountain to the base. The quantity of water was small, or at least appeared so, at the distance at which we viewed it, but sufficiently great to be very beautiful, as it foamed from cliff to cliff, and from precipice to precipice, down the green sides of the mountain. The windward, or eastern parts of all the mountains, are much more picturesque than the leeward, and abound in romantic and beautiful scenes, peculiarly refreshing from their verdure, to an eye long accustomed to the parched and dreary aspect of the opposite sides.

Harriet spent the morning on deck, and the afternoon and evening in the after cabin. She cannot walk a step alone, but with my assistance, is enabled to take a little exercise, though without gaining much apparent strength by it. Lord B. and myself, are usually alone at the breakfast table, and his conversation then is less general, as to subjects, and often more interesting than at any other time. It was particularly so this morning, happening to turn on the character, &c. of his late distinguished predecessor, in the barony of the Byrons. He had often before, spoken of him as a writer, and in reference to his later publications, in terms of unqualified reprehension; but now his remarks regarded him as a man, and a member of his own family. They were of the same age—same education—and on terms of the closest intimacy, till after the poet's marriage. But that event which has so long been the subject of curiosity, conversation and surmise, in the fashionable and literary world—the separation of the new married couple—produced between the cousins, and friends also, an irreconcilable alienation—the captain having taken part with the lady. Previous to this circumstance, the will of the late lord B. was very much to the advantage of *the heir apparent*; but at their last interview, when the poet was bidding farewell to England forever, he said to the captain, "You have had reason to encourage the expectation of a handsome remembrance in my will—To save you future disappointment, I tell you now, I will never leave you a shilling;" and as lord B. says, "he was true to his word."

He greatly amused me with the character of one of the poet's executors—his lawyer and man of business. He did every thing in his power to embarrass the present lord B. in proving his right to the peerage; and put him to a vast deal of trouble and expense, which otherwise might have been avoided. Captain Byron's father was an officer (admiral I think) in the navy, and married abroad in the West Indies, a Miss Dallas, sister of the late Alexander James Dallas, of Philadelphia. It was necessary to prove this marriage, of which there was no certificate; and having been solemnized more than forty years ago, and the parties being dead, there was considerable difficulty in finding witnesses, who had been present on the occasion. In this, however, he succeeded. Another point was then agitated—the existence of an elder brother—and proof of his death was required. This was an officer of the army, who died, or was killed in the wars of the Peninsula, but under circumstances which rendered legal testimony of the fact, a matter of inconvenience and anxiety. It was however obtained. The patent of nobility was then missing, and was at last traced to this same executor, who refused to deliver it to the present lord; and persisted in the detention of it, till Mrs. Leigh, the sister of the poet, and one of the maids of honour to the late queen Charlotte, interfered and secured it for her cousin.—The whole matter was attended with so much perplexity, and protracted anxiety, as to

induce a fit of severe illness, from which he had scarce recovered, when he left England.

Lady Byron had also suffered excessively, from a cause somewhat similar—a suit in the court of Exchequer; in which, after long and deep solicitude, the Chancellor gave a decision against her, in the sum —if I recollect right—of one hundred and forty-eight thousand pounds. The respect and tenderness with which he always speaks of her, is not less to his own praise, than to hers. She must be a most interesting and valuable woman: and herself and children, are so much the subjects of his conversation, when Harriet and myself are alone with him, that we almost feel ourselves well acquainted with them. Every thing shows him to be an affectionate and happy husband and father, and one whose home is the scene of his highest felicity. They have been married nearly ten years; but he still keeps near him the escritoire, on which he wrote all the letters of a long courtship; and in it preserves the whole of lady B.'s—then Miss Pole's—correspondence. Such little facts, when incidentally made known, speak well for the private character, and always leave a favourable impression on my mind—He has drawn a prize in the matrimonial lottery, and appears highly to appreciate his good fortune.

He often speaks of lady Noel Byron (the title by which the former Miss Millbank is now distinguished) and always in terms of respect and affection—I suspect she has been a greatly injured woman. I should not detail so much of this chit chat, were it not for the interest now attached throughout the world to the name of Byron.

The conversation also embraced *Newstead Abbey*. The sale of that estate, including the old baronial castle, was a great mortification to the family. It fortunately fell into the hands of a liberal and noble minded man, and very intimate friend of the present lord, who, instead of *modernizing*, or in any way altering the establishment, by a substitution of armorial emblems, &c. &c. retains the whole in its original state, as carefully as if he himself were a Byron. The extraordinary genius, popularity, and whole character of its late proprietor, has thrown an interest around it that few purchased mansions can boast; and it will, even hereafter, be an object of curiosity to the scholar and traveller, if to no others.

Lord Byron has a small estate in the vicinity of *Newstead*, and has been kind enough to say, if I ever should visit England, he should be happy to see me in Nottinghamshire, with the promise of accompanying me to the abbey—The conditional *if*, puts the event, humanly speaking, among the impossibilities of my life; but should such a thing take place, I am sure the gratification I might receive from treading the halls and cloisters of *Newstead*, would not arise from any feelings of veneration or respect for its former master. I admire the powers and brilliancy of his genius, less than I abhor their later monstrous perversion and prostitution. I do not believe that his writings ever did any one a particle of moral good, unless through the disgust they may have created: but to thousands living, and to thousands yet to live, they will prove a fruitful source of pollution and of sin.

Our nearness to the land and mountains gave us a beautiful sun-set scene and evening—so much so as to call into exercise the poetick talent of our friend Mr. Bloxam, and secure the following effusion, which I found enclosed in a polite note on my writing-desk, on our return from the after cabin.

" *Coasting along the island of Hawaii—Saturday evening, June 11th*, 1825.

Eve, gentle eve, the mourner's friend art thou,
Calming his lonely heart, his alter'd brow;

Bidding again his former pleasures live,
With added charms which thou alone canst give.
Seen through thy misty veil, the years gone by
Are dearest far to pensive memory.
When thy soft blending hues, along the West,
Calmly reposing in their tranquil rest,
Strew Hesper's cradle with their rosy light,
And shed bright tinges o'er the brow of night,
Then let me hail thee! for thy dewy star
Opens the gates of blessedness afar;
And shining bright, and brighter from above,
Tells of a land where all is peace and love.

Fairest is Eve, where mild Ausonia's sky
Owns her bright hues;—and where the Zephyr's sigh
Breathes the sweet tones of melody or song,
Or bears the fragrance of the groves along.

Lovely is Eve where Britain's western cloud
Throws round the sun her purple glowing shroud,
While even childhood, ere it sinks to rest,
Turns its blue eye enraptured to the West.

But *brightest*, most sublime, is Evening's reign
Where Hawaii links her seven-fold chain,*
And where the leader of her giant band,†
Flings his broad shadows proudly o'er the land,
And soaring seeks among the snow charged cloud,
His time-worn forehead's haughty height to shroud.
He sees the twilight shed her softening dyes
On Mauii's mountains that contiguous rise;
While his hoar brow is bright with hues of day;
And glowing radiant 'neath the sun's last ray,
With timid hand, may evening scarcely dare,
O'er his dark breast to draw her mantle fair.

But who at this soft hour is gaining now,
The heights that frown o'er yonder vale below,
Who—winding down the craggy pathway there,
In shadowy distance—seems some form of air!
'Tis he—the *Pastor* of the numerous flock,
Who wait his coming under yonder rock;
Where (far from mild *Religion's* soothing ray)
Pale superstition late held direful sway:

But now—mysterious words—He speaks of Heaven,
Of Mercy—Hope—and Love—of sins forgiven:
He speaks of HIM, omnipotent to save,
Who died—who *lives* triumphant o'er the grave—
E'en now the savage, with uplifted eyes,
Drinks the sweet words, "Christ is our sacrifice."
No more (for past omissions to atone,)
He bows to forms of wood or gods of stone;
But bends the knee, and humbly hopes to trace
Some glorious tidings of redeeming grace:
While gently stealing o'er the twilight dim,
Falls the soft cadence of the *Evening Hymn*.

Now all is peace. Each sound has died away;
The savage seeks his couch—till break of day
Again shall summon him, his vows to pay.

O blest seclusion! Solitude how blest!
Yes—soon on Mounakea's shaggy breast,
(Unless I idly dream) a Fane shall rise
To HIM, the great TRIUNE, who rules the earth and skies."

The whole is creditable to the writer, as an impromptu; and the latter part is a pleasing and lively picture of our ordinary evening worship with the natives.

It reminds me of noticing the appearance of the queens during our voyage. Their whole deportment has been very becoming and consistent. They have regular worship, morning and evening, in their own apartment; and grace at their meals. They occasionally take a seat at the table, and generally partake of some dish or dishes, regularly sent to them, when they do not. Still their own food is served to them by their own attendants, four times a day. They have observed the ordinary weekly prayer-meeting in our cabin, with their usual interest and satisfaction. Kaahumanu gives as good evidence of piety as could be expected from any one born and nurtured in heathenism, and familiarized, for more than fifty years, with all its superstitions and abominations—setting aside altogether her natural disposition and character, which I assure you are none of the mildest or sweet-

* Seven islands.
† Mouna Kea.

est; and the habits acquired by a proud and unlimited sovereignty of more than thirty years. You may laugh at the statement, but it certainly is a fact, I have suffered more real perturbation from the *hauteur* of her majesty, in the less gracious moments of her *graceless days*, than I ever did in my younger years, when a novice in society, from the contemptible pride of an old dowager of consequence, by whose presence I had the misfortune to be embarrassed. To give an instance of her caprice—I have seen half a dozen ladies of the mission approach her to say *Aroha*, &c., after service in the chapel—one she might receive very graciously—perhaps with an affectionate kiss, and many kind looks —while she would brush her satins and velvet into the faces of the others, without the smallest notice: —and probably, on the very next similar occasion, the individual thus *highly favoured*, might not be permitted to touch the *tip of her little finger*, in token of recognition. But now the lion has become a lamb, and treats every one with complacency and kindness.

(*To be continued.*)

MEMOIR OF MRS. LEAH W. MORRIS.

The subject of this Memoir was born April 17th, 1761, near the Wicomico river, Somerset county, Maryland. She belonged to one of the ancient families of Maryland: was the youngest and last survivor of ten children; and a sister to the late Hon. Levin Winder, formerly governor of the state of Maryland, and also aunt to general William Winder, late of the Baltimore bar.

Her father is thus noticed by Dr. Miller, in his Life of Dr. Rodgers. "About a mile below Capt. Venable's, on the Wicomico, lived Mr. Winder, a gentleman of great wealth and urbanity, a polite scholar and a member of the Episcopal church. Notwithstanding his religious connexion, however, he called with much civility, at the house of his neighbour, to see the young Presbyterian preacher, and invited him to pay him a visit. Mr. Rodgers accepted the invitation, and went accordingly. He was apprized, by the members of captain Venable's family, who accompanied him, that Mr. Winder was a zealous, high-toned Episcopalian, and, particularly, that he was a very determined and ardent opponent of the doctrine of *election*. He thanked his informants for this hint, and promised to be on his guard against any unnecessary collision with his respectable host, on the topicks on which they differed. Mr. Rodgers, however, was scarcely seated in his house, before Mr. Winder himself introduced the controversy respecting *election*, by asking his opinion of a book on that subject, which was lying open on the table in the parlour, and which had been, probably placed there by design. Our young preacher replied that he had never seen the book referred to; but that he was a very firm believer in the doctrine of election; and could not help regarding it as a very important and precious part of the Christian system. This plunged them at once in the midst of a dispute; which was continued, with a few intervals, during the rest of the day. Mr. Rodgers plied his opponent with the usual arguments, drawn from the perfections of God; from the inseparable connexion of pre-determination, with fore-knowledge; from the consideration, that if all men be not saved, and if salvation be of God, there must be a choice—a selection from the whole number of the human family; from express and pointed declarations of Scripture on this subject; and from the utter impossibility of supposing prophecies to be either understandingly revealed, or certainly fulfilled, without admitting, at the same time, the doctrine of predestination. To all these he added an appeal to the articles of Mr. Winder's own church, in which the doctrine of election, precisely as held by Calvinists, is most clearly and strongly laid down.

Mr. Rodgers acknowledged that there were difficulties attending this doctrine, which he did not presume to be able to solve; but warned Mr. Winder of the danger of opposing a doctrine, which the pious and venerable fathers of his own church, with their collected wisdom, had pronounced to be 'full of sweet, pleasant, and unspeakable comfort to godly persons; though exceedingly liable,' as they added, 'to be perverted by curious and carnal persons, lacking the spirit of Christ,' and to become, to such persons, a means 'of most dangerous downfall;' and above all, warned him against the rejection of a doctrine which appeared to be so plainly and decisively laid down, in many parts of the scriptures of infallible truth.

"Mr. Winder acknowledged himself *silenced*, but not convinced. He was evidently, however, less warm and positive toward the close of the visit, than when the dispute commenced; and dismissed his guest in the evening with much respect and friendliness.

"The next Sabbath Mr. Rodgers preached in the neighbourhood. Mr. Winder was one of his hearers: and the faithful and animated discourse, founded on Ephesians, ii. 8. "*For by grace are ye saved through faith; and that not of yourselves; it is the gift of God*," was made the means of reaching his heart.

"The next day, he called on Mr. Rodgers; not to cavil at the doctrine of *election;* not to speculate on the mysteries of religion, as matters of curious investigation; but as a convinced and humbled sinner, to ask, *what he should do to be saved.* His heart was now softened; his difficulties were in a great measure removed; he was convinced that if ever he were saved, it must be by grace alone; he was ready to acknowledge himself an instance of the sovereignty of divine grace; and in a short time found sweet peace and consolation, in those truths which a few days before appeared unscriptural and forbidding. Not long afterward, he united himself in communion with the Presbyterian church; was for many years, not only a distinguished, exemplary, and useful member, but also a ruling elder of that church in Somerset county; and often spoke of the revolution which his views and hopes had undergone, and of the circumstances attending it, with deep humility, and fervent thankfulness."

Mrs. Morris often spoke of this revolution of her father's sentiments, with interest and gratitude; as she considered it, under God, intimately connected with her own theological opinions and religious character. Though it happened several years before she was born, yet it gave such a character to her father's religious views, feelings, and conduct, and was the occasion of his placing in her hands, at an early age, such books as produced on her mind, an influence as lasting as life. Being the youngest of her father's family, and having no sisters near her own age, with whom she could associate in the amusements of childhood and early youth; and being, naturally, of an inquisitive, thoughtful, and discriminating mind, she sought from books that employment for her time which most persons, at that early stage of life, seek in childish toys and youthful trifling. And the father, observing the bias of his daughter's mind, and himself a man of reading, doubtless was careful to place in her way such books as he supposed would be best adapted, at once to improve her taste, strengthen her intellect, and instil into her mind those great principles of virtue and religion which, in after life, were so prominent in her character. Piously educated, she became early impressed with a deep sense of divine things, and an industrious student of theology and ecclesiastical history. At what time she became a member of the church, is not known with certainty. It was, however, early in life. On the 24th of February, 1783, she was married to James R. Morris, Esq., of Worcester county, Maryland, with whom

she lived happily until the 5th of April, 1795, when by the decease of Mr. Morris, she was left a widow—with two sons to rear and educate. She felt the responsibility of the charge, and with exclusive devotion, she performed the important duty. After her marriage, she left Somerset, and lived in Worcester county, near to, and part of the time at, Snowhill, during the life of her husband. After his death, at the request of her brother, governor Winder, she returned to Somerset, and resided near him until his decease. In 1823, some time after her brother's death, she came to Dover, Delaware; to spend the remainder of her days near her eldest son, Dr. William W. Morris. By this removal, she was placed almost entirely among strangers; where she had new acquaintances to make; new friendships to gain, and a new character to form. Aged persons enter a strange place and a strange circle of society, under peculiar disadvantages. In most cases, when they spend their latter days in the place where, in early years, they have formed a large acquaintance and gained a respectable standing, the friendships, the influence, and the reputation which they have acquired, accompany them in that advanced stage of life, in which the qualifications by which these advantages were obtained, are swept away by the flux of time; and they are esteemed, not so much for what they now are, as for what they once have been. But all these acquirements of one's better days, are lost, by a removal in the evening of life; and if again possessed, amid all the disqualifications of age and infirmity, (for which strangers are not generally disposed to make a sufficient allowance), *they must be sought anew.* But, although the health of Mrs. Morris, during her residence in Dover, was very infirm, yet *there*, as in other places where she had resided, she commanded the esteem and veneration of all that fell within the sphere of her acquaintance. Having been long a member of the Presbyterian church, and having connected with it all her earliest and fondest associations, she viewed with sorrow, the desolations which, in Dover, invaded that portion of God's Zion. About the year 1748, a Presbyterian church was collected in that town, by the Rev. John Miller; over which he was pastor, for forty-three years. At his decease, in A. D. 1791, the congregation was in a flourishing condition, and had almost completed a new brick meeting-house, which is still standing and in repair. But after his decease, the congregations of Dover and Duck Creek, were entrusted to the charge of a man who, renouncing the faith once delivered to the saints, became a disciple of Dr. Priestley, and scattered, instead of edifying the flock. So paralyzing was his influence upon the interest of religion, that many seriously disposed persons, who were formerly attached to the Presbyterian church, observing such an evident want of piety among the Presbyterians of Dover, broke off their connexion with them, and united themselves with the Methodist society. By the deaths and removal of the members, the church continued to diminish, until it was finally extinguished. Some of the descendants of the old members who were piously disposed, fell off to other societies; whilst others, retaining some of their Presbyterian partialities, neglected all the means of grace, because they possessed none of their own; and thus ultimately, became almost totally indifferent to religion in any form. And the consequence was, that though, at different times, attempts were made to resuscitate that congregation, yet all was fruitless. On the one hand, from the laxity and irreligion which produced its destruction, strong prejudices were entertained against the whole denomination; and on the other, there was almost an entire indifference to religion, by the great proportion of the population that had been reared under Presbyterian in-

fluence; so that, between the fires of prejudiced zeal, and the cold regions of religious apathy, a Presbyterian minister could scarcely obtain a hearing. Thus, when Mrs. Morris came to Dover, there was no Presbyterian church whose privileges she could enjoy; and no preaching by ministers of her communion, except, perhaps, once or twice a year, when some missionary passed along. Here she could truly say, "The ways of Zion do mourn because none come to the solemn feasts; all her gates are desolate." She felt for these desolations, and felt almost alone. But if she seldom was visited by the ministers of the gospel; and if she seldom heard it preached by those who proclaimed it in her most approved way, yet she never failed to refresh her soul by their ministrations, when opportunities were offered; and she ever made her house the theatre of hospitality, and of intellectual and religious entertainment, to those servants of Christ who did visit her. This state of things continued in Dover, until the spring of 1825; when, *principally* through her *importunity, personal influence,* and *liberal benefaction,* the gospel was once more preached, statedly, in the Presbyterian church of Dover. Presbyterian ministers, when passing, had for a long time preached in the state-house; but on Sunday, the 15th of May, 1825, the Presbyterian church was opened and occupied in publick worship. Then, for the first time after Mrs. Morris's residence in Dover, she saw her favourite sanctuary unfolding its doors, to welcome the worshippers into its long deserted and long lonely recesses. As she was going from her own dwelling, to attend divine service on that day, and drew so near the church as first to view its opened doors and windows, and the people standing ready to enter and hear the word, she seemed in a high degree to enter into the spirit of the hundred and twenty-second psalm—"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." The sight seemed almost to overcome her, and for a few moments to fill her soul with more than language could express—When she had a little recovered from the influence of her feelings, she exclaimed, "Oh, how does this remind me of other times! This is like what I have been accustomed to see from my youth!" During the whole short remainder of her life, she continued to attend church at all times, so far as her infirmities would permit, and rejoiced in the privilege; and she also employed means and influence, in every way within her power, to promote the interests of the Redeemer's kingdom. But the scenes of her earthly pilgrimage were soon to close. On the 2d of February, 1826, she was seized by the influenza, an epidemick that then prevailed, producing through the country very alarming desolations; which, from the debilitated state of her constitution by age and previous disease, found her a subject of very easy conquest. It soon produced in her a difficulty of respiration, and an indistinctness of speech, which rendered her condition truly distressing. Her disease continued some time to increase, until her life was despaired of; and all around her expected hourly her death. But by the indefatigable exertions of her physician, the rage of the devourer at last appeared to be assuaged, and her breathing became more easy, and her voice more clear. All, but herself, supposed her now almost out of danger. But from the commencement of her illness, she appeared to anticipate her dissolution; and her anticipations were just. Contrary to the expectations of her physician—when her acquaintances and friends were rejoicing in the hope of her speedy recovery—when she was supposed to be almost convalescent—on the morning of the 18th of February, her spirit, as if wearied with the shackles of earth and the incumbrances of mortality, and panting for the enjoyment of the glorious liberty of the children of

God; and as if dissatisfied that disease had not executed its desired message, and unwilling to await its return—her spirit made a sudden exit to another world. She closed her eyes in death, like one falling asleep; and nature forgot to struggle or to groan; and thus she experienced in her death, that

"Jesus *can* make a dying bed
Feel soft as downy pillows are."

(*To be continued.*)

Review.

BLANCO WHITE'S EVIDENCE AGAINST CATHOLICISM.

(*Continued from p.* 512.)

Did our limits permit, we should be glad to lay before our readers the whole of Mr. W.'s account of himself, contained in his first letter. But we must abbreviate a considerable part of it, intending, however, to insert a pretty large portion at the close; not only because it exposes the effects of Roman Catholicism in Spain, but the influence also of Unitarianism on the mind of the author in Britain. We think his statement in this latter particular, worthy of a very pointed and serious attention.

Mr. W., after his arrival in England, did not disguise his infidelity. But the mildness with which he was treated by "the excellent man to whom, for the first time in his life, he acknowledged his unbelief without fear," made a favourable impression on his mind. He read Paley's "Natural Theology" with advantage, and shortly after, "being desirous of seeing every thing worthy of observation in England," he went on a Sunday to St. James' church, in London. He had learned the English language in his childhood, and could understand the service fully. The prayers, although he did not believe what they contained, "appeared solemn and affecting." But he was most interested by a beautiful hymn of Addison, which formed a part of the service; and afterwards, for more than a year, he never passed a day without some devout aspirations. In the mean time, he read "Paley's Evidences of Christianity," which although not effectual to remove his scepticism, produced a conviction sufficiently powerful to make him "pray daily for Divine assistance," in the use of the Lord's prayer only. "This practice (he says) I continued for three years, my persuasion that Christianity was not one and the same thing with the Roman Catholick religion, growing stronger all the while." At length he became satisfied "of the substantial truth of Christianity." It then only remained for him "to choose the form under which he would profess it." In this he found no great difficulty; because, he remarks, "the points of difference between the church of England and Rome, though important, are comparatively few: they were besides the very points which had produced my general unbelief." A year and a half after first receiving the communion in the church of England, he "resumed his priestly character" in that church. This was in the year 1814. He then retired to Oxford, and spent a year, chiefly in the study of the scriptures; and after this he acted as tutor to the son of an English nobleman, till he was compelled to resign his charge, in consequence of growing infirmities. The rest of his story shall be given in his own words.

"Neither the duties of the tutorship, nor the continual sufferings which I have endured ever since, could damp my eagerness in the search of religious truth. Shall I be suspected of *cant* in this declaration? Alas! let the confession which I am going to make, be the unquestionable, though melancholy proof of my sincerity.

"For more than three years my studies in divinity were to me a source of increasing attachment to Christian faith and practice. When I quitted my charge as tutor, I had begun a series of short lectures on religion, the first part of which I delivered to the young members of the family.* Having retired to private lodgings in London, it was my intention to prosecute that work for the benefit of young persons; but there was by this time a mental phenomenon ready to appear in me, to which I cannot now look back without a strong sense of my own weakness. My vehement desire of knowledge not allowing me to neglect any opportunity of reading whatever books on divinity came to my hands, I studied the small work on the Atonement, by Taylor of Norwich. The confirmed habits of my mind were too much in accordance with every thing that promised to remove *mystery* from Christianity, and I adopted Taylor's views without in the least suspecting the consequences. It was not long, however, before I found myself beset with great doubts on the divinity of Christ. My state became now exceedingly painful; for, though greatly wanting religious comfort in the solitude of a sick room, where I was a prey to pain and extreme weakness, I perceived that religious practices had lost their power of soothing me. But no danger or suffering has, in the course of my life, deterred me from the pursuit of truth. Having now suspected that it might be found in the Unitarian system, I boldly set out upon the search; but there I did not find it. Whatever industry and attention could do, all was performed with candour and earnestness; but in length of time, Christianity, in the light of Unitarianism, appeared to me a mighty work to little purpose; and I lost all hope of quieting my mind. With doubts unsatisfied wherever I turned, I found myself rapidly sliding into the gulf of Scepticism: but it pleased God to prevent my complete relapse. I knew too well the map of infidelity to be deluded a second time by the hope of finding a resting-place to the sole of my foot, throughout its wide domains: and now I took and kept a determination to give my mind some rest from the studies, which, owing to my peculiar circumstances, had evidently occasioned the moral fever under which I laboured. What was the real state of my faith in this period of darkness, God alone can judge. This only can I state with confidence,—that I prayed daily for light; that I invariably considered myself bound to obey the precepts of the Gospel; and that, when harassed with fresh doubts, and tempted to turn away from Christ, I often repeated from my heart the affecting exclamation of the apostle Peter—'to whom shall *I go?* thou hast the words of eternal life.'

"For some time I thought it an act of criminal insincerity to approach, with those doubts, the sacramental table; but the consciousness that it was not in my power to alter my state of mind, and that, if death, as it appeared very probable, should overtake me as I was, I could only throw myself with all my doubts upon the mercy of my Maker; induced me to do the same in the performance of the most solemn act of religion. But I had not often to undergo this awful trial. Objections which, during this struggle, appeared to me unanswerable, began gradually to lose their weight on my mind. The Christian Evidences which, at the period of my change from infidelity, struck me as powerful *in detail*, now presenting themselves *collectively*, acquired a strength which no detached difficulties (and all the arguments of infidelity are so) could shake.* My mind, in fact, found rest in that kind of conviction which belongs peculiarly to moral subjects, and seems to depend on an intuitive perception of the truth through broken clouds of doubt, which it is not in the power of mortal man completely to dispel. Let no one suppose that I allude to either mysterious or enthusiastick feelings; I speak of conviction arising from examination. But any man accustomed to observe the workings of the mind, will agree, that conviction, in intricate moral questions, comes finally in the shape of internal feeling—a *perception* perfectly distinct from syllogistick conviction, but which exerts the strongest power over our moral nature. Such *perception* of the truth is, indeed, the spring of our most important actions, the common bond of social life, the ground of retributive justice, the parent of all human laws. Yet, it is inseparable from more or less doubt; for *doubtless* conviction is only to be found

* "These Lectures were published at Oxford, in 1817, with the title of *Preparatory Observations on the Study of Religion, by a Clergyman of the Church of England.*"

* "I believe it a duty to mention a work which, under Providence, contributed to put an end to my trial, I mean the *Internal Evidences of Christianity*, by the Rev. John Bird Sumner; a book which I would strongly recommend to every candid inquirer into religious truth, as containing one of the most luminous views, not only of the proofs, but the doctrines of the Gospel, which it was ever my good fortune to peruse."

about objects of sense, or those abstract creations of the mind, pure number and dimension, which employ the ingenuity of mathematicians. That assurance respecting things not seen, which the Scriptures call *Faith*, is a *supernatural* gift, which reasoning can never produce. This difference between the conviction resulting from the examination of the Christian Evidences, and *Faith*, in the Scriptural sense of the word, appears to me of vital importance, and much to be attended to by such as, having renounced the Gospel, are yet disposed to give a candid hearing to its advocates. The power of the Christian Evidences, is that of leading any considerate mind, unobstructed by prejudice, to the records of Revelation, and making it ready to derive instruction from that source of supernatural truth; but it is the *Spirit of truth* alone, that can impart the internal conviction of *Faith*.

"I have now gone through the religious history of my mind, in which I request you to notice the result of my various situations. Under the influence of that mental despotism, which would prevent investigation by the fear of eternal ruin, or which mocks reason by granting the examination of premises, while it reserves to itself the right of drawing conclusions; I was irresistibly urged into a denial of Revelation: but no sooner did I obtain freedom than, instead of my mind running riot in the enjoyment of the long-delayed boon, it opened to conviction, and acknowledged the truth of Christianity. The temper of that mind shows, I believe, the general character of the age to which it belongs. I have been enabled to make an estimate of the moral and intellectual state of Spain, which few who know me and that country, will, I trust, be inclined to discredit. Upon the strength of this knowledge, I declare again and again that very few among my own class (I comprehend clergy and laity) think otherwise than I did before my removal to England. The testimony of all who frequent the Continent —a testimony which every one's knowledge of foreigners supports—represents all Catholick countries in a similar condition. Will it, then, be unreasonable to suppose, that if a *fair* choice was given between the religion of Rome and other forms of Christianity, many would, like myself, embrace the Gospel which they have rejected? Is there not some presumption of error against a system which every where revolts an improving age from Christianity? Let us examine that system itself."

Near the beginning of his second letter Mr. W. observes—

"From the attention which I have of late given to the books which issue out of the English Roman Catholick press, I am convinced that there exist two kinds of writers of your persuasion; one, who write for the Protestant publick, and for such among yourselves as cannot well digest the real unsophisticated system of their Roman head; the other, for the mass of their British and Irish church, who still adhere to the Roman Catholick system, such as it is professed in countries where all other religions are condemned by law. In your devotional books, and in such works as are intended to keep up the warmth of attachment to your religious party, I recognise every feature of the religion in which I was educated; in those intended for the publick at large, I only find a flattered and almost ideal portrait of those, to me well-known features, which, unchanged and unsoftened by age, the writers are conscious, cannot be seen without disgust by any of those to whom custom has not made them familiar."

We can ourselves bear testimony to the justice of the representation made in this paragraph. The Papists do conceal some of their most revolting doctrines, as much as they can, from the eyes of Protestants; and especially from any individual whom they are seeking to proselyte from Protestantism to Popery. A lady of our acquaintance, some years since, the daughter of eminently pious parents in a Protestant church, was, within a few hours of the time at which she actually renounced Protestantism for Popery, earnestly entreated by us, to consider whether she could embrace a system, which consigned to hopeless perdition, all who *understandingly* refused the Popish communion—and of course, her pious parents among the rest. She professed to shudder at the thought; and insisted that the church which she was about to join, held no such opinion. It was utterly in vain that we offered to show her, from unquestionable Popish authorities, that in this respect she was in error—she would listen to nothing of the kind. Indeed it was sufficiently manifested, although not explicitly avowed, that her mind had been prepared to re-

ceive with perfect incredulity, every thing that we could offer—notwithstanding that this very individual had been accustomed, till within a short antecedent period, to receive every thing stated by us as fact, with reverential confidence, and to treat our opinions and reasonings with the utmost respect and deference. But now, every thing uttered by us, might as well have been spoken to a deaf mute.

Hence we are led to remark on another Popish artifice. It is that the devotees of this religion labour to make those whom they are endeavouring to proselyte believe, not only that they ought to regard the statements and opinions of Protestants as unworthy of regard, as coming from interested parties, but that the *general character* of those who oppose the Popish creed is so base and vile, as to render all they say undeserving of any serious consideration. The monstrous and disgusting falsehoods circulated by writers of note, the friends of the Papacy, touching the moral characters of Luther, Calvin, and other Protestant reformers, are known to all who are moderately versed in this subject. Nor does it appear that this artifice is forborne at the present time, and in this country. A letter now before us, from a gentleman in a neighbouring city, as worthy of credit as any man in the United States, gives this information—"A lady of this city, about going over to the Catholicks, had *Secker* and *Porteus* put into her hands. When asked what she thought of them—Oh, she said, she was informed that they were infamously bad men, and of course she could think nothing of what they had written." We do not imagine that we need to inform many of our readers, that it would not be easy to select two men of more unspotted character, or more worthy of credit, than Bishops Secker and Porteus. Not only in moral worth and purity, but in intellectual force and extent of erudition, they had few equals. What then are we to think of the information that these were such "infamously bad men," as to render every thing they said unworthy of regard? The letter of Mr. W., now under consideration, furnishes indeed an answer to our interrogatory, that might satisfy the mind of a devoted Papist. Mr. W. says—

"Murder itself is less sinful, in the judgment of the Roman see, than a deliberate separation from her communion and creed. I need not prove this to those who are disposed to recognise the Roman Catholick doctrines in the face of the world; but if any one still doubts the place which heresy holds in the Roman Catholick scale of criminal guilt, let him explain away, if he can, the following passage of the papal bull which is every year published in the Spanish dominions, under the title of The Cruzade. By that bull, every person who pays a small sum towards an imaginary war against infidels, is privileged to be released from all ecclesiastical censures, and receive absolution at the hands of any priest, of all, whatever sins, he may have committed, "even of those censures and sins which are reserved to the apostolick see, *the crime of heresy excepted.*"*

Now, as "the crime of heresy" was chargeable on Bishops Secker and Porteus, and is chargeable on every one who speaks or writes against the Roman Catholick Church, it may furnish a plea to those who are disposed to use it, that all who thus speak and write, are "infamously bad men."

Let us not be misunderstood—We would carefully avoid the slander we condemn. In every period since the Protestant reformation, there have been men in the Roman Catholick Church, and some among her clergy, who we do not believe would, on any consideration, have partaken in the detestable false-

* "Que puedan elegir Confessor Secular o Regular, de los aprobados por el ordinario, y obtener de el plenaria indulgencia, y remision de qualquiera pecados y censuras, aun de los reservados, y reservadas a la Silla Apostolica, ecepto el crimen de heregia." Bula de la Cruzada.

hood which we reprobate. Mr. Butler himself, with whom Mr. White is at issue, brands "the dogma of intolerance with the epithet of DETESTABLE." Fenelon, Massillon, Du Pin, Father Paul, and others whom we could easily name, would never, we are confident, have identified Protestantism with immorality. We wish we could say as much of the learned, eloquent, and courtly Bossuet. He, we think, (and we find evidence of the justice of our opinion in the letter before us,) would not have hesitated to represent it as improper, to concede that Protestants could be *upright men*—unless their Protestantism was chargeable to "invincible ignorance." But the liberal minded Roman Catholicks to whom we have referred, it is well known, were not considered as the best friends of the papacy—They were tolerated by the rigorous Papists, rather than approved—some of them indeed were grievously persecuted: and to this hour the thorough-going adherents to that church do not hesitate, as we have shown, to represent Protestants, however unimpeachable in veracity, as unworthy of belief in plain matters of fact—as men of such infamously bad character, that all they say ought to stand for nothing.

Mr. W.'s second letter, on "the real and practical extent of the authority of the Pope," is chiefly taken up with a controversy on this subject with Mr. Butler, the author of "The Book of the Roman Catholick Church." He convicts Mr. B. of a most palpable misrepresentation, in translating from the Latin, part of a sentence, in which certain deputies from the city of Palermo are stated as having prostrated themselves at the Pope's feet, and addressed him "as if they were saluting Christ the Lamb of God," and of applying to him the words of the mass—"Thou who takest away the sins of the world, have mercy upon us." Mr. B.'s translation purported, that the deputies from Palermo, after they had prostrated themselves at the Pope's feet, "Saluted Christ the Lamb of God," and addressed *him* as "taking away the sins of the world."

We have already said that we conscientiously believe that Popery is "*the man of sin*" of the New Testament; and on reading this address of the deputies of Palermo, stripped of the artful disguise put upon it by Mr. B., we were reminded of Dr. Doddridge's paraphrase, notes and improvement, grounded on 2 Thess. ii. 1—12. We think that what this excellent commentator, whose piety, learning and candour, are admitted by all Protestants, has said in his paraphrase on the 4th verse of the chapter referred to, is so much to the point before us, and so important in reference to the entire subject, that we shall not hesitate to insert it, as well as the note relative to the meaning of the original word σεβασμα, with the *improvement* of the whole section. The verse in our translation stands thus—

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

The translation and paraphrase of Doddridge are as follows—

"I now speak of one who opposes himself to the interest of true religion, by arts and enterprises in former generations unknown, and, as pride often goes before destruction, insolently exalts himself above all that is called God, or the object of religious worship,* taking upon him to control Divine institutions, and to model every thing according to his own arrogant pleasure. So that he himself, as God, sets

* "The usurpation of the papacy in Divine things is so unequalled, that if these words are not applicable to it, it is difficult to say, who there ever has been, or can be, to whom they should belong. The manner in which the pope has exalted himself above magistrates is equally remarkable and detestable; but I do not apprehend it so immediately referred to here, as his taking upon him to control every thing in religion. Σεβασμα has exactly the signification here given it. See Acts xvii. 23."

himself in the church, which is the temple of God, showing himself with such pompous parade, and such despotick authority assumed over the consciences of men, that so far as actions can speak, he in effect asserts that he is God, nothing human, and indeed nothing created, having a right so to dictate."

The improvement of the whole passage, of which this 4th verse and its paraphrase are a part, will be most impressively perceived, by first reading from the common version the first 12 verses of 2d Thess. ii. It is as follows—

"Let us behold with humble reverence the depths of the Divine counsels and judgments: God hath been pleased to suffer the craft of Satan to display itself, in reducing from his allegiance a great part of the Christian world, yet has he taken the wise in his own craftiness, so far as to make that very apostacy from Christianity an additional proof of its Divine original. Who that had only examined the genius of that holy religion, could have imagined that such a mystery of iniquity should have arisen in it, and that man of sin have been revealed? Surely, when the particulars of the description come to be compared with the accomplishment, it may seem owing to some judicial infatuation, that men of deep policy and great penetration, with this very passage of scripture in their hands, should have suffered the marks of antichrist to be so very apparent, even in many instances, beyond what might have seemed absolutely necessary for establishing that secular kingdom which they sought; particularly, that the pope on high day should set himself on a high throne, in the temple of God, to be there solemnly adored, and should have permitted his parasites so expressly to boast that he is God, and to give him, in some of their licensed and authorized works, Divine titles.*

"The scandalous and extravagant pretences which the followers of the papacy have made to miracles, exceeding in number, and some of them in marvellous circumstances, those of Christ and his Apostles, plainly display the energy of Satan, that father of frauds, pious and impious. And the most incredible lies, which they have, by solemn and irrevocable acts, made essential to their faith, show the strength of delusion, beyond what could have been imagined, had not fact led us into the theory. How dreadful is it to think of some of the expressions which the Spirit itself uses, when speaking of these artifices in deceit!—that they should be abandoned by God to believe a lie, that they may all be damned who have pleasure in unrighteousness,—that they might bring upon themselves eternal aggravated damnation. Who would not tremble, who would not grieve for so many of our fellow men, yea of those, who, degenerate as their form of Christianity is, we must yet call our fellow Christians, who are thus dishonoured, enslaved, and endangered? The Lord grant that they may not be utterly undone! Let them despise us, let them, by most solemn execrations annually repeated, devote us to destruction, and prepare against us all the instruments of it in their power, yet will we still pray for them. The Lord grant that they may recover themselves out of the snare of the devil, who are led captive by him at his pleasure! (2 Tim. ii. 26.) Let us recommend to Divine compassion the souls drawn after artful and wicked leaders, in the simplicity of their hearts, and take comfort in this thought, that the time will come, when the Lord shall destroy this son of perdition with the breath of his mouth and the brightness of his coming. May the remnant of God's people among them take the alarm, and come out from them in time, and be separate, that they may not be partakers with them in their plagues. (Rev. xviii. 4.)"

We hope to be excused for giving so long an extract from so well known a book as Doddridge's Family Expositor. But although well known to scholars and clergymen, it is found in but few hands in this country: And we wished to exhibit to our readers the sentiments, in regard to the Papacy, of a man eminently distinguished for mildness and charity, as well as for talents and erudition.

Mr. W. concludes his second letter, with exposing the concealment or duplicity of the Head of the Roman Catholick Church, in regard to the binding nature of any oath, which would limit the opposition of the members of that church "to doctrines and practices condemned by Rome."

"The persevering silence of the Papal see in regard to this point, notwithstanding the advantages which an authorized declaration would give to the Roman Catholicks of Great Britain and Ireland, is an indubitable proof that the Pope cannot

* "See Mr. Barker's sermon at Salter's-Hall, in the lecture against Popery; and Mr. Chandler's account of the conference in Nicholas-Lane."

give his sanction to engagements made in favour of a Protestant establishment. Of this, Bossuet himself was aware, when to his guarded opinion upon the scruples of James II. against the coronation oath, he subjoined the salvo:—"I nevertheless submit with all my heart to the supreme decision of his Holiness." If that decision, however, was then, and is now, withheld, notwithstanding the disadvantages to which the silence of Rome subjects the Roman Catholicks, it cannot be supposed that it would at all tend to remove them. To such as are intimately acquainted with the Catholick doctrines, which I have just laid before you, the conduct of the Roman see is in no way mysterious.

"It would be much more difficult to explain upon what creditable principle of their church, the Catholick divines of these kingdoms can give their approbation to oaths tendered for the security of the Protestant establishment. The clergy of the church of England have been involved in a general and indiscriminate charge of hypocrisy and simulation, upon religious matters. It would ill become one in my peculiar circumstances to take up the defence of that venerable body; yet I cannot dismiss this subject without most solemnly attesting, that the strongest impressions which enliven and support my Christian faith, are derived from my friendly intercourse with members of that insulted clergy; while, on the contrary, I knew but very few Spanish priests whose talents or acquirements were above contempt, who had not secretly renounced their religion. Whether something similar to the state of the Spanish clergy may not explain the support which the Catholick priesthood of these kingdoms, seem to give to oaths so abhorrent from the belief of their church, as those which must precede the admission of members of that church into parliament; I will not undertake to say. If there be conscientious believers among them, which I will not doubt for a moment, and they are not forced into silence, as I suspect it is done in similar cases, I feel assured that they will earnestly deprecate, and condemn all engagements on the part of the Roman Catholicks, to support and defend the church of England. Such an engagement implies either a renunciation of the tenet excluding Protestants from the benefits of the Gospel promises, or a shocking indifference to the eternal welfare of men.

"If your leaders, whom it would be uncharitable to suspect of the latter feeling, have so far receded from the Roman creed as to allow us the common privileges of Christianity, and can conscientiously swear to protect and encourage the interests of the church of England, let them, in the name of truth, speak openly before the world, and be the first to remove that obstacle to mutual benevolence, and perfect community of political privileges—the doctrine of exclusive salvation in your church. Cancel but that one article from your creed, and all liberal men in Europe will offer you the right hand of fellowship. Your other doctrines concern but yourselves; this endangers the peace and freedom of every man living, and that in proportion to your goodness: it makes your very benevolence a curse. Believe a man who has spent the best years of his life where Catholicism is professed without the check of dissenting opinions; where it luxuriates on the soil, which fire and sword have cleared of whatever might stunt its natural and genuine growth; a growth incessantly watched over by the head of your church, and his authorized representatives, the Inquisitors. Alas! "*I have a mother,*" outweighed all other reasons for a change, in a man of genius,* who yet cared not to show his indifference to the religious system under which he was born. I, too, "had a mother," and such a mother as, did I possess the talents of your great poet, tenfold, they would have been honoured in doing homage to the powers of her mind and the goodness of her heart. No woman could love her children more ardently, and none of those children was more vehemently loved than myself.—But the Roman Catholick creed had poisoned in her the purest source of affection. I saw her, during a long period, unable to restrain her tears in my presence. I perceived that she shunned my conversation, especially when my university friends drew me into topicks above those of domestick talk. I loved her; and this behaviour cut me to the heart. In my distress I applied to a friend to whom she used to communicate all her sorrows; and, to my utter horror, I learnt that, suspecting me of anti-catholick principles, my mother was distracted by the fear that she might be obliged to accuse me to the Inquisition, if I incautiously uttered some condemned proposition in her presence. To avoid the barbarous necessity of being the instrument of my ruin, she could find no other means but that of shunning my presence. Did this unfortunate mother overrate or mistake the nature of her Roman Catholick duties? By no means. The Inquisition was established by the supreme authority of her church; and, under that authority, she was enjoined to accuse any person whatever, whom she might overhear ut-

* Pope: see his letter to Atterbury on this subject.

tering heretical opinions. No exception was made in favour of fathers, children, husbands, wives: to conceal was to abet their errors, and doom two souls to eternal perdition.—A sentence of excommunication, to be incurred in the fact, was annually published against all persons, who having heard a proposition directly or indirectly contrary to the Catholick faith, omitted to inform the inquisitors upon it. Could any sincere Catholick slight such a command?

"Such is the spirit of the ecclesiastical power to which you submit. The monstrous laws of which I speak, do not belong to a remote period: they existed in full force fifteen years ago: they were republished, under the authority of the Pope, at a later period. If some of your writers assume the tone of freedom which belongs to this age and country; if you profess your faith without compulsion; you may thank the Protestant laws which protect you. Is there a spot in the universe where a Roman Catholick may throw off his mental allegiance, except where Protestants have contended for that right, and sealed it with their blood? I know that your church modifies her intolerance according to circumstances, and that she tolerates in France, after the revolution, the Hugonots, whom she would have burnt in Spain a few years ago, and whom she would doom to some indefinite punishment, little short of the stake, at this present moment. Such conduct is unworthy of the claims which Rome contends for, and would disgrace the most obscure leader of a paltry sect. If she still claims the right of wielding "the sword of Peter," why does she conceal it under her mantle? If not, why does she not put an end to more than half the miseries and degradation of Italy, Spain, Portugal, and Spanish America, by at once declaring that *men are accountable only to God for their religious belief*, and that *sincere and conscientious persuasion must both in this and the next world, be a valid plea for the pardon of error?* Does the Church of Rome really profess this doctrine?—It is then a sacred duty for her to remove at once that scandal of Christianity, that intolerance which the conduct of Popes and councils has invariably upheld. But if, as I am persuaded, Rome still thinks in conformity with her former conduct, and yet the Roman Catholicks of these kingdoms dissent from her on this point, they have already begun to use the Protestant *right of private judgment* upon ONE of the articles of their faith; and I may hope that they will follow me in the examination of that alleged divine authority by which they are prevented from extending it to ALL."

We find that we are running too much into detail, for our very limited space, in the review of this book. But the subject is one of great present interest in the United States; and therefore, although we shall shorten our quotations from the following letters, we shall extract something from the most of them, and take the liberty to add some observations of our own at the close.

(To be continued.)

Literary and Philosophical Intelligence, etc.

The Glaciers of the Alps.—Glaciers have been most inaccurately termed mountains of ice:—They are on the contrary more properly valleys of ice. They are uniformly found in the deep valleys or ravines between the mountains, and in the deep hollow cliffs in the sides of the mountains themselves. They have been obviously formed by the immense avalanches of snow which fall in spring and summer from the precipices and sides of the bordering mountains, into the ravines below. The percolation of the melted water through the snow, which is again frozen in that state, renders it an entire mass of ice. As the enormous heaps which fall are not nearly melted before the close of summer, and the winter's snow still increases the mass—which the avalanches of the succeeding summer again continue to augment—it is not wonderful that in the course of ages, the enormous valleys of ice, we now behold, many of which are six or seven leagues in length, and of unknown and incalculable depth,—(which however in some places has been ascertained by the fissures to be upwards of three thousand feet,) should have been accumulated. The surface of the glaciers of the Alps from the Tyrol to Mont Blanc, is now computed to exceed twelve hundred square miles.

Potatoes.—When these useful roots are boiled for the purpose of feeding swine, or other animals, they should be put into bags or sacks, leaving room for them to swell; and when sufficiently boiled, the sacks should be taken out and left to

drain; for the water becomes so strongly impregnated by the poisonous properties of the root, as to be highly detrimental to animals in general. This will account for the disappointment of those persons who feed their pigs with potatoes, mashed with the water in which they have been boiled. When prepared agreeably to the above direction, potatoes become a most beneficial food for pigs; but they are by far less nutritious in the raw state; for the poisonous qualities not being drawn out by boiling, it counteracts the benefit of the farinaceous qualities of the root.

A Frankfort paper speaks of uniting the Seine with the Rhine, and thus of forming a water communication between that city and Havre de Grace, through the heart of France.

Longevity.—It appears by Worcester's memoir on Longevity, that New Hampshire furnishes a larger proportion of centenarians than Sweden or Russia. Of the ninety-three persons in New Hampshire, who reached the age of from one hundred to one hundred and ten, fifty-nine were women and thirty-four men; while all the five who arrived at one hundred and upwards, were men. Mr. W. considers the case of Peter Tortin or Zoten, of Hungary, the most remarkable instance of longevity known in modern times.—This man died on the 5th January, 1724, at the age of 185. A few days before his death he walked, with the assistance of a stick, to the post house in Horcock, to solicit charity.

Useful Invention.—An instrument is about to be engraved, invented by the teacher of the High School of Limekilns, which will be of very great practical utility in mathematics, but particularly in navigation. It is called the "Nautical Pnametron, or Seaman's Portable Correct Calculator." It is a most ingenious, yet simple and accurate, instrument, and does great honour to the inventor. By one operation it shows both the difference of latitude and departure—and with more correctness, and in one-tenth of the time, than can be done by any instrument or table yet published. It is so constructed that every distance, in difference of latitude and departure, is ascertained from one-hundredth part of a mile to one thousand miles, *ad infinitum*. It has been submitted to the trial and examination of several experienced seamen, besides mathematicians, who are all of opinion that it cannot fail in being highly serviceable, in facilitating that difficult and important part of navigation.

Surgery.—The operation of crushing the stone in the bladder was performed at the Hotel Dieu, in Paris on the 23d of Sept. in the presence of Baron Dupuytren, several physicians, and all the pupils of the Medical School. The operation was completely successful, as it was performed with great facility, and gave so little pain to the patient that he betrayed a disposition to fall asleep.

From the Charleston Courier, Nov. 22.

The following singular case has been communicated to us for publication. The facts, as stated, may be relied upon.

On the 24th Oct. 1826, about 12 o'clock at night, a negro girl belonging to a gentleman of this city, aged about 20 years, of a robust constitution, and apparently in perfect health, in consequence of strong excitement, caused from setting up with a black corpse, in company with a large assemblage of coloured people, who were singing, &c. as is common with these people on such occasions, fell into a lethargy—from which she was not roused, notwithstanding the application of blisters, the shower bath of cold water, &c. until the 31st of the same month, when she awoke, but could not separate her lower jaw from the upper one, until she was electrified, which was done on the 2d inst. when she ate food for the first time since being in that situation; but her tongue being contracted, she could not speak until the 21st inst. when she spoke and said she felt quite well, and free from any kind of pain. She was four weeks in this state. During the first entire week she was asleep, her pulse was good and natural, and her slumbers appeared calm and comfortable; but there was a total suspension of all the other animal functions except perspiration.

Two brothers, paper makers, at Turin, Lewis county, New York, have discovered a mode of manufacturing paper, from the bark of poplar, willow, and other kinds of wood.

The Memory of Summerfield.—The Young Men's Missionary Society of the Methodist Episcopal Church, have erected a beautiful Cenotaph to the memory of their late President, the lamented Summerfield. It is placed in front of the church in John-street, New York, near the western corner. The tablet is of black marble, finely polished, in the shape of a cone, and inserted in the wall of the church. Upon and near the base of this an urn is affixed, standing upon a pedestal, with a few volumes of books upon either side. From one side of the urn, a mantle hangs down in graceful folds, and

at the right of it is a half-unrolled scroll. The whole is beautifully sculptured from a block of very fine and beautiful white marble.

Among the *favours* granted by the emperor of Russia, at his coronation, was the *gift of* 120,000 *peasants* to different personages: Count Nesselrode received four thousand.

Dr. Parr used to express his sentiments of his three favourite divines, Hooker, Barrow, and Jeremy Taylor, as follows:—

Ὠκηρον μεν σεβω—θαυμαζω δε Βαρρουν—και φιλω Ταιλλορον.

Religious Intelligence.

SOUTHERN AMERICA.

We have read with great interest the report of Mr. Brigham, published in the Missionary Herald, "respecting the religious state of Spanish America." It seems to us that a more interesting subject for the meditations of those who love the cause of the Redeemer, cannot be found on earth. Here are fifteen millions of human beings, bearing the Christian name, a very large proportion of whom have never seen a leaf, or scarcely heard a sentence, of the Holy Bible—the depository of God's revealed will. Yet without a knowledge of this sacred volume, diffused among the people at large, it is the decided opinion of the enlightened missionary traveller, as well as the dictate of experience and a knowledge of human nature, that the citizens of our new formed sister republicks can never hope to sustain the free constitutions they have recently established, nor enjoy their personal rights and liberties under them: And it is evident to all, that without some just and influential views of the great truths and doctrines of the word of God, pure and undefiled religion, on the possession and practice of which depends the eternal salvation of the soul, never can exist. The patriot and the Christian, therefore, are equally concerned—the love of man and the love of God conspire to dictate—that vigorous and effective efforts be made without delay, to send a supply of the Bible, in their native language, to these millions of republicans, in the southern part of our extended continent. Bibles, we are told, they are not only willing, but earnestly desirous to receive. The wretched priesthood, under whose spiritual tyranny they have so long groaned, are no longer able to keep the people from the perusal of the sacred volume; although their influence, operating on popular prejudice, will not yet permit the general admission of Protestant preachers and teachers of youth. Exertions of the most active kind, ought therefore to be immediately made and unceasingly continued, to establish depositories of Bibles for sale, and, under proper limitations, for gratuitous distribution, in every part of Spanish America. The Pope, it is well known, is making his arrangements to preserve his influence in that whole region; and he will accommodate himself, we have no doubt, to the urgency of circumstances, in many respects; yet the free circulation of the Holy Scriptures he will unquestionably oppose, and endeavour to prevent by all the means in his power. *His* interests, and a general and accurate knowledge of holy writ, he well knows, can never flourish together. A speedy distribution of Bibles therefore, will be the very best means of preventing his obtaining the ascendency which he seeks. It will also hasten the event, which the enlightened part of the community in those countries wish for, but which the prejudices of the people at large now forbid—the full toleration of all Christian denominations in their worship and opinions. Let

this once take place—and Mr. Brigham thinks the time is rapidly approaching when it will—and we may hope, both that civil liberty will be fully and permanently established and enjoyed, and that the effects of the gospel, in the everlasting salvation of multitudes of immortal souls, will be happily experienced.—We hope that Bible Societies, both in Britain and the United States, will make special and immediate exertions, to establish depositories for Bibles, in every part of Spanish America.

EDUCATION SOCIETIES.

We have ever regarded the societies established in our country within a few years past for the education of youth, of promising piety and talents, for the gospel ministry, as among the most important institution of the day of Christian enterprise in which we live; and to the extent of our humble means and abilities, we have endeavoured to recommend and promote them. They have been instituted in almost all the religious denominations of our land; and we are glad to observe from their reports and the various publications of their friends, that they are, to a certain extent, patronized, and producing salutary effects. But we are persuaded that their patronage is not half as liberal as it should be, and that the cause of this is, that their importance is not estimated, half as highly as it ought to be. We do not believe, if pious Christians of the various religious denominations in the American union, could be made sensible how much the religious interests of this country are involved in the liberal patronage of education societies, that the pecuniary contributions for their support would be so lamentably scanty, as they certainly are. Yet we do not know what more can easily be done, than has been done and is now doing, to enlighten the publick mind on this interesting subject.

Beside the want of well qualified ministers of the gospel to fill many important vacancies in our cities and towns, as well as numerous destitute congregations in the well settled part of our country, the immense regions to the west and south are almost wholly without the stated administration of gospel ordinances—to say nothing, at present, of the want of suitable men for foreign missions. Whence the necessary supply of well qualified religious teachers is to be obtained, except from Education Societies, we are unable to tell. The wealthy do not generally educate their sons for the sacred office—If they are without piety, it is not desirable that they should—And however pious and willing to offer themselves for the gospel ministry, any of the offspring of the poor, and even of those in middling circumstances, may be, their parents cannot, without at least some assistance, give them the necessary education—The consequences of this to the church of Christ, are at this moment felt; and they must every year be felt with an incalculably increasing force, if not prevented by a great augmentation of aid to Education Societies. The prospect does and ought to pain every heart that prizes the institutions of the gospel, loves the Saviour, and knows the worth of an immortal soul.

An appeal is just now making on this subject to the members of the Presbyterian Church, and we do hope that it may not be made in vain. The Board of Education, established by the supreme judicature of this church, may, at the present hour, be considered as destitute of funds—All they had at command have been pledged—Nay, pledges have been given even beyond the amount of funds immediately at command; and a number of youth, of piety and talents unquestionable, and even distinguished, are earnestly entreating for aid which cannot be given them. Let professing Christians, whom God has entrusted with

a liberal portion of this world's goods, *consider their responsibility.* We say no more.

REVIVALS OF RELIGION.

We have been trying, from the various accounts we have seen of revivals of religion in our country, both in the statements of ecclesiastical bodies and in those of private individuals, contained in the publications of the day—to ascertain whether vital piety has apparently increased, or declined among us, within the year which closes with the present month. Our estimate is, that there has been, on the whole, an increase—although, from the nature of the case, the means of judging are not such as to afford certainty; and although in no one extended region of country, have there been those extraordinary appearances, which in some former years have been witnessed. But taking together the various places and congregations from which accounts have been published, of the special manifestation of Divine grace in the conversion of sinners, we are led to the conclusion, that the number of hopeful converts has been greater in the aggregate, in the present year, than in that which immediately preceded it.

We must however be permitted to remark, that in too many instances we have seen accounts, which we have wished had been more modestly and guardedly made.—We have sometimes seen broad statements of a revival of religion, which when examined, appeared to be little more than an incipient awakening, and this only among a small number, and of which the ultimate effects could not be known: And in other instances, we have observed a positiveness in pronouncing on the spiritual state of individuals concerned, and on the numerical amount of converts, which it seemed to us were exceedingly precipitate, and which perhaps, in all cases, would better be foreborne. Let it not be supposed from this, that we are at heart hostile to revivals of religion, (as we have been told that some have chosen to represent us) or opposed to a discreet and proper annunciation of them to the publick. Would to God, that revivals were a thousand fold more numerous than they are, if really deserving of the name—And even when there is much alloy of human imperfection, mingled, as there often is, in a work of saving grace, we still rejoice that some souls are won to Christ; for "what is the chaff to the wheat? saith the Lord." We also sincerely wish, that proper representations of the special manifestations of Divine power and grace, in particular places, should be suitably promulged. The knowledge of them rejoices the heart of every sincere Christian, and animates his prayers and his labours in his Master's cause, in hope that a similar blessing may be experienced among those with whom he is immediately connected. But we do certainly most earnestly wish that revivals may always be conducted, so far as human agency is concerned in them, in such manner as to be productive of the greatest good and the least evil—the most of the permanent fruits of genuine holiness, and the least of that intemperance of mere human feelings and passions, which is not only evanescent, but which often ends in increased hardness of heart, and sometimes in absolute skepticism or infidelity. We also wish that all appearance of ostentation and exaggeration should be carefully avoided, in the accounts of revivals—Yea, that there should be a modesty and reserve in speaking of them, and especially in speaking of the operations of that blessed Spirit, by whose agency alone a renewal from sin to holiness is ever effected. Were what we have here intimated to be duly regarded, we believe that the credit of true religion, and the benefit of young converts, and the reverence due to God the Spirit, would be alike consulted.

MISSIONS.

We have heretofore stated that the communications on the subject of missions have become so voluminous, that we cannot pretend to give them in detail—except such as are made immediately to us. We have however endeavoured, agreeably to our pledge in the Prospectus of our work, to give, in the course of the year, such a view of missions, as we thought would apprize our readers of the state of them throughout the world. We are somewhat in arrear at present, in consequence of assigning so large a part of our work to the Minutes of the General Assembly—But we shall, in our present number, give a selection of such communications relative to missions, in various places, as may be sufficient to exhibit the state of them in those places; and it is our purpose to pursue this plan for some months to come, till we shall have published as much as comports with our plan and our promise.

Comparative Claims of the Bombay Mission.

Though we are in need, as we have often stated, of help to carry on to the best advantage, the several departments of our missions, still, we have no claims, which, in our own opinion, would compare with those of our brethren at Bombay. We feel like pleading their cause, rather than our own. They are greatly afflicted, and are reduced to a very small number. Where can they look but to the Board, and to the young men in our Theological Seminaries? They certainly occupy one of the most important stations in the world, and at present, the entrance of labourers is unnoticed by government. Why not enter while there is room? We believe there is no mission, whose claims are greater, and we should be happy, also, to believe, that the prayers and faith of Christians in America concerning them, are in proportion to those claims.

In conclusion, the missionaries remark, with respect to the anxieties and responsibilities of their own situation, and as a reason why they should be remembered in the prayers of the churches:—

Our friends suppose, very justly, that every addition to our church is so much gain to our cause, and so much loss to the enemy; but all will very readily understand, that the care of watching over so many lambs of the flock in the midst of wolves—the labour of teaching so many babes in Christ the grand principles of the gospel—and the anxiety we feel for them in many ways—all unite to show us the necessity of great faith and constant prayer.

The additions to the church, mentioned in a preceding letter, increase the number of admissions from the native population, to *ninety*. Of these, it appears that *five* have died, and that *three*, at the date of the letter, had been guilty of such misdemeanors, as to render discipline a matter of Christian duty.—*Miss. Herald.*

SANDWICH ISLANDS.

Serious Attention to Religion at Kairua.

Extract of a Letter.

Very dear Sir,—Permit me, as an individual, to address you once more, and relate what the Lord has done towards us, since my communication in June last. As it is expected Mr. Thurston will prepare a joint letter for this station, embracing the most interesting particulars, I am thus enabled to dwell the more on those of a personal nature.

Soon after my return from Oahu, about the first of July, the Spirit of the Lord appeared evidently at work among the people of our charge. An increased attention to the preached word; the great concourse of people at the church, so as to fill it to overflowing, while numbers thronged the doors and windows to catch the sound; together with the establishment of several weekly prayer meetings;—all indicated that the Lord was with us in reality. Among the most prominent individuals, who profess to have enlisted themselves in the ranks of the faithful, resolving to become the followers of the Lord Jesus, are, Keoua, wife of Governor Adams, Kekupuohi, an aged chief woman, formerly the wife of Taraiopu, King of Hawaii at the time of its discovery by Capt. Cook, and a large proportion of chiefs of less distinction, both male and female. Since the commencement of this religious excitement, our houses have been daily more or less frequented by inquirers, who anxiously desire instruction in the principles of Christianity. We entertain hopes, that some have indeed experienced that change, which shall be their passport unto everlasting life, among whom are several young men, teachers in our schools. It is desirable, however, that none be admitted to

church membership, till after a suitable season of trial and instruction.

We look upon many of these first fruits as our future helpers in our labours of love. Others appear well, but are so disposed to trust to their own righteousness, that we have never encouraged them to think that they are truly interested in a Saviour.

Before I was laid aside, in August last, by sickness, I had received the names of sixty-three persons, of both sexes, who had visited me to inquire what they should do to obtain salvation; and since that time many more have been added to the number. The removal of Honorii to Hiro, (Byron's Bay,) was severely felt by all those who were disposed to serious inquiry. He had been with them daily, visiting from house to house, and in conducting their social meetings for prayer, so that the continuance of his presence was thought by them indispensable. But the return of Mr. Ruggles to Tauai, rendered his assistance to Mr. Goodrich an important object, in order to keep possession of that interesting station, until further aid shall arrive from America.

Our schools, scattered up and down the coast, form so many radiating points of Christian knowledge. The books put into their hands are all of a religious character, and whatever a native learns, he communicates to his friends who cannot read. I have often been surprised to hear those, who came from a distance, and had never heard preaching, or obtained a knowledge of the alphabet, repeat whole hymns by heart. It is now ten weeks yesterday, since, in compliance with several previous invitations, I visited some of the neighbouring villages to preach and inquire into the state of the schools. I was accompanied by five or six young native men, hopefully pious, who acted as a choir of singers. I sent them forward by two and two, to call at the several houses, which we were to pass, and invite the people to assemble, while I walked slowly in the rear to prepare my discourses. The day was clear, and the noontide sun shone fully upon my path, while not a noise was to be heard, save the dashing of the surf upon the rocks of lava that bound the shore. Those who have felt the direct rays of a tropical sun can best judge of its debilitating influence. But the interesting scenes before me sustained me through the day, during which I preached six times to more than 2,500 people. It was the most pleasing day that I have spent on missionary ground, because it appeared the most useful one. But it was the last, on which the righteous providence of God permitted me to speak in his name for ten weeks. I returned home late in the evening exhausted with fatigue and hunger, but inwardly rejoicing in the glorious prospects now opening among our schools. Whenever a school-house is erected, a place is provided for the worship of the true God, and the voice of prayer is heard morning and evening to ascend up to the ears of the Lord of Sabaoth. I had intended the excursion above mentioned as the beginning of a series of visits to different parts of the island, but the Lord was pleased to order otherwise, at least for a season.

Illness of Mr. Bishop.—Two days after this, I was taken ill of a fever, which continued ten days, when I became convalescent. But when I had nearly recovered, I was, in consequence of over exertion, seized with a relapse, which continued longer than my former sickness, and brought me to the lowest extremity. But the Lord heard my petition, and raised me from my low condition, to preach once more the tidings of salvation. Yesterday, for the first time, I ascended the pulpit, and spoke from these words of the Psalmist; "I love the Lord because he hath heard the voice of my supplications." I am now restored to nearly my former health, and am enabled to sing of his mercies, and of his chastisements. My beloved companion has been afflicted for the last four months, with a severe bowel complaint, which has entirely prostrated her strength. I trust that she is now somewhat better. During my late illness, she was mostly confined to her room, and wholly unable to render me that assistance, which my case demanded. I was not left, however, without a helper. Mr. and Mrs. Thurston laid aside all other avocations to attend upon us, and proved themselves truly worthy the appellation of brother and sister. Night and day Mr. Thurston watched by my couch, both as nurse and physician, till he was exhausted, and Mr. Ely came to his relief.

I remain, Dear Sir, yours in the Gospel.

A. BISHOP.

Missionary Herald.]

Contrast of the Present with the Past.

EXTRACT OF A LETTER FROM MR. ELY.

Dear Sir,—When we first landed here, the people as a body were unbelievers, determined to remain in ignorance, rejected the proposals made for their instruction, and despised the word of life. They were profligate in their lives, and bent on every evil work. We have seen the mother beat her son-in-law for his efforts to screen her daughter, the wife of his bosom, from being corrupted by a

foreigner. We have witnessed the whole village, with few exceptions, intoxicated from day to day—heard their horrid yells; and, in the domestic circle, seen the effects of their rage. I have heard the daughter of eight years, pleading for the life of her mother at the hand of her intoxicated father, and anon wailing over her father, who had fallen by a stone wielded by the wife of his bosom.

But now they are changed; *externally* they are *universally changed*. They have abandoned their evil practices. No female is known to visit a ship, for the infamous practice of prostitution. No one is intoxicated. There are no family broils. All may be said to be believers in Christianity, so far as the question of its divine origin is concerned. Family worship is generally prevalent, and kind attentions every where prevail.

The natives are engaged in learning to read, and calls for books are much too numerous for our means of supply. Often we are solicited to hasten the translation of the Scriptures, that they may have them to read in their own language: and the principal topic of conversation among the natives, concerns the word of God. The inhabitants of neighbouring villages flock by hundreds to our church, at our seasons of worship.

Three females, a few weeks since, came from a distant village to inquire into the new way. They said they had heard, and that they were convinced, that this word was from the Lord; and they begged, with tears, that some one might go over and teach them the way of life, that they, too, might be saved. Nor is this a solitary instance. Such calls have become very frequent.

When the inhabitants of Kaavaroa visit distant villages, where the news of this great salvation is noised abroad, the natives lead them to their houses, and inquire eagerly of them concerning it. And in my excursions, they voluntarily collect in large companies to receive the word at my mouth.

Specific Cases of Serious Inquiry.—Kapookulou, who lives here, was formerly the high priest of Tamehameha. A son of his died a short time since, a hopeful convert. His daughter, about 18 years of age, a very intelligent girl, is also, we hope, a true penitent. When her brother died, she expostulated with her parents, and earnestly entreated them to prepare for death. "Can you remain in hell?" she said, "My brother is dead. *He* we hope, has gone to heaven: you are in the broad road. We have lived together in this world. Shall I go and meet my brother in heaven, and leave you to go to hell? Shall we be separated in the future world?" With such words she exhorted them. They are now very interesting inquirers.

Last Sabbath I propounded Kapiolani for admission to the church. Kamakau, and his wife, and Alahai, a young chief who lives with Naihe, are expecting to unite in the course of three or four months. A number more give pleasing evidence of piety, though we think it not best to hasten their baptism. And a still greater number are silently inquiring the way of life.

Native Missionary Society.—A few days since, a number of the natives formed themselves into a society, to aid by contributions in the support of their missionary. They have already contributed to the amount of 50 dollars, in articles of clothing and provisions. This, considering their poverty, we think liberal. They say they love God, and they wish to aid their missionary, whom God has sent to them to preach the Gospel of Christ.

It should be far from us to boast of any thing that we have done, or to speak of the work as affected by our agency. We would give glory to God as the only efficient Agent in the conversion of sinners. Little did I expect, when I first removed here, that my eyes would in so short a time, be permitted to see so much that is favourable for Zion. Indeed, I had calculated to witness a long dreary night of toil, and care, and discouragement. But God has been better to us than our fears; and in his name we have abundant cause to rejoice. And could our Christian friends in America witness what we have witnessed, they, no doubt, would rejoice with us, and be encouraged to do more for the enlightening of the gentiles.

Requesting an interest in your prayers, and in the prayers of our patrons and friends, that we may be sustained to perform faithfully the work assigned us as missionaries, and that, by a Divine blessing, we may be instrumental in gathering the gentiles into the church of Christ, I subscribe myself yours in the Gospel.

JAMES ELY.

Missionary Herald.]

CEYLON.

Stated Weekly Exercises.

Immediately after morning prayers, on the *Sabbath*, the members of the church, belonging to the school, and such others as are inclined to attend, hold a religious meeting, conducted by themselves. At half past nine o'clock, the members of the school attend publick worship. In the afternoon, eight or ten students, who are

considered best qualified for the service, are employed, either in teaching Sabbath schools in the adjoining villages, or in distributing tracts and conversing with the people. We think it important, that all who cordially receive the Gospel, be made distinctly to understand, and cheerfully to obey, the injunction of our Lord, "Freely ye have received, freely give." The other members of the school attend a meeting at three o'clock in the afternoon, and repeat, in answer to questions proposed, the substance of the sermon delivered in the morning. This exercise may, with propriety, be considered the "improvement" of the sermon. The subject is made more personal, and a deeper impression is often made on the occasion, than at the public preaching of the word. —In the evening, all assemble to recite a biblical lesson, prepared by them in the course of the day.

On *Monday morning*, as there are no recitations, the time is spent in settling the monitors' bills, and in attending to other things relating to the discipline and government of the school.

On *Tuesday evening* is held a religious meeting, attended by the two missionaries at the station, the students, and a few others, for the purpose of expounding Scripture. The portion selected for this purpose, for several months past, has been the Acts of the Apostles.

On *Wednesday morning* there are no recitations. About one half the members of the school, being associated for the purpose, hold, at that time, a meeting for prayer and conversation on religious subjects.

On *Friday*, at noon, it being a weekly season for fasting and prayer, a religious meeting is held, from half past 12 to 2 o'clock. The object of setting apart this season for fasting and prayer is, to supplicate the special blessing of the Spirit of God upon the school—to enable all the members of it to become contributors to the Bible Associations established in this place—and to communicate information relative to the progress of the Christian cause.

On *Saturday evening*, a meeting is held with the members of the church at the station, and with the candidates for admission.

At the quarterly public meeting of the Bible Society, six or eight students in turn, prepare translations from English into Tamul, or write themselves addresses in Tamul, for the occasion.

These meetings have generally been interesting seasons.

General Remarks.

From the statement here given, it will be seen, that most of the students are pursuing *two* courses of study;—the one in Tamul, and the other in English, which have but little connexion with each other, and that the occasional exercises of the school are numerous. Consequently their progress in any particular branch, will be proportionably slow, and their studies must be contiuued during a long period, if they would complete that course of education, which we now contemplate, and deem highly important.

When it is remembered, that several youths of the best promise now in school, were raised from a state of indigence, and commenced not only the English, but even the Tamul alphabet in our Charity Boarding Schools, their present attainments must be considered highly creditable to themselves, and encouraging to all immediately concerned in their education.

Moral and Religious State of the School.

On a review of God's dealings towards the school the past year, we perceive numerous reasons for special thanksgiving and praise. In addition to a constant succession of common mercies, we have repeatedly been favoured with special blessings of the highest order. By the effusion of the Holy Spirit at two different periods, in the course of the year, almost every individual has been roused to a solemn consideration of those subjects, which relate to his present state, and future destinies. Many, as we are taught from the word of God to expect, though much alarmed on the first discovery of their being in an impenitent state, straightway forgat what manner of persons they were.

Others, though for a time in earnest to secure their salvation, have rendered it evident, that their impressions were superficial. How many of those, who appear to be thriving plants, will wither and die, or be choked by the thorns and briers that surround them, it is impossible now to say. Judging, however, from present appearances, we may and do rejoice in the belief, that some of them are like seed sown on good ground, that will bring forth fruit, some an hundred fold, some sixty, and some thirty fold.

Even those, who are now the most thoughtless, received a degree of light and knowledge, during the season of general excitement; which now renders them much more susceptible of good impressions, when the truths of the Gospel are brought before them, than formerly. As the fallow ground has been broken up, it is comparatively easy to cast in the good seed.

Whether, therefore, we contemplate the condition of those, who, we hope, have been recently converted, or of those

who have but begun to seek the blessings of the Gospel, or of those who are at present the most inattentive to their spiritual concerns, it is impossible duly to estimate the magnitude of the blessing bestowed upon the school, by those special visitations of Divine grace, with which we have been favoured. The school assumes a new aspect. A powerful impulse has been given, highly conducive both to the literary and religious improvement of all its members.

Those who were formerly members of the church, have been greatly strengthened and encouraged by new accessions to their numbers. Those who have recently made a profession of their faith in Christ, are now watching for the souls of their school fellows, labouring by prayers and exhortation to bring all within their reach to the knowledge of the truth.

Those who are almost persuaded to be Christians, but dread the consequences of openly avowing their convictions of truth and duty, are constantly exhorted, both by the precept and example of those whom they love and respect, to make an unreserved surrender of themselves to the Lord.

And those who are apparently farthest from the kingdom of grace, are constantly, and in various ways, reminded, that now is the accepted time, and the day of salvation. We have often prayed, and invited our friends and patrons to unite with us in praying, that God would bless this infant seminary, that it may be made a blessing. We have laboured for the conversion of those instructed in it, that they may become instrumental in converting others. Our hearts are affected by the evidence before us, that the Lord has listened to the voice of our united supplications, and crowned our feeble efforts with a larger measure of success, than we had dared confidently to expect. By these precious tokens of Divine favour, we have already received a hundred fold reward, and are greatly encouraged to persevere in our labours.

The members of the Central School, in September of the last year, were 34 in all. Beside these, there were ten others, who had not English names.—At page 303 of the Missionary Herald for last month, it was mentioned, that 18 were received into the school early in the present year, making the number in the school at that time 53; *of whom twenty-two were members of the church.* It would seem, that there had, meanwhile, been some dismissions, of which no notice has been received. The institution was never more flourishing, than at the latest dates. It was beginning to attract the attention of learned natives, and was growing in popularity.

The school at Tillipally has been made, as has already been stated in this work, a preparatory school, in which the incipient stages of education have a special regard to the course of study pursued in the Central School at Batticotta.

CHILDREN IN THE CHARITY BOARDING SCHOOLS.

A late letter from Mr. Winslow to the Treasurer of the Board, contains remarks on the subject of giving names to children in Ceylon, to which those who are or design to be, benefactors of such children, are invited to direct their attention.

Your letter, containing a list of children to be supported, has, I am informed, reached Jaffna. The directions concerning the naming of children, and of schools, will be attended to. It is our custom to keep lists of the children to be supported, taking the names from your communications, and from the Herald. This list we correct, and add to, from time to time, as we find that payments are discontinued, or new ones made.

In naming the children, our general practice has been, to take the names in order, giving preference to such as have been longest supported. We have not been able, consistently with other duties, and with what we conceived to be the best interests of the mission, to take, at one time, as many children, as there are names on the list to be appropriated; but we design to give every benefactor his turn, and are now enlarging the number of children, so as more than to make up for what fell off, or were dismissed, when we formed the preparatory school at Tillipally.

These schools are now coming under such regulations, as will enable us to receive as many boys, as the prospect of continued support and future usefulness will probably make it expedient to take. We have not heretofore *pushed* the system so fast, perhaps, as our friends have wished, or have thought expedient; because we have *seen* and *felt* difficulties, which they could not; and have been constrained to go more slowly on this untried ground, than we had ourselves even anticipated.

The benefactors of these children will, it is hoped, have *long patience,* and continue their support; in which case there is no doubt a fair trial of the effects of their charity will be made.

As to disappointments arising to the benefactors, from their beneficiaries not turning out well, they may comfort themselves in the thought, that the money given by them to the object, though it does not produce all the *immediate* fruit which they hoped, has assisted in keep-

ing the *plan* in operation, which has already brought forward many interesting and promising youth. Their agency has been equally important, in producing the beneficial results, with that of those, whose beneficiaries bid fair to the greatest degree of good. A large number of children must be taken and partially educated, to obtain a few deserving of long continued patronage; and if among a handful of pebbles, one diamond be found, that will abundantly repay much labour and expense in the research. If any are remarkably anxious that those whom they support should prove to be the *diamonds*, I know of no better method than for them to make it a subject of unceasing fervent prayer.—There is reason for thankfulness, that so many are likely to answer, in a good degree, the expectations of their benefactors. [*Missionary Her.*

From the Missionary Chronicle of the Evangelical Magazine.

PROGRESS OF THE GOSPEL AMONG THE NATIVES OF THE HARVEY ISLANDS, &c.

Among the important objects which engaged the attention of Messrs. Tyerman and Bennet, the Society's Deputation to the South Seas, &c, prior to their leaving the islands and proceeding to the Colony of New South Wales, was the adoption of some plan for keeping up a regular intercourse between the Missionaries and the Tahitian teachers, who had been stationed in the surrounding islands. The plan, which appeared to themselves and the Missionaries to be most eligible, was, that a vessel should be every year engaged for this specific purpose. On the proposal being submitted to the Directors, they agreed to allow, on behalf of the Society, an annual sum for the object, on condition that one or more of the Missionaries should always proceed on this service. In pursuance of this arrangement, the brig *Haweis* was, in the autumn of last year, engaged by the Missionaries for a voyage to the islands in question. Messrs. Bourne and Williams having visited Harvey Islands in 1823, it was considered proper by their fellow-missionaries that one of them should take the lead in the present undertaking. The lot fell on Mr. Bourne, who accordingly embarked, on the 30th of September, on board the *Haweis*, accompanied by a deacon from each of the two churches of Raiatea and Taha, and proceeded to the Harvey Islands, and from thence to the islands of Raivavai, whence he returned to Raiatea. It is with great pleasure that we communicate to our readers the following extracts from Mr. Bourne's journal of his voyage, containing very gratifying statements relative to the progress of the gospel, amongst the natives of the islands visited.

HARVEY ISLANDS.*

Island of Manaia (or Mangeea).

It will be recollected that Davida and Tiere, (or Tepaira) were left at Manaia by the Deputation, on their way to New South Wales, in June, 1824. Tiere died about three weeks before my arrival. During the first two months of their residence on the island, a few embraced the Gospel, and that number has since increased to one hundred and twenty. These were easily distinguishable among the crowd that collected on our going on shore, by the neatness of their dress and their orderly behaviour. We proceeded to the teacher's house, which we found equal to any, and superior to most of the houses of the natives at the Society Islands. Not far from the teacher's house is the chapel, around which the dwellings of the Christian converts are scattered.

After the curiosity of the crowd had been a little satisfied, I requested them to adjourn to the house of worship, which was soon filled. Great numbers, who could not get inside, surrounded every part of the house, and listened with attention. Davida began with prayer; after which I addressed them on the love of God, in sending his Son to die for them. I then exhorted those who had embraced Christianity to remain steadfast, and those who still adhered to idolatry, to forsake it, and receive the light sent down from heaven. I returned with Davida and his little flock to his house, where we spent some time in conversation, and again exhorted them to constancy. I addressed a word of affectionate advice to Davida, in reference to the work in which he was engaged, and promised that another labourer should be sent to him the first opportunity. After supplying him with elementary books, &c., and what few articles we could spare, for his own use, and for barter, I commended him to God, and bade him farewell. We then returned on board, and bore away for Rarotonga.

The number of inhabitants in Manaia, is from one thousand to one thousand five hundred. The people who have embraced Christianity, are diligent in their learning. Some can read the Spelling-book, and a few are beginning to read the Scriptures. Family and private

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* Situated between 19° and 22° S. Lat. and 160° W. Long., and between 500 and 600 miles S. W. by W. of Tahiti.

prayer is strictly observed among them, and they pay great respect to their teacher; and although the king and the principal part of the people are still idolaters, yet they are all upon friendly terms with Davida, frequently visiting him, and bringing him presents of food. All idolatrous distinctions have been abandoned by those who have embraced Christianity in the island, and there is reason to hope that the Gospel will be embraced by every individual in it.

Infanticide being here unknown, the children are numerous. There is little sickness among the people, and the diseases are few. They display great ingenuity in the fabrication of their cloth, canoes, stone axes, and ear-ornaments. Their heads are profusely covered with figured cloth, red beads, and sinnet of beautiful workmanship. Their language approaches nearer to that of New Zealand than Tahitian.

The teachers have been industrious in cultivating yams, pumpkins, and melons, all of which were before unknown here; fowls, also, and hogs have been introduced, and are upon the increase. We left with the teachers some sweet potatoes for seed, which will prove a valuable addition to their stock of eatables.

Rarotonga, October 5.—Arrived at Rarotonga. We went on shore, and were welcomed by the teachers (Papeiaha and Tiberio), and a considerable number of the people. It being the evening of the week-day lecture, I addressed a congregation of about one thousand five hundred persons, from Psalm cxviii. 1.; *O give thanks unto the Lord, for he is good; because his mercy endureth for ever.* The greatest attention was paid to what was spoken. I spent the evening with the king and teachers, who consulted me upon the general affairs of the islands, and informed me what had taken place during the past six months.

Since the vessel was here last, the most determined hostility had been manifested by the remaining idolaters, against those who had embraced the Gospel, and had eventually led to a conflict, which terminated, without loss of life on either side, in victory on that of the Christians. The vanquished have since entreated their names to be enrolled as worshippers of Jehovah, and the cumbrous deities, fourteen in number (being about 20 feet long, and 6 feet in diameter), are now lying prostrate, like Dagon of old.

The chapel, 240 feet by 42, is an excellent native building, well plastered. The king's house, 36 feet by 24, is plastered, and tastefully fitted up in the interior, with painted cloth and ornamental shells. It contains eight rooms, with boarded floors. Adjoining, is another plastered house, 138 feet by 20, in which the king eats, and where his servants and dependants reside. Makea is a fine handsome man, much resembling, in his features, the late King Pomaré. He has eight sons and four daughters. The house in which the two teachers reside, is another good building, 90 feet by 30, most of it floored with boards, and containing various apartments, furnished with bedsteads, sofas, arm-chairs and tables, all of native manufacture. There are several hundred houses in the settlement, of which one hundred and eighty are plastered.

The king and principal chiefs can read well in the Tahitian Spelling-book, and hundreds, yea, I may say, thousands of men, women and children are making rapid progress in learning. Dr. Watts's Catechism of Scripture Names they have learned perfectly, as well as the Tahitian Catechism. Family and private prayer is generally observed. Plurality of wives is entirely abolished. The people show great respect to their teachers. Three kings (or principal chiefs) formerly governed the island, (viz. Makea, Tinomana, and Pa,) between whom frequent and bloodly wars formerly raged; but now, by universal consent, the whole power is vested in Makea; and thus contention for power, that apple of discord, has been wisely cast away by the islanders. Cannibalism and infanticide* also have ceased. The population of this island may be safely estimated at from six to seven thousand. The people are much given to cultivation, and men, women and children are continually employed on their plantations.

In the evening, those who had been baptized made a feast, to which we were invited; and while we were partaking of the luxuries of the island, several of the natives got up and made some sensible speeches. One observed, that our Lord foretold Peter's denial; let us also (added he) beware lest we deny him in our hearts. Another made some judicious remarks on John iii. 6; *That which is born of the flesh is flesh, and that which is born of the spirit is spirit.* And I must confess, I was surprised to hear such addresses from those who so short a time ago were ignorant idolaters. After this meeting was concluded, we retired to the chapel, where I was employed in re-writing down the names of the candidates, previous to baptism on the morrow.

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* Infanticide was confined to female children. There were formerly *arreois* among the people of this island, but they never murdered their children.

October 7.—About noon, the people assembled at the chapel, to the number of about two thousand. I addressed them from Matt. xxviii. 20, *Teaching them to observe all things*, &c. &c.; after which I baptized one hundred and ninety-four adults, and one hundred and two children. The greatest order prevailed during the whole service. In the afternoon I had a meeting with the young people and children. About seven hundred attended. They correctly answered every question in Dr. Watts's Catechism. I afterwards addressed them, and concluded with prayer. On this island, the Lancasterian system of instruction could be fully acted upon, as the young people and children cannot leave home, such is the extent of the population, without danger of starvation.*

In the evening, the people held their stated Friday evening meeting, in the chapel, which was lighted up with candle-nut oil. About three thousand were present. I commenced with prayer and an address, after which several passages of Scripture were correctly quoted and appropriately applied by the natives. The two deacons who accompanied me then addressed them in an encouraging manner. I could not help contrasting the behaviour of the people now, with what I witnessed on our former visit. We were then afraid to land, conceiving our lives would have been endangered; but now we felt as easy as though we had been among our own people. Then the natives came alongside the vessel without any clothing at all, but now the greatest propriety in dress was manifested among all classes. At our former visit, the Tahitian teachers were compelled to keep watch the whole night, to preserve their wives from the violence of Makea; but now he has given up all his own wives (formerly eight in number) except one. He is constant at school, is diligent in his attendance on *the means of grace*, and approves of every plan that is proposed for the spiritual and temporal benefit of his people. There is also, apparently, more modesty among the females of this island, than on any other in the South Seas with which I am acquainted.

October 8.—In the morning the people again assembled at the chapel. I addressed them on the subject of the *new birth*, after which, I baptized one hundred and twenty-nine adults, and seventy-one children, making altogether four hundred and ninety-six, who have been baptized during our present visit. One thousand were baptized formerly, so that the whole number of those who have now received the ordinance of baptism on this island, is one thousand four hundred and ninety-six. On this occasion, the number of natives present could not have been less than from three thousand five hundred, to four thousand.

The Tahitian teachers, Papeiha and Tiberio, deserve great commendation for their activity and diligence in their work. They have taught the people to make bedsteads, sofas, chairs, &c. They have themselves acquired a great deal of the Rarotongian dialect, and, when reading the Scriptures, giving out the Tahitian Hymns, and in their prayers and addresses, they substitute numerous words of the Rarotongian dialect instead of the Tahitian, that the people may more clearly understand the Word of Life; so that I am now more convinced than ever of the necessity of a Version of the Scriptures, for the use of the natives of Harvey-Islands, and the sooner it is commenced the better.

Much has been said in Europe, &c. concerning the success of the Gospel in the Society Islands, but it is not to be compared with its progress in Rarotonga. In the Society Islands, European Missionaries laboured for fifteen long years before the least fruit appeared. But two years ago, Rarotonga was hardly known to exist; was not marked in any of the charts, and on our last voyage we spent much time in endeavouring to ascertain whether or not there really was such an island; and all the guidance we were able to obtain, was from the king of Atui, who had never seen it himself. Two years ago the Rarotongians did not know there was such a name as JESUS, or such good news as the Gospel. And now, I scruple not to say, that their attention to the means of grace, their regard to private and family prayer, their diligence and their general behaviour, equals, if not excels, whatever has been witnessed at Tahiti and the neighbouring islands. When we look at the means, it is the more astonishing. Two Tahitian teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments in working this wonderful change, and that before a single European Missionary had set his foot upon the island. I have been accustomed to see such changes as have taken place in the various islands of these seas, but I must confess, what I have seen in Rarotonga has, nevertheless, excited in me surprise. I

* In the Society Islands, where, before the people embraced Christianity, the population had been so much reduced by wars, infanticide, &c. the children ramble from place to place, and from island to island, always sure of procuring the means of subsistence.

could not help earnestly desiring the presence of my Brother Williams, that as he had shared some disappointments with me last voyage, so he might share with me the joy, which the change which has since taken place is calculated to produce. From the great number of its inhabitants, and the general aspect of affairs in the island, there appears reason to expect Rarotonga will become one of the most important among the missionary stations in these seas. We left a large supply of elementary books, and, after giving the teachers a word or two of encouragement, and taking leave of the king and people, we went on board, and stretched across for Aitutake.

The missionary visited the other islands in the group; but we cannot give the details.—The appearances were much the same in all.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of November last, viz.

Of L. Desauque, six months' rent of the stable back of the house occupied by Rev. John W. Scott, for the Contingent Fund - - - -		$20 00
Of Rev. Robert W. Condit, collected by him in the Presbytery of Hudson, for the Professorship to be endowed by the Synods of New York and New Jersey, viz.		
In Bethlehem - - - - - - - -	$5 00	
Goshen - - - - - - - -	28 43	
Chester - - - - - - - -	3 68	
Florida - - - - - - - -	13 00	
And Ridgbury - - - - - - - -	6 31	
		56 42
Of Rev. Wm. M. Engles, the balance in full of his subscription for the Professorship to be endowed by the Synod of Philadelphia - - -		50 00
Total		$126 42

View of Publick Affairs.

The last month has afforded no news, either foreign or domestick, of much general interest. We shall however, as usual, briefly chronicle what we have noted.

EUROPE.

BRITAIN.—The latest advices which we have seen from London, were of the 18th of October, and from Liverpool of the 21st. On the 18th of that month, the period expired in which any lotteries in Britain could be made under sanction of law; and it was the hope of the friends of good morals, and the enemies of gambling, that no law would ever again authorize any lottery in that kingdom. It appears that the avails of the governmental lotteries, did not exceed £250,000 per annum.—This was surely selling public morals *cheap*. Our country is more given than we could wish it were, to the imitation of whatever is done in Britain. But an imitation now, would, in our opinion, be highly beneficial. We are well persuaded that all lotteries—no matter for what purpose made—are injurious to the virtue, industry and happiness, of those who deal in them; and the dealers in them are numerous and increasing. We wish that they were forever banished from our land.

We think there is evidence that the wide spread distress in England, Scotland and Ireland, arising from the want of employment, and of commercial credit and activity, is gradually diminishing.—Trade and business in general, are certainly reviving.—The poor, however, still suffer greatly.

The Duke of York has been seriously ill. He is represented as dropsical, and the prospect of his succession to the British crown, to be far from flattering. This will

cause no regret to the friends of Catholick emancipation; as the Duke is literally the *sworn* enemy of that measure.

The issues from the bank of England are reported to have been £30,000,000 sterling. It is said that a cabinet council was called to require the bank to withdraw from circulation a portion of its paper; but that the measure was opposed and defeated by Lord Liverpool, on the ground that "the country could not yet bear a repetition of the contracting operation."

The Roman Catholicks in Ireland, or their priests rather, are making vigorous exertions to impede the operation and influence of Bible Societies; and riotous proceedings are in some instances the result.

FRANCE.—We have not been able to note any information from France, within the last month, of more importance than that the British minister, Mr. Canning, was receiving the most marked expressions of respect in Paris, from the king, the court, and the foreign ministers:—and that the king's return from St. Cloud, his summer residence, to the palace of the Thuilleries, was a spectacle of royal parade and magnificence, that made a great impression on the Parisians.—Our minister, among others, is said to have given a dinner to Mr. Canning. We do not believe for ourselves, that Canning is staying at Paris for no higher objects than to eat French dinners and receive French compliments. What has been the main scope of his visit, we pretend not to say—possibly a commercial treaty—something, it may be, in favour of a more effectual suppression of the African slave trade—or the removal of the French armies from Spain—or some arrangement in behalf of the poor Greeks—But the secret will be out before long.

SPAIN.—We are not able to conjecture when the miseries of this unhappy kingdom are likely to be terminated, or materially diminished. We have lately become convinced that the source of the national calamities which afflict Spain, lie deeper than we had supposed. We are now thoroughly persuaded that the remedy is not in the power of the Prince and his ministers, even if they were disposed to apply it—which we are satisfied they are not. The lamentable fact is, that the people and the prince are suited to each other. There is a portion of the people indeed, that would rejoice in a change favourable to freedom; but this is a small portion. The mass of the population do not wish it, and would not even bear it. They would revolt against any prince who should attempt to unbind their chains. They are infatuated with the love of tyranny, both civil and ecclesiastical; and how and when they are to be disenchanted, we know not.

The last accounts state, that large corps of soldiers have deserted, and taken refuge in Portugal. The King is ill of the gout; and bands of robbers are infesting the environs of Madrid. The Constitutionalists are, if possible, worse persecuted than ever.

PORTUGAL.—The new constitution of Portugal, although hated and opposed by a party, the friends of absolute power, seems likely to go into complete effect. The Princess Regent is popular; and the last accounts represent that she was receiving flattering addresses, and assurances of support, from various parts of the kingdom, expressive also of gratitude to Don Pedro for the gift of the new constitution. The elections of members of the legislature have been completed, and a full list of the house of Deputies and the house of Peers, has been published.—Primary schools have been opened; and a society for the promotion of national industry, has been organized. In the mean time an insurrection has broken out at *Algarve*, and 5000 troops have marched from Lisbon to suppress it; and 300 English troops have been disembarked from ships of war in the port, for the protection of the palace, in the absence of the national guards.

TURKEY.—A fire broke out at Constantinople on the 31st of August, and raged for thirty hours without being checked. Several thousand houses were consumed—one account says 25,000—but this we think must be erroneous. It appears, however, that about a sixth part of the city was destroyed; and the destruction of property was immense, as the dwellings consumed were chiefly those of the wealthy.—Several palaces were burned, containing the hoarded treasures of years. We think we have seen it stated, that the losses sustained by this fire, will contribute not a little to embarrass the Grand Senior—very much embarrassed before—in providing for the payment of his armies and allies, employed to subjugate Greece. If so, some good may come out of the evil. We do believe that, from several causes, the Sultan Mahmoud is greatly at a plunge for money to pay his troops, and carry on his military operations. It appears also that the affair of the Janissaries is not yet settled.—It is said that the populace even imputed the fire to the vengeance of Heaven, inflicted for the destruction of the Janissaries, and refused to do any thing to stop the flames:

RUSSIA.—The emperor Nicholas has published a manifesto, or formal declaration of war against Persia. He makes out a strong and plausible case—but this is a matter of course. We do believe, however, that in this instance the Persians were the aggressors; and there can be little doubt that ultimately they will pay dearly for their temerity and folly. They have already been defeated in one battle, with the loss, it is said, of a thousand men.—The matter in dispute is a portion of territory, which, after a former war, was ceded to Russia; and which, it appears, the Persians have endeavoured to reclaim by force, without even setting up a claim of right. This at least is the Russian statement—but *audi alteram partem.* We do not know what the Persians might say in reply. Yet it is clear they commenced hostilities without warning, and very unexpectedly.

The prospect of war between the Russians and Turks seems to be at an end. The last accounts represent the Turks as having yielded every claim that Russia deems important, and that peace between the two powers is likely to continue.

GREECE.—Within the last month we have read numerous articles in the publick papers relative to Greece; from all which we gather the following facts, which we think may be relied on. Greece is reduced to the greatest extremity, in consequence of the successes of her inveterate enemies, and from the want of money to pay her troops, and the want indeed of clothing, food, and every article necessary to maintain an army in the field. The hope of being able to make head against the Turks was, at the last accounts, suspended on the assistance to be received from abroad. Yet the Greeks had no disposition to submit to their invaders; but were rather determined to die fighting, or to retire—those that might be left—to the mountains and fastnesses with which their country abounds. Ibrahim Pacha was at Tripolitza inactive—waiting for reinforcements from Egypt. Athens had been besieged by three Turkish corps on different sides. Its relief was attempted, but after a desperate engagement, the Greeks were repulsed. The city of Athens was in possession of the Turks, but the Greeks still held the Acropolis, or citadel. The Turkish fleet was inactive before Mytelene.—The Greeks had attempted without success, and with the loss of two fire-ships, to burn it. Lord Cochrane was anxiously expected, but had not arrived. General Boyer and his corps of Frenchmen, who assisted in taking Missolonghi, had left the Turkish service, in consequence of some misunderstanding with their Egyptian masters. It was said that the funds of the Viceroy of Egypt were so exhausted, that he could not send reinforcements to the Morea; and that without them, the war there could not be maintained.—The belief appears to gain ground in Europe, that the Christian powers are about to interpose in behalf of the Greeks. It is stated as a fact, that the British minister, Stratford Canning, had made a strong representation to the Porte, but was treated in a very cavalier manner. If this be true, we shall hope that the poor Greeks will ere long receive some efficient aid.

ASIA.

We have nothing new to state from Asia.

AFRICA.

The last London Quarterly Review, after giving some account of the progress of captain Clapperton and Mr. Dixon into the interior of this vast continent, says—"We have now every reason to hope that the interior of Northern Africa beyond the Great Desert, will no longer remain a *Terra Incognita.*"

The Ashantees, on the western coast, are still making military demonstrations of a formidable kind; and causing no small alarm both to the native princes, and to the British establishments.

It is mournful to see by the last reports of the African Institution in Britain, that after all the efforts made to suppress the slave trade, there are probably as many slaves now carried from Africa annually, as at any former period. The French, Portuguese, and Brazilians, are chiefly engaged, at present, in this abominable and infamous traffick. Driven from one place, they only resort to another; and we see no way in which this diabolical business can be terminated, but by destroying the market for slaves in the West Indies and South America. While slavery is permitted, there will be slave traders—sellers and buyers—foreign and domestick. The cries of injured Africa will never cease, till there is no demand for slaves in any part of the world; or till the influence of Christianity shall prevent the wretched natives of that continent from making slaves of each other.

AMERICA.

SOUTHERN AMERICA.—No changes, or events of much importance, have transpired within the last month, in the southern part of our continent. The general Congress of the South American States is sitting at Tacubaya, but their proceedings are not known. War still exists between the Emperor of Brazil and Beunos Ayres; but no operations of importance have taken place. There has been another naval action of some little consequence, in which the republicans claim to have had the advantage—The Buenos Ayrians are looking for a fleet, which they have obtained from the Chilians, and which the Brazilian fleet hope to intercept.

Nothing among our southern neighbours has of late interested us half so much, as the reports and statements recently become current, that the Liberator Bolivar is likely to prove recreant to the cause of liberty. It is confidently stated in letters from Lima, not only that he has acted in the most tyrannical and offensive manner in Peru, but that it was there confidently believed, that he was taking measures to form Colombia, Peru, and Chili into an empire, to place himself at the head of it, and to form an alliance with the Emperor of Brazil. It is even intimated that the late movements in Colombia by General Paez, have been, and still are, with his connivance. We hold it, however, to be equally the dictate of justice and candour, when a man has, for a length of time, acted so nobly as Bolivar has confessedly done, not to place reliance on accounts that deeply implicate his character, till they are fully authenticated. The accounts in question are not so authenticated, and therefore we do not accredit them. The long, and to us unaccountable, absence of the Liberator from Colombia, is a circumstance which gives us some anxiety; but we still hope that in time, the whole will be explained; and that the well earned laurels of Bolivar will not be blighted, but remain unsullied and even increase in lustre.

UNITED STATES.—We regard it as a part of our special duty in editing a religious miscellany, to notice particularly every thing in our country which, in a moral view, is injurious to our national character. Thus injurious—highly so, in our estimation—has been the conduct of the crew of a vessel belonging to the American navy, on a late visit to the Sandwich Islands. What can be more reproachful and disgraceful, than that the crew of a Christian vessel (and we hope the vessels of the United States are yet to be reckoned Christian) should be so maddened by the disappointment of their brutal desires, as to insult those who had rendered savages more chaste and temperate than themselves. This insult to the Christian missionaries and Christian chiefs of the Sandwich Islands, assumes a more disgusting aspect, because it forms such a perfect contrast to what was witnessed in the late visit of the British frigate, the Blonde, commanded by Lord Byron. His deportment, and that of his whole crew, left a most favourable impression on the minds, both of missionaries and natives. We sincerely hope that this business will be thoroughly investigated by our government. The missionaries at the Sandwich Islands are all Americans; and that they should be insulted by a ship of war from their own country, is grievous in the extreme: and if it be of some national importance, as we suppose it is, that the natives should cherish friendly feelings in regard to American vessels, it behoves us to see that such feelings are cherished, and not exchanged for those of fear and hatred. We wish that the parties concerned in this alleged outrage, may have a fair and candid trial; and we shall be glad to find that report has exhibited their conduct worse than it was; but the statements given to the publick, could scarcely have existed without a foundation in truth.

Since we began to write, we have seen the President's Message to Congress, and have given it a hasty perusal. On such a perusal, it has struck us as, in general, a production of uncommon excellence. But we have neither time nor space for particular remark. Let us be permitted to suggest, that those who wish that the ensuing session of Congress may be more honourable and useful to our country than the last, have one thing in their power which, to that end, may be of much avail.—It is to pray earnestly that Almighty God may give such wisdom and grace to our legislators and rulers, as shall enable and dispose them to discharge all their functions with fidelity, and under a deep sense of their responsibility, both to their country and to the Supreme and final Judge of all.